

**Exploring English Language Education: Challenges, Perceptions,
and Aspirations in Qawmi Girls' Madrasas - A Case Study**

By

Sayada Mollika
22263001

A thesis submitted to the Department of English and Humanities in partial fulfillment of
the requirements for the degree of
Master of Arts in English

Department of English and Humanities
Brac University
January 2024

© 2024 Sayada Mollika
All rights reserved.

Declaration

It is hereby declared that

1. The thesis submitted is my own original work while completing degree at Brac University.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
4. I have acknowledged all main sources of help.

Student's Full Name & Signature:

Sayada Mollika
22263001

Approval

The thesis titled “Exploring English Language Education: Challenges, Perceptions, and Aspirations in Qawmi Girls' Madrasas - A Case Study” submitted by Sayada Mollika (22263001) of FALL, 2024 has been accepted as satisfactory in partial fulfillment of the requirement for the degree of MA in English on 27-05-2024.

Examining Committee:

Supervisor:
(Member)

Dr. Md Al Amin
Associate Professor, Department of English and Humanities
Brac University

Departmental Head:
(Chair)

Dr. Ferdous Azim
Professor and Chairperson, Department of English and
Humanities, Brac University.

Ethics Statement

The study participants were informed about the study, including every step of the process, and their agreement was obtained prior to the study. The participants' confidentiality was scrupulously preserved during the investigation.

Abstract

The religious and cultural dynamics of Bangladesh are significantly influenced by madrasa education. More than 1.7 million pupils are being taught at Qawmi Madrasa, with 339,496 of them being girls, or 24.28 percent of the total (BANBEIS, 2022). This qualitative case study explores the attitudes, hurdles, and aspirations related to English language instruction in Bangladesh's Qawmi girls' Madrasas in Dhaka City. Several instructors and students from two distinct Qawmi girls' madrasas in the southern region of Dhaka city are participants in this study; they were chosen using a snowballing sample technique. In order to conduct the study face-to-face semi-structured interviews, field notes, qualitative classroom visits, and researcher's own observation were conducted then the study findings are presented and analysed thematically. Classroom observation illustrates a deviation from the conventional layouts which give rise to several challenges that are plaguing the Qawmi girls' Madrasa including pedagogical concerns, curriculum and instructional issues, inadequate infrastructure and financial crisis, learner-specific needs in substandard settings. Furthermore, a general lack of positive perceptions towards English language education prevails among teachers and students, with instances of potential positive shifts among students. Finally, while investigating the aspirations of Qawmi girls, it was discovered that traditional religious roles are emphasised as career paths for students among Qawmi teachers; however, findings show that a good deal of students wish to defy the convention and pursue alternative roles.

Keywords: Faith based education, Qawmi girls Madrasa in Bangladesh, Perspectives of Qawmi pupils, challenges and aspirations.

Dedication

To my respected faculty and supervisor Dr. Al Amin, who gave me the opportunity to conduct this study in this unique educational setting.

Acknowledgement

First and foremost, I am grateful to Allah Subhanahu Wa Ta'ala for his unwavering affection. I am grateful to Allah for not abandoning me ever. The Almighty alone is deserving of all impeccable praise, and I extend my greetings to the prophet Muhammad (PBUH).

Next, I owe a debt of gratitude to Afifa Marjana Apa, Nipu Apu, and all my associates who made it possible for me to access the participants of the study.

My parents, especially my mother, have always inspired me to keep going, and for that I am incredibly grateful.

Finally, I would especially like to express my gratitude to Usama, one of my closest and longest friends, who has been my rock for the past decade and who has supported me significantly while I was conducting the research.

All my friends deserve my heartfelt thanks, but in particular Mitul, Afnan, Zarin, Tanir, Rezuana, and Jany, who inspired me during my postgraduate studies.

Table of Contents

Declaration.....	ii
Approval	iii
Ethics Statement.....	iv
Abstract.....	v
Dedication	vi
Acknowledgement	vii
Table of Contents	viii
List of Tables	xi
Chapter 1 Introduction.....	1
1.1 Background and the Context of the Study	1
1.2 Statement of the Problem.....	7
1.3 Purposes of the Study.....	8
1.4 Research Questions	8
1.5 Definition of Key Terms	8
Chapter 2 Literature Review	10
2.1 Introduction.....	10
2.2 Multiple Interpretation of Madrasa.....	10
2.2 Brief Historical Overview of Madrasa Education	11
2.3 Qawmi Madrasas in the Indian Sub-Continent.....	11
2.4 Evolution of Qawmi Girls' Madrasas in Bangladesh.....	12
2.5 Government Recognition and Funding	13

2.6 Relevant Studies Across the Globe.....	14
2.7 Relevant Studies in Bangladeshi Context.....	16
2.8 Research Gap	20
2.9 Conclusion	21
Chapter 3 Methodology	22
3.1 Introduction.....	22
3.2 Research Design.....	22
3.3. Research Questions	23
3.4 Settings.....	24
3.5 Getting access to the observation sites.....	24
3.6 Selection of the Participants.....	25
3.7 Participants’ Profile	25
3.8 Methods of Collecting Data	26
3.9 Methods of Analysing the Data	28
3.10 Ethical Considerations	30
3.11 Chapter summary	31
Chapter 4 Findings and Discussion	33
4.1 Introduction.....	33
4.2 Part 1: Challenges in English language Education within Qawmi Girls Madrasas	33
4.3 Part 2: Traversing Minds: An Odyssey Across Perspectives Towards English Language Education.....	40

4.4 Part 3: Navigating English Horizons for Qawmi Graduates.....	43
4.5 Part 4: A Canvas of Curiosity: Journeying Through The Mosaic	45
4.6 Part 5: Overall Discussion	47
Chapter 5 Conclusion and Recommendations	56
Recommendations.....	57
References	59
Appendix A.....	67
Appendix B.....	68
Appendix C.....	70

List of Tables

Table 3.1: Participants profile.....	25
Table 3.2: Thematic analysis Framework.....	28
Table 3.3: Data analysis procedure.....	29

Chapter 1

Introduction

1.1 Background and the Context of the Study

1.1.1 Global Perspectives on Religious Education

Religious education establishments around the world serve a variety of purposes beyond simply teaching religious concepts. They frequently provide formal education and respond to society's needs by combining faith-based teachings with secular knowledge, demonstrating the adaptability of religious education. For instance, Islamic boarding schools (Pondok Pesantren), deeply rooted in Indonesian culture, seamlessly blend Islamic teachings with modern education, preparing students for spiritual fulfillment and active participation in society (Lukens-Bull, 2005). Similarly, Catholic schools in the US and Australia with their emphasis on academic excellence and moral development, contribute significantly to the educational landscape while instilling values of compassion, integrity, and service.

Likewise, religious education is a fundamental part of the national curriculum in Middle Eastern countries like Saudi Arabia and Iran, reflecting Islam's centrality to state affairs and societal norms (Al-Atawneh, 2009).

In contrast, in East Asian countries like Japan and South Korea, where Buddhism and Confucianism have long traditions, religious education is limited to a cultural objective. Religious education is frequently integrated into the regular school curriculum under the phrase "moral and ethical education," rather than as a separate religion lesson (Dingwall, 1996).

Madrassa Islamic faith schools or Madrasa education has emerged as a prominent institution in South Asian nations, particularly Bangladesh, catering to a student numbering

over 4.02 million and serving numerous societal needs, it is the fastest growing education sector in Bangladesh (Asadullah et al., 2009). Aside from their primary duty as religious centres, they are always cost-effective educational institutions, providing an alternative for low-income families to educate their children. The less fortunate, struggling under the enormous obligations of conventional schooling, have a lifeline in madrasas, an option that typically comes with lodging and boarding facilities and charges relatively little money. Typically, madrasas often become homes for orphans and disadvantaged children, providing them with religious and academic education as well as a generally comfortable and nurturing atmosphere.

1.1.2 The Context of Bangladesh

1.1.2.1 Education System in Bangladesh

Bangladesh has an inclusive education system with a student population of more than 35 million students, ranging from mainstream secular or general education to English medium, Madrasa or Islamic religious education, Technical-Vocational Education for skill development, and specialized streams taking care of the specific needs and goals of the students (Roy et al., 2020). An account of the relevant streams is presented below.

1.1.2.1.1 Mainstream General Education in Bangladesh

The dominant stream is general or secular education which caters for 83 % of the school-going population (Hamid, 2016). In Bangladesh, the formal system of education from basic to higher education is controlled by the National Curriculum and Textbook Board (NCTB). Primary education under the national stream comprises Grades 1-5, which is compulsory and often lasts six years, including one year-long preschool. Though the official duration of preschool education in Bangladesh is one year, some private kindergartens offer such education for longer periods (Nath, 2022). At this level, students are equipped with the basics of both literacy and numeracy. Secondary education is divided into middle school

(grades six to eight) and high school (grades nine to ten), issuing a certificate called the Secondary School Certificate (SSC). They later join 11 and 12 grades, respectively, at colleges or higher secondary schools, where they complete the Higher Secondary Certificate (HSC) before proceeding to a college degree. The medium of instruction and textbooks used under the National Curriculum and Textbook Board (NCTB) are solely Bangla in public schools and can be either or both Bangla and English in private schools.

When it comes to enrolling in universities, whether they are public or private, there is a lot of competition, particularly in public universities, which do high tests for admission because there are so few spots available. Instead, private colleges maintain a relatively greater degree of flexibility in their admissions requirements, allowing them to offer a wide range of entrance points throughout the year to cater to the diverse requirements of their student body. Generally speaking, the educational system in Bangladesh provides a robust public and private offer that strikes a balance between the level of difficulty that students would face in the future.

1.1.2.1.2 Madrasa Education in Bangladesh

In Bangladesh, there are two main systems of Madrasa education: Alia and Qawmi Madrasas, which have different educational setups and objectives. Aliya Madrasah is a government-recognized education system in Bangladesh and funded by the government. Alia madrasa provides the students with the opportunity to study religious subjects and a wide range of general subjects, such as maths, science, social studies, languages, and more. This method fits with Bangladesh's overall educational goals, which stress how important it is to give students the skills and information they need to work in the modern world. Alia madrasas have six levels for instance Dakhil (Middle/Secondary, 5 years), Alim (higher secondary, 2 years), Fazil BA (Pass, 3 years), Fazil BA (Hons, 4 years), Kamil M.A (2 years), Kamil M.A (1 years). Since students from alia madrasa get a blend of religion and general

education which provides students with both religion-based and general career opportunities. Those students have better career prospects, but not as good as the general education students.

On the other hand, Qawmi Madrasahs in Bangladesh are known for their steadfast dedication to teaching religion, this Madrasah has five classes, they are Ibtidiyah (Primary), Mutawassitah (Secondary), Sanobiyah Uliya (Higher Secondary), Fazilat (Graduate), and Taqmil or Daurah (Postgraduate). Along with these there are separate teachings within Qawmi madrasa they are, Tazwid (qur'anic grammar) and Hifzul (memorization of the Quran). Qawmi madrasah institutions concentrated on Islamic traditional knowledge, particularly Qur'an, Hadith, Sunnah, Philosophy, Islamic law and theology. Qawmi madrasas are independently built institutions and are not recognized by the govt except for the Dawra-e-Hadith, the highest degree qualification from Qawmi Madrasas, that was recognized by the government as equivalent to a master's degree in Islamic Studies or Arabic. Qawmi Madrasas started integrating general subjects up to the eighth grade only in 2012, indicating a gradual shift towards including secular education. The Dawra Dawra-e-Hadith degree is typically pursued by Dawra students who have completed ten years of Qawmi education, which consists of twenty-four disciplines. The majority of these pertain to the core doctrines of Islam and the languages of Arabic, Urdu, and Persian. A part of the curriculum is devoted to general education from levels one to eight. This includes topics like as mathematics, English, history, geography, general science, Bangla literature and language, and general mathematics. In contrast, the six-year Dawra-e-Hadith programme is devoted solely to Islamic law as taught in the Quran and the Hadith, the sayings of Muhammad (Peace be upon him). Qawmi students do not get general career opportunities and do not get any funding from the govt.

1.1.2.1.3 English Language Teaching in Bangladesh

English was brought to Bangladesh by the colonial rulers; therefore, English continues to be a prestigious language even though it never received any status as second language. Bangla language was elevated to the national language position however English remains significant because due to its prospect of global connectivity and demand in international markets.

At this time, English is an obligatory subject that is taught in Classes 1 through 12 as part of the national curriculum. However, despite the emphasis, the majority of students continue to have trouble with English (Chowdhury & Kamal, 2014; Hamid & Jahan, 2015). According to Rumnaz Imam (2005), college students' English language skills are comparable to seventh graders. In 1996, the Ministry of Education (MoE) introduced Communicative Language teaching (CLT) by replacing traditional Grammar translation method (GTM) in Class 6 to address the deficiency in English language education, this approach extended to higher grades subsequently, with class 12 being added to the curriculum over (Rahman & Pandian, 2018). To guarantee that English language instruction and learning continue to grow in the nation, they made the decision to completely change the curriculum, methodology, textbook, and assessment system.

With more than 17 million students studying English as a second language, Bangladesh possesses one of the highest populations of English language learners (Hamid & Honan, 2012). Bangladesh does not use English as a second language but as a foreign language English is used so much in business, education, and international communication. It has become an important part of the country's social, cultural, and economic life. English proficiency is highly valued for social and economic advancement, leading to increased demand for language courses and private tutoring. The Bangladeshi government and various NGOs are implementing projects to improve English teaching, including teacher training

programs, curriculum development, and classroom technology integration. Challenges include inadequate exposure to English-speaking environments and a shortage of trained English teachers, exacerbated by urban-rural disparities. Despite being introduced over two decades ago, CLT's effectiveness remains questionable, with lingering influences of the traditional teaching practices in classrooms hindering its adoption along with factors associated with teachers training, clear policy and implementations (Ali & Walker, 2014; Rahman et al., 2018)

1.1.2.1.4 English Language Education in Qawmi Girl's Madrasa

As mentioned earlier Qawmi Madrasas, started integrating general subjects along with English up to the eighth grade only in 2012. English Language carries a negative connotation among Qawmi religious community and often taught as a subsidiary subject that is given minimal effort, students emphasise on other religious subjects more than the secular subjects. There has been a significant increase in the number of Qawmi madrasas. Since many independent Qawmi madrasas remain unreachable by the government, it is impossible to obtain accurate statistics on the actual number of Qawmi madrasas and enrolled students (Asadullah & Chaudhury, 2016). However, the Bangladesh Bureau of Educational Information and Statistics (BANBEIS) database reports that 1.7 million students were enrolled in 19,199 Qawmi madrasas in 2022, compared to 1.4 million in 13,902 Qawmi madrasas nationwide in 2010 (BANBEIS, 2022). During the survey, there were a total of 13,982,252 Qawmi students. Among them, 24.28 percent were girls, totaling 339,496 girls, while 75.72 percent were boys, totaling 13,642,756 boys. In Qawmi madrasas, there exist disparities in the secular education provided to boys and girls. While collecting the data for the current study it was found that girls receive English education up to classes 5-8, whereas boys have access to it up to class 10 or beyond. These discrepancies may be attributed to the different religious and social influences prevalent within the environments of the

communities where these madrasas' function. The Qawmi madrasas take up the religious subject more exclusively and almost completely neglect to teach secular subjects such as English. Even though the exclusive focus is on religious studies there is a minimal acknowledgement regarding the value of English language competence considering it is a necessary skill for learners to successfully navigate in the modern World.

1.2 Statement of the Problem

Qawmi Girls madrasa in Dhaka city is a distinctive educational environment that coexists simultaneously with secular culture, however, somehow even after concurrent exposure they remain unfazed, at least that is what the outsiders believe. There is a dearth of access and transparency that leads to a veil of secrecy regarding the language learning practices within these institutions. This lack of visibility limits researchers' and policymakers' ability to uncover actual insights into the realities of education, particularly secular subjects like English that are provided to girls, thus, aspects such as the challenges faced by female students studying at these institutions, as well as their perspectives and future aspirations regarding English language education, remain hidden from sight. Additionally, there is a pervasive belief that suggest that Qawmi community harbor resistance towards English language instruction and without inquiry these beliefs remain speculative that leads to the hindrance of addressing the obstacles and promote English language education which is absolutely necessary for the girls to navigate modern world. Given the circumstances, there is a pressing need to conduct educational research on these unique educational institute as a significant number of female students attend Qawmi girl's madrasa who constitute a substantial portion of the nation's human capital.

1.3 Purposes of the Study

The key purpose of this study is to uncover the challenges encountered by the girls of Qawmi madrasa while learning English Language and their viewpoints and aspirations towards the language. The researcher aimed to find these by exploring the educational environment to witness the key characteristics and practices within the classroom and conducting interviews with the stakeholders to examine the hurdles faced by the students in their language learning journey, understanding the viewpoints, and future prospects of the stakeholders regarding English language education. The study attempted to offer a thorough understanding of the issues surrounding English language education in Qawmi Girls madrasas by combining observational and qualitative data.

1.4 Research Questions

The researcher has formulated the following questions,

1. What challenges do students confront in their English language learning journey at Qawmi Girls' Madrasas?
2. How do instructors and students feel about English Language Education at Qawmi Girls Madrasa? What aspirations do they have for the subject?
3. What are the key features and teaching practices observed within a Qawmi girls' classroom?

1.5 Definition of Key Terms

Secular education/General education: These two terms are interchangeably used throughout the study, and they refer to the Mainstream education system that follows government curriculum. The study participants mostly used the term general education to

mean mainstream education system or secular education system. So, when they mention general students, it means students who have studied in mainstream or secular education system and do not belong to religious education system.

Madrasa: Islamic faith schools or Islamic religious institutes that provide mainly religious education to Muslim children.

Chapter 2

Literature Review

2.1 Introduction

This chapter discusses relevant concepts and scholarly remarks about multiple interpretation of madrasa, a brief historical overview of Madrasa Education in general, Qawmi madrasas in the Indian sub-continent, evolution of qawmi girls' madrasas in Bangladesh along with details about government recognition and funding. Additionally, this chapter reviews several relevant studies across the globe as well as those conducted within the Bangladeshi context while discussing so, this chapter tracks down a gap in the literature pertaining to the Female Qawmi Madrasa and underscores the significance of the present study in addressing this gap.

2.2 Multiple Interpretation of Madrasa

In Arabic, madrasa refers to “a place of learning or education” (Dalrymple, 2020). The Arabic word "madrasa" (plural: madaris) carries a dual meaning, encompassing both the general concept of a "school" and the specialized context of Islamic education (Blanchard, 2008; Khondoker, 2019). In a broader sense, it refers to any educational institution covering diverse subjects, in its more specific sense, a madrasa transforms into a dedicated center for Islamic learning, where students delve into the intricacies of the Quran, jurisprudence (fiqh), the sayings of Prophet Muhammad (hadith), and legal principles. The term "madrasa" derives from the Arabic word "dars" or "darsun," which conveys the concepts of teaching, education, and schooling - a process based on practical learning (Ali, 2009; Blanchard, 2008).

2.2 Brief Historical Overview of Madrasa Education

The madrasah is the oldest educational institute; the first official madrasah, "Madrasah Nizamiya," was established in Baghdad by Nizam-ul-Mulk, an advisor to the Seljuks, in the early 10th century (Ellis, 2007; Bano, 2008). Building on preceding informal institutions, it was the first madrasah system to provide a defined curriculum and structure for Islamic education (Al-Hasani, 2020). These madrasah institutions concentrated on Islamic traditional knowledge, particularly Qur'an, Hadith, Sunnah, Philosophy, Islamic law and theology, yet also provided modern education in a broad spectrum of secular subjects, leading Muslim scholars to specialize in fields such as history, mathematics, astronomy, physics, medicine, and chemistry (Makdisi, 1970).

Consequently, the world has benefited from numerous prominent Muslim intellectuals who graduated from madrasahs and earned specialized knowledge in a variety of fields, such as the philosopher and educationist Al-Ghazali; the medical scientists Al-Razi and Ibn Sina; the renowned mathematician Al-Khawarizmi; the physician and philosopher Ibn Rushd; and numerous other Muslim scholars (Al Hasani, 2020, 2023).

The pioneering Madrasah education system in India was founded 232 years ago when Calcutta Aliyah Madrasah was officially established in 1780 by Warren Hastings, a British Bengal governor employed by the East India Company. It is said that Hastings intended to employ colonial curricula to influence the Muslims of the Indian subcontinent (Al-Hasani et al., 2017; Bhattacharya, 2006).

2.3 Qawmi Madrasas in the Indian Sub-Continent

Qawmi madrasas originated in the 18th century on the Indian subcontinent as a parallel educational system to the secular/government madrasas during the British colonial era. Bengal's Muslim thinkers knew that the British Education Policy, specifically Aliya

Madrasah education, was causing divisions among Muslims. British policies on education, which split lower-class Muslims into religious schools and upper-class Muslims into secular schools, were a big part of breaking up Muslim unity (Ayub, 1983, as cited in Al-Hasani et al., 2017). Over a century after Calcutta Alia Madrasa was established, Shah Waliullah Muhaddis al-Dehlovi, an Indian Muslim scholar built a Madarsa in Uttar Pradesh of India called Darul Uloom Deoband in 1867 to preserve the Muslim culture in India's Bengal province (Asadullah & Chaudhury, 2015; Al-Hasani et al., 2017). This created a new Madrasah system called Qawmi Madrasah (Monzoor & Kabir, 2008).

2.4 Evolution of Qawmi Girls' Madrasas in Bangladesh

The first Qawmi Madrasa in Bangladesh with a female branch was founded in 1972 by Maulana Abdul Malek Halim in 1972 (Begum & Kabir, 2012). It is called Al-Jamiatul Arabia Lil Baneena Wal Banaat Haildhar and is located in Anwara Upazila of Chittagong. The madrasa for girls is commonly referred to as the Haildhar madrasa. In order for the daughters of Muslim community members and Islamic scholars to provide their daughters with religious instruction, numerous madrasas were built after that. Barkat et al. (2011) claim that the initially established institution was not adequately supervised, funded, or provided with adequate amenities. Additionally, the educational system was quite basic, placing a strong emphasis on memorizing verses from the Quran and understanding a few core beliefs. Beginning in the 1990s, Qawmi girls' madrasas in rural Bangladesh saw a notable increase in enrollment (Asadullah & Chaudhury, 2016). Village Muslim families that were more traditionalists and forbade their daughters from attending secular schools began to enroll their daughters in these madrasas. The establishment of hostels enabled the enrollment of students from remote villages (Barkat et al., 2011). In addition to formalizing the curriculum and class system, the madrasas implemented greater structure by registering with one of the madrasa education bodies for oversight.

The number and enrolment of Qawmi girls' madrasas have exhibited a consistent upward trend in recent years (UNICEF, 2009). In an effort to increase the employability of their graduates, the majority have incorporated English language, science, and geometry courses into the religious curriculum. A limited number of madrasas have also enlisted female instructors with formal education (Asadullah & Chaudhury, 2016). Ongoing endeavors are being made to establish a standardized curriculum throughout madrasas and improve the facilities on campus. In contrast to secular schools, Qawmi girls' madrasas continue to survive primarily on zakat funds, charitable contributions, and community donations; as a consequence, they continue to face a shortage of faculty, facilities, and resources (Barkat et al., 2011).

2.5 Government Recognition and Funding

Qawmi, as stated by Al-Hasani (2017), is an autonomous higher Islamic religious education system operated privately in Bangladesh, operating without official government authorization. However, as of August 2018, the prime minister recognized that the Daurah/Takmil (postgraduate) certificate offered by the Qawmi Madrasah was equivalent in value to a master's degree in Islamic studies or Arabic (Correspondent, 2018). Consequently, those holding master's degrees who are leaving the general education streams are eligible to apply for jobs. The government does not recognize additional levels of education, such as Higher Secondary (Sanobia Uliya), Primary (Ibtidiyah), and Graduate (Fazilat), neither have the Qawmi authorities made a formal request for such recognition (Correspondent, 2017).

Government intervention has always been opposed by a portion of Qawmi madrasas, which have also opposed reform initiatives aimed at introducing secular topics, maintaining curriculum autonomy, and upholding their religious mandate (Correspondent, 2018; Masud, 2021). For instance, after Bangladesh's independence in 1971, Bangladeshi nationalist parties

promoted reforms to the madrasa system, but Qawmi madrasas retained independence at that time they were dependent on by public donations and foreign Islamic funding (Golam, 2020). Recently, the Qawmi Madrasah Protection Council rejected the 2010 Qawmi Madrasah Education Authority Act, which sought to integrate modern courses into Qawmi education and regulate it (Wadud, 2013). According to the authority of the Qawmi Madrasah Protection Council, the government was planning on changing the Qawmi curriculum in order to destroy Qawmi education under the guise of recognizing Qawmi degrees (Al-Hasani, 2020). In response to international demands, a small number of contemporary topics including English have been added to the Qawmi curriculum (BANBEIS, 2022).

Qawmi madrasas depend on private Islamic donors, mainly through zakat/ sadqa from the local Muslim community and madrasa alumni contributions, along with support from Islamic institutions and minimal student fees (Al-Hasani, 2020). While this reliance ensures financial independence and control over curriculum, it also limits resources compared to government-supported madrasas.

2.6 Relevant Studies Across the Globe

Syarif (2020) investigates the madrasah's historical trajectory from antiquity to the present day, spanning the Middle East to Indonesia, and the obstacles it has encountered in its pursuit of survival. The author conducts library research by consulting published materials, including books and international journals. This research incorporates science education and historical perspectives. In 1975, the minister of SKB 3 recognized madrasahs as Islamic educational institutions equal to state schools. The National Education System Law no. 2/1989 further recognized madrasahs as Islamic educational institutions or public entities with specific Islamic traits beyond their status as mere public schools. These two events

shaped the development of madrasahs in Indonesia. At the moment, they go by the name PLUS public schools.

In 2019, Radzi et al. carried out a qualitative study on Islamic education curriculum development and challenges at Madrasah al-Juneid al-Islamiyah in Singapore. Through observation, interviews, and documentation, the study found that the curriculum, which initially had no religious orientation, later included general courses. The learning technique placed a major emphasis on combining Islamic teachings with study materials. Singaporean madrasahs faced employment market demands, high-quality education, Western lifestyle opposition, and criticism that Islam is tied to terrorism. The study found that innovative solutions to these difficulties are essential to creating high-quality programs that educate graduates to compete, adapt to modern lives, and coexist with Singapore's multicultural population.

In light of the expansion of madrasahs across Asia and the Middle East, Sakurai and Adelhah (2011) investigate these institutions extensively from local, national, and international perspectives. Anthropological research conducted in Afghanistan, Bangladesh, China, Iran, and Pakistan examines distinct topics through different lenses. Women at madrasahs, Hui Muslims in China, the connection between the Shia seminary in Iran and the Shia populations in Pakistan and Afghanistan after the Islamic revolution of 1979, and madrasahs in South Asia are all examples of such subjects. The study highlights the complex relationships between religious and secular educational institutions in each country and the increasing number of women working in these organizations. By taking into account the social, political, and demographic changes taking place in the area, the authors show how madrasahs modify their practices to survive in a changing environment and adjust to the educational needs of the general population.

Sajjad's (2013) qualitative investigation dives into the post-9/11 academic discourse regarding madrasa reform in Pakistan, with the goal of identifying recurring themes. The research goes beyond the existing discourse by examining the ulama, or madrasa administrators, perspective on the Western desire for reform. In order to incorporate the ulama perspective, in-depth interviews were held with significant people from Pakistan's major schools of thought. The results refute many of the issues raised by the initial post-9/11 research and demonstrate that, in contrast to popular opinion, Pakistan's leading ulama are willing to the concept of reforming madrasas. They do, however, prefer internal improvements pushed by their own initiative over external coercion. The report advises considering the ulama's opinions and concerns while tackling the madrasa issue in Pakistan and underlines their role in countering Islamic militancy and terrorism in the country.

Qualitative research by Mastiyah (2018) describes the Islamic education pilot program at Hong Kong's Madrasah Diniyah Takmiliah (MDT). In-depth interviews, fieldnotes, and archival research were all used to compile this study's findings. The research showed that Islamic Religious Education has evolved into several structures over time, such as educational institutions and Islamic study groups (Majelis Taklim). However, they were only able to do so much because their services were seen as being limited to teaching religion to adults and children. The lack of trained educators in Islamic studies has been blamed for this restriction. While the Consulate General office offers Islamic Religious Education to children, the enabling components are still limited. In order to grow the madrasah properly, a stakeholder committee was established by weighing all of the possibilities.

2.7 Relevant Studies in Bangladeshi Context

In a qualitative comparative study, Hoque et al. (2023) investigated the origins of Bangladeshi Madrasah education, distinctions between Alia and Qawmi Madrasahs, and

obstacles and potential. The study uncovered a complicated educational setting in which traditions of faith conflict with modern academia. The study result confirms that mainstream students outperformed madrasa students in ICT, Math and English. The authors states that lack of teacher help, mismatched skills of the educators, and huge course loads might be responsible for the disparities, and this may possess a severe impact on the academic and employment prospects of Madrasah students. The result also shows Qawmi Madrasahs are often criticised for failing to prepare students for a rapidly changing environment and they often limit students' exposure to competing ideas. In contrast Alia Madrasa despite limited resource, traditional structures, and falling membership have balanced Islamic knowledge with modern fields. The research calls for changes to Madrasah education, particularly in the area of curricula. The goal is to foster an environment that is favorable to critical thinking, improve education, and have positive effects on students' academic achievement and employability.

Ali et al. (2021) also carried out a qualitative study. They talked to eight successful madrasa graduates in person to find out more about career possibilities for them in the Bangladeshi market. The study showed that the madrasah system has many problems because it only teaches theory without offering much actual experience. These problems include discrimination, poor academic performance, and a lack of practical education. The paper advocated for creating a need in the job market for graduates of madrasahs, in addition to identifying these problems and suggesting potential remedies. In addition to expressing academic competency, the study called on authorities to take proactive measures to address the difficulties that have been highlighted. It also envisioned a future in which graduates of Madrasahs will be professionally empowered and able to contribute to Bangladesh's workforce.

In his 2021 research, Ruman employs a mixed-methods approach to delve into the teaching of the four macro-skills of the English language within Qawmi madrasas under the BEFAQ board. The study seeks to uncover the challenges encountered by both teachers and students in the process of teaching and learning. Through the analysis of questionnaires, interviews, and classroom observations, the research reveals a predominant focus on reading and writing skills in the syllabus, textbooks, classrooms, and testing procedures. In contrast, listening and speaking skills receive scant informal attention or are entirely overlooked across all domains. Consequently, learners struggle to attain communicative competence in English. The study concludes by recommending significant adjustments to the English syllabus, textbook content, teaching methodologies, and testing systems within Qawmi madrasas.

Al-Hasani (2020) compares Bangladeshi Aliya and Qawmi Madrasah education systems. The research shows that Aliya students receive a well-rounded religious and secular education. The vast majority of Bangladeshi students attend Qawmi Madrasahs, and the study suggests that these schools may greatly enhance the quality of their education by including elements of the Aliya system. The study discusses the history of these two types of madrasahs, funding options, method of instruction, curriculum, educational approaches, administrative structures, and the challenges they provide. The research employs philosophical critical reflection, historical and analytical methods, and specific recommendations to improve both educational systems to better serve their target populations.

In a 2020 ethno-methodological study, Golam focused on English instruction in Bangladeshi madrasas, specifically 8th-grade Qawmi and Alia Madrasahs. Participants included students, instructors, and principals from eight Qawmi madrasahs and five Alia madrasahs in the southern region of Bangladesh. The study revealed that, in comparison to Alia Madrasahs, 8th-grade Qawmi Madrasahs lack a sufficient English learning environment,

facing challenges in class duration, timetables, teacher wages, and resources. Students in Qawmi schools expressed a need for improved use of educational materials, particularly English textbooks. The study showed that reformed Alia Madrasas outperformed the traditional Qawmi Madrasa. The study concludes by urging for improving the infrastructure, teachers training so that they can make the best out of the available resources.

Abdalla et al. (2004), carried out a mixed-methods study for USAID on Madrasah education in Bangladesh at the pre-primary and primary levels. Interviews and surveys were used in the study. People from four different parts of Bangladesh took part, including experts, government officials, investors, Madrasah administrators, classroom instructors, education staff, social groups, NGOs, religious leaders, parents, and students. The research showed that historical and cultural influences shape the Madrasah structure, which shapes Bengali identity as Islamic, Hindu, Bengali, and Westernized. The research showed that the Madrasah system has improved in recent years, including increased numbers of madrasa, rise in enrollment, and a shift toward Alia Madrasahs that offer general education, despite negative attitudes among the educated elite.

Utilizing qualitative research method Rahman (2018) investigated the relationship between Bangladeshi politics and its affiliation with the madrasa institutions including political views, beliefs, and measures. The instrument of the study includes one to one interview with madrasa educators and learners. Contrary to popular opinion, the study finds that madrasas in Bangladesh are politically affiliated and engage in political activity. It also claims that government Aliya madrasas follow Bangladesh Jamaat-i-Islami's political theory. On the other hand, the political inclinations of private Qawmi madrasas differ based on how well-off the madrasas are and how powerful the political parties are in the region. The research concludes that Qawmi madrasas direct discussions of Islam, and they shape people's

understanding of the "true" meaning of Islam and desire to convert Bangladesh into a Sharia-based Islamic state.

However, challenges such as teacher qualifications, conditions of Qawmi Madrasahs, and inadequate facilities persist. Madrasah students and staff expressed positive self-views, appreciating the blend of spiritual and religious knowledge with modern subjects. Nevertheless, the research identified common needs, including curriculum modernization, technology education, teacher training, educational and recreational facilities, and vocational training for Ebtidai and Qawmi Madrasahs. Regional and urban/rural differences in perceptions were observed, with rural communities usually holding a more favorable opinion of Madrasahs.

2.8 Research Gap

The existing scholarly literature on Madrasa education across the globe collectively unravels the historical evolution, recognition, challenges in curriculum development and limitations on Islamic education growth faced by madrasas (Syarif, 2020; Radzi et al., 2019; Mastiyah, 2018), in contrary, the rapid growth of these religious institutions and their roles, post-9/11 academic discourse regarding madrasa and the ulama's openness to reform these institutions (Sakurai & Adelkhah, 2011; Sajjad, 2013).

In the context of Bangladesh, several studies have examined various themes related to Madrasah education. These themes include the influence of history and culture on Madrasah education (Abdalla et al., 2004), the disparities between Alia and Qawmi Madrasahs (Hoque et al., 2023), as well as the challenges faced by madrasa graduates in terms of employability (Ali et al., 2021). Furthermore, research has been conducted on the English instruction provided in Qawmi Madrasahs, the imbalances in language training (specifically the four macro-skills) within Qawmi Madrasahs, and the teaching and learning approaches employed

by both Qawmi and Alia Madrasas (Golam, 2020; Ruman, 2021; Al-Hasani et al., 2017). In conclusion, the presence of political dimensions becomes apparent, hence questioning the notion of Madrasas being apolitical (Rahman, 2018). Nevertheless, a recurring theme observed in all the studies is the pressing need for substantial reforms.

To date, there have been few attempts focusing solely on Qawmi girls' madrasa to explore the inside of a Qawmi girls' classroom and uncover key features and practices. Furthermore, not much research has been done to examine their attitudes and challenges regarding English language education, as well as to comprehend their future goals while studying in such a distinctive educational environment in the context of Bangladesh, particularly in the nation's capital, Dhaka, where they are exposed to and concurrently coincide with secular culture. Through qualitative inquiry, this study intends to shed light on the various experiences of Qawmi girls' madrasa students, bringing important perspectives from both students and teachers.

2.9 Conclusion

This chapter covered multiple interpretations of madrasa, a quick overview of madrasa education, Qawmi madrasas in the Indian subcontinent, the evolution of qawmi girls' madrasas in Bangladesh, and government recognition and funding. This chapter also reviewed several relevant global and Bangladeshi studies to identify a gap in the literature on the Female Qawmi Madrasa and emphasized the importance of the present study in filling it. A comprehensive analysis of the research methodologies is provided in the subsequent chapter.

Chapter 3

Methodology

3.1 Introduction

As a summary, this chapter talks about the research design and why a qualitative case study method was chosen. It also talks about the research questions, settings, study participants and how they were chosen, as well as the data collection and analysis steps and finally any ethical concerns that came up.

3.2 Research Design

The researcher has employed qualitative methods to conduct the research. There are several reasons why she has chosen qualitative method, firstly, qualitative research is conducted when “a problem or issue needs to be explored”, such as the challenges related to English language education in Qawmi girls madrasa, secondly, qualitative research is appropriate when it is necessary “to study a group or population, identify variables that cannot be easily measured, or hear silenced voices”, in this case, it is important to understand the perceptions and voices of girls studying within Qawmi madrasa, which are not readily apparent, Lastly, the researcher required a “detailed understanding of the issue” at hand (Creswell, & Poth, 2018, p.84).

The researcher employed a multiple case study approach in this qualitative investigation. The case study method is appropriate for this research because it requires a thorough examination of either a single bounded system or a collection of bounded systems using a variety of systematic techniques to reveal the system's functioning; it is also an investigation of a contemporary phenomenon grounded in experience and understanding (Creswell, 2007, 2018; Farquhar, 2012, Gerring, 2016; Yin, 2009). Furthermore, Gummesson

(2007) and Yin (1994) note that case studies show credibility and give depth and information by using a variety of data collection methods. These methods include observation, surveys, interviews, oral histories, documents, and records. Additionally, case studies employ diverse analytical procedures. As a result, researchers can undertake many analyses to uncover different perspectives and benefit from triangulating the data (Farquhar, 2012). Finally, the researcher chose Case study approach as it describe real-life situations as well as the researchers' and participants' beliefs, feelings, and viewpoints, thereby improving readers' ability to create theoretical interpretations that contribute to the field's current literature (Merriam & Tisdell, 2016).

3.3. Research Questions

The researcher has formulated the following questions which she addressed in this study.

1. What challenges do students confront in their English language learning journey at Qawmi Girls' Madrasas?
2. How do instructors and students feel about English Language Education at Qawmi Girls Madrasa? What aspirations do they have for the subject?
3. What are the key features and teaching practices observed within a Qawmi girls' classroom?

3.4 Settings

The study's backdrop includes two distinct metropolitan areas in Bangladesh's capital, Dhaka, more precisely two distinct areas within Dhaka South City Corporation. The selection of these sites was based on accessibility, as it is highly challenging for outsiders, particularly those from secular streams, to gain access to the Qawmi girls' madrasa.

3.5 Getting access to the observation sites

Since the Qawmi Girls Madrasa is particularly sealed off from the outside world and has a close-knit community, access is extremely tough and requires a variety of strategies. The researcher made initial contact with a female Islamic writer who is affiliated with Qawmi madrasas and is familiar with many of its stakeholders. She agreed to support the researcher in gaining access to the site, and it was through her that the researcher was able to access Qawmi madrasas. The procedures are covered in the section below.

She first made formal phone calls to a number of Qawmi authorities. Some of them agreed at first, but they needed more time to think it over. They then discussed the issue in a committee meeting with other madrasa stakeholders. Everyone was against the plan and objected to having their property visited, citing their responsibility to the Madrasa committee and the parents as reasons for their refusal. Following a face-to-face meeting, which was organised by the writer and the researcher, they decided to shortlist Facebook acquaintances who either owned madrasas or were employed as teachers at the Qawmi Girls madrasa. This was a change in approach from their original plan.

Subsequently, she called them and spoke with them informally about the researcher's intentions for the study. They then requested to review the preliminary research questions and consent form, which the researcher had provided via Google Mail and WhatsApp to the Qawmi teachers. After that, they were all in favour of the study at first, but most of them

changed their minds at the last minute out of concern that the researcher would create controversy and give the government access to their sensitive data. The researcher was connected to the remaining participants who complied with her request, gave permission for the researcher to visit their madrasas, and consented to take part in the study. Following the initial approval, the researcher got in touch with them and scheduled meetings within the madrasa.

3.6 Selection of the Participants

Snowball sampling, which possesses the qualities of networking and referral, was used to choose the participants, which is similar to convenient sampling (Parker et al., 2019; Bryman, 2016). The researcher first interacted with one Qawmi Madrasa Teacher before being guided to the participants, among them were Qawmi faculty and students who served as excellent informants, were open to participating in the study, and enthusiastic in sharing their own opinions with the investigator.

3.7 Participants' Profile

Table 3.1: Participants profile

No of Cases	Pseudo Name	Occupational details
01	Zainab Ahmed	Madrasa instructor (Teaches both secular and religious subjects)
02	Khadiza Khatun	Madrasa instructor (Teaches both secular and religious subjects)
03	Halima Begum	Madrasa instructor

		(Teaches only religious subjects)
04	Toni	Student of Class 5
05	Afree	Student of Class 6
06	Hiya	Student of Class 7

Apart from these participants there were several Qawmi students who participated in the current study however, only these 6 were recorded.

3.8 Methods of Collecting Data

The researcher has collected data by engaging with students and teachers from Qawmi girl's madrasa through semi-structured interviews, field notes, qualitative classroom visits, and researchers own observation. The data gathering equipment included an Android mobile smartphone, a voice recorder, Facebook, Google Mail, Google Drive, WhatsApp messenger, and the researcher. Before starting data collection procedure, the researcher has made consent form, inside the consent form the researcher provided all the relevant information related to the research and its purpose so that the participants can get clear idea about the research, process of the voluntary participation, benefits, risks, and confidentiality (see Appendix A). After that, she prepared a list of preplanned questions that she used for semi structured interview (see Appendix B) and finally made a Classroom Observation Checklist (see Appendix C).

The researcher initially made everything in English upon the supervisor's guidance she changed everything in Bangla that will be easily understood by the research participants. The researcher then sent the consent form as well as tentative questions that she might ask during the interview to one of the teachers Zainab Ahmed using Goole mail. After looking at

the consent form and interview questions teacher Zainab confirmed the date and time to visit their Madrasa via phone call. The researcher visited the first madrasa called Dawatun-Noor Girls madrasa and observed two consecutive classes first one was called Attoriku Ilal Insha, a class 7 religious course and the second one was the English class for five graders. After observing the classroom, during the lunch break the researcher was given the opportunity to sit with students from primary and secondary levels and she interviewed students from class 5 and 6. Due to the time constraints the teacher could not interview teacher Zainab Ahmed however, she spoke to other teachers at the institute to gather additional information. Teacher Zainab's interview was later taken via phone call.

The researcher was accompanied by one of her acquaintances who has cordial relationship with the head of the second madrasa called Ummul Mu'minin Girls Madrasa. With the acquaintance the researcher was redirected to the room where students were preparing for their noon rest and teachers were supervising them, there, the researcher interviewed Qawmi teachers, after that she spoke to several students. While interviewing the last student, her class time neared and the interview was incomplete, so she obtained the student's parents' phone number. Following that, the researcher spoke with the parents and, with their permission, performed the interview over the phone.

The interviews had been recorded using an audio recording tool and the recordings were stored on Google Drive. The researcher opted for semi-structured interviews due to their tendency to unfold in a conversational fashion (Longhurst, 2009), which provides participants with a degree of autonomy and feasibility, enabling them to raise issues that are significant to them.

3.9 Methods of Analysing the Data

Phases	Process descriptors
1. Familiarising with the findings	Going over the transcription and replaying the recorded clips.
2. Identifying initial codes	Highlighting notable info that identifies feature of a data.
3. Developing initial codes	Assigning interpretive code names to data sets to generate preliminary codes.
4. Identifying patterns across the codes to produce subthemes	Combine codes into possible sub-themes, and themes should be backed by a sufficient number of codes derived from the data.
5. Refining and generating final themes	Gradually reviewing and revising preceding phases, making changes, refining initial codes and subthemes then generating final themes.

After gathering all of the necessary information, the researcher transcribed the findings of the semi-structured interviews, the study's interview data were analysed by the researcher using a qualitative thematic analysis technique borrowed from Braun and Clarke (2006). According to Braun and Clarke (2006, 2017), the method of thematic analysis involves locating, analysing, and showcasing qualitative themes or patterns in the data. Table 3.2 depicts the researcher's process:

Table 3.2: Thematic analysis Framework

The table (table, 3.2) above depicts the adopted thematic analysis method for exploring interview data, which was derived from Braun and Clarke (2006). Phase 1 of the theme analysis approach entailed becoming acquainted with the data. To finalise the preliminary stage, the investigator conducted a verbatim inspection of the interview's transcripts and spent time listening to the audio recordings. Phase 2 of the study involved the researcher highlighting noteworthy data that revealed data characteristics. By giving the identified section names, the researcher created the first codes in phase 3. In order to create sub-themes that support themes, the researcher analysed all of the codes in phase 4 and arranged them according to patterns she found. Phase 5 involved the researcher reviewing the earlier stages, making any necessary changes to the original codes and subthemes, and coming up with the final themes.

The following table no. 3.3 shows an example of data analysis procedure through thematic analysis followed by the researcher.

Table 3.3: Data analysis procedure

Example of data analysis procedure through thematic analysis				
Interview questions	Transcription	Initial codes	Subthemes	Final theme
Do you have dedicated teachers for General subjects? Who takes the English class?	# Madrasar alada kono madam um.. engreji onker jonno ashole alada kono madam nai. (Afree) # Mawlana khalamonirai engreji subject tai, arbi	Alada madam nai general subject er Jonno	Mawlana graduates takes their English class.	Insufficient Pedagogical Expertise

<p>Why there's no dedicated teacher for general subjects?</p>	<p>onko eigula amader sob subject unara handle kore. (Afree)</p> <p># Alada teacher er to dorkar nai engrejir jonno... madrasa poruarai valo poray general der theke, jara engreji onko pora ashche tara jodi poraite na pare tahole poira lav hoilonato (Zainab)</p>		<p>No need for dedicated teacher.</p>	
---	---	--	---------------------------------------	--

The researcher conducted the interviews using Bangla language but later was translated into English during thematic analysis.

3.10 Ethical Considerations

In order to achieve the credibility and trustworthiness of the study along with the confidentiality of the participants several ethical measures have been taken into account. The researcher had no prior contact with the participants, the study participants were contacted through one of the well-wishers of the researcher. Since the researcher belong to the general stream of study or secular stream of education, who are usually frowned upon by the people of religious or Madrasa stream, there were absolutely no way for the researcher to manipulate or influence the data provided by the participants, also six of the interviews were recorded

therefore, the researcher was able to remain neutral by playing an impartial role from her part. After being assured of their consent the semi-structured interview was conducted. Next, the researcher did not disclose the real names of the participants and the institutions in this study, to maintain anonymity and confidentiality of the participants as well as the institutes pseudonyms were used instead of their actual names.

In addition, the researcher utilised data source triangulation to ensure the study's credibility and reliability. The researcher initially collected data by observing two different madrasas and gained firsthand experience through fieldnotes, next, she visited two different classrooms and gained insights of what goes inside the Qawmi classrooms including teaching methodology, student engagement, learning strategy and so on. After that she collected data from the girls of Qawmi madrasa who are currently studying there, thus, the researcher could gain insights into their experiences, perceptions and aspirations and finally another set of data were collected from the instructors serving in Qawmi girls' madrasa which allowed the researcher to gain professional viewpoints regarding English language education in Qawmi madrasa.

Consequently, the data were triangulated by the researcher from various distinct sources. As a method for evaluating effectiveness in qualitative research, triangulation involves combining data from multiple sources (Carter et al., 2014). Patton (1999) defines triangulation as the process by which comprehensive understandings of phenomena are attained through the utilisation of multiple methods or data sources in qualitative research.

3.11 Chapter summary

This chapter first offered the research design and the reason for using a qualitative case study approach, followed by research questions, settings, getting access to the

observation sites, study participants, and the process of selecting them. Finally, data collection and analysis processes were proved, as well as the study's ethics and credibility.

Chapter 4

Findings and Discussion

4.1 Introduction

This chapter, which is broken up into five sections, addresses the main themes and subthemes that emerged from participant semi-structured interviews and classroom observations regarding the teaching of English in Qawmi Girl's madrasa. The first four sections depicted the challenges students face in learning English, the perspectives of learners and teachers on English language education, the future prospects of these learners, and the insights from Qawmi Girl's madrasa, including the portrayal of the physical atmosphere and the way that both English and religious classes are conducted. The final section provides an analysis of the study's findings.

4.2 Part 1: Challenges in English language Education within Qawmi Girls

Madrasas

The following section presents the outcomes of interviews and classroom observations on the challenges faced by students in studying English at Qawmi girl's madrasa.

4.2.1 Pedagogical Concerns

Insufficient Pedagogical Expertise

Afree, a study participant and a student of Qawmi Madrasa, highlighted the significant issue of a scarcity of dedicated instructors in fundamental subjects such as English, mathematics, and Bangla. She mentioned, “Mawlana aunties (Mawlana graduate teachers) are the ones that teach English and mathematics because there is no specific teacher

for either subject.” Due to this shortage, Mawlana graduates educate Qawmi females rather than trained specialists, worsening their educational deficiencies.

While interviewing one of the teachers, Zainab Ahmed, who teaches religious subjects along with general subjects, claimed that “there’s no need for a dedicated teacher for English because we teach English just fine... better than others... If we cannot teach the subjects we studied, that is wasted.”

Over-Reliance on Outdated Teaching Methodologies

The classroom observation revealed that rote learning is the predominant teaching approach for English class, this method includes repetition, translation, and memorization without deep understanding of any concepts. The girls learn through continuous recitation, repetition and writing exercises, targeting to memorize the content. Data from the interview also confirms that their primary concentration is only on memorization. In Toni’s words, “We memorise and write in our notebook... Khalamoni often asks us to copy a letter or paragraph from the book several times... we write many times... it becomes easy.”

4.2.2 Curriculum and Instructional Issues

Impractically Extensive Religious Course Content

One of the students, Hiya expressed challenges with managing her daily English assignments due to her extensive courseload from her religious courses and she finds it impossible to finish the homework for all subjects each day. She said, “We have huge syllabuses... for the religious courses than general subjects...I cannot complete everyday lessons; I frequently prepare my homework while attending class....there are an awful number of things to cover, which is practically impossible for me to finish every day.” This highlights the difficulty she encountered in balancing the rigorous demands of religious

studies with the rigors of English learning, which hindered her ability to effectively complete all of her coursework.

On this note, one of the teachers interviewed admitted that the excessive religious course outline was crafted explicitly for residential students; therefore, it is difficult for the students who do not reside there. In Zainab's words,

These syllabuses (religious subjects) are solely made for students who reside on the campus... students who do not live on campus will find it difficult because their time is wasted on daily household distractions; in Madrasa, not a single time is wasted, all they do is study... those students do not have the blessing in their time like those who reside on the campus.

No Emphasis on English Syllabus Coverage

The lack of emphasis on English syllabus coverage in Qawmi Madrasas is clear in students' limited exposure to the language. Toni revealed that students had only studied two English paragraphs in the previous year: "My Hobby" and "Our Madrasa", which is evidently insufficient for students at the fifth-grade level, especially when compared to students following the same board curriculum in general education schools.

Confirming this observation, teacher Zainab explained that the primary focus of Qawmi Madrasas is not to complete the English syllabus, but rather to ensure learners understand the fundamentals within a limited timeframe. This method is motivated by the desire to devote more time to other subjects, notably those related to religious education and Arabic language skills. In her words, "Our focus is not on finishing the syllabus but rather on letting them learn some of the basics within a limited timeframe... they also have to cover other subjects."

Absence of Defined Learning Objectives

All of the teachers interviewed claimed they do not adhere to any particular English language learning objectives, which raises concerns about a lack of direction in education and a disregard of a generalized curriculum. Teachers Zainab and Halima approached the problem with indifference; according to Halima, the teachers are just happy with whatever students can pick up because they are already quite weak in this area. Similarly, Zainab claimed that students lack enthusiasm in English and feel pressured to complete religious course content, which negates the necessity of learning objectives. She goes on, “Most parents want their daughter to learn about the Quran and Hadith; they do not have much hope for the English subject.”

Inconsistent Assessment

In response to a question regarding the most recent assessment, Hiya mentioned that the English and Math test has been postponed because they have not made substantial progress in completing the assigned syllabus for the monthly English test. However, they have already completed the assessments for other religious subjects. The irregular scheduling of assessments prevents monitoring the students’ progress effectively and greatly impede the efficacy of English language learning. The disparity between religious and general subjects adds to wider educational difficulties.

Scarcity of instructional materials

Afree and Toni, two of the participants, noted that there is an inadequacy in the instructional materials supplied by the institution. The available English textbooks are insufficient to meet the needs for everyone, and this arrangement frequently leads them to share books or purchase their own copies. In her words, “There aren't enough copies for

everyone ... we often end up studying from shared books... I usually have to buy English textbook myself from outside.”

4.2.3 Inadequate Infrastructure and Financial Crisis

Improper Seating Arrangements

While visiting the classroom inside the Qawmi girl's madrasa, the classroom setting revealed significant challenges for teaching English, it is observed that students were seated on the ground while laying their bedsheets or prayer mats on the floor instead of chairs. They have long low benches serving as makeshift tables. The restricted number of tables in the classroom forces the 5-6 students to sit closely together and share one long table in each row. The cramped seating arrangement hampers learning, impairs concentration, and hinders collaboration and interaction among learners. These are all major issues while learning a new language like English.

Terrible Living Conditions and Lacking Hygiene Facilities

Aside from that, she mentioned the terrible living conditions and the insufficient sanitary facilities. Inadequate infrastructure is the most pressing concern, as Halima states clearly and concisely. It disrupts students' ability to concentrate on their studies and endangers their fundamental needs. In her words, "... girls store their books, clothes, bedding and trunks inside the classroom, sleep there, and dry their clothing... there aren't many restrooms available for the girls... insufficient spaces are the biggest problem in today's Qawmi GirlsMadrasa.”

High Classroom Density

Halima, a dedicated madrasa lecturer, highlighted overcrowding as one of the biggest issues plaguing English language teaching at the institution. She said, "It's difficult to

maintain a conducive learning environment when students are stuffed together, fighting for space."

Inadequate Technical setup

Qawmi madrasas confront substantial infrastructure and financial constraints, as observed by the classroom's primitive technical setup, which is limited to basic amenities such as a light, a fan, and a microphone. The lack of technical facilities impedes English language education, as teachers could use interactive multimedia and other current technological facilities to teach English, resulting in students being more engaged and having a longer attention span.

Financial constraints

Teacher Zainab Ahmed notes that Qawmi Madrasa does not receive any financial support from the government. Instead, Qawmi Madrasas are built with personal funds and sustained through donations from the religious community and student tuition. She adds, "It is quite difficult to maintain an educational institution in this manner."

4.2.4 The Dual Challenge: Learner-Specific Needs in Substandard Settings

No Interactive Language Learning Opportunities

Despite the importance of interactive language practice, students in Qawmi girls' madrasas never get to practice English, hindering their language development. In Toni's words, "We never have such activities in our English class... where we can practice speaking English. We listen to the teacher and repeat after her loudly or read from textbooks."

Teacher Khadiza Khatun admitted that peer interaction and collaboration are practiced in other religious courses but not in English subjects. In her words,

... in religious courses like ilm-us-seegha (The Science of Word Forms) and Hedayatun Nahu (Arabic grammar), students practice with each other in pairs or groups; however, for English class, we do not have such activities because learners cannot speak or read properly by themselves and need constant assistance from us.

Unacknowledged Individual Strength

“Usually in class, I am asked to study alongside another peer sharing a single English book, I do not like it because I cannot concentrate and study. I prefer to study alone and there’s no opportunity for that”, said Afree. Independent learning opportunities are limited within the madrasa due to crowded classrooms. So, students never get time alone to study. This severely restricts the accommodations for students who thrive in individual study environments, consistently neglecting the particular needs and strengths of those who excel in intrapersonal intelligence.

Deficient Learning Environment

Two of the participants consistently expressed their distress during study time, attributing it mostly to the prevalent tradition of read-aloud sessions. They are required to read vociferously; a considerable number of their peers read their lungs out, and the commotion is causing them severe headaches and disruption. As a result, their ability to successfully retain study material is compromised.

In Afree’s words, “Keu keu gola ucha koirā pore ... matha betha hoy. Amar chillaye porle pora hoyna ... sobai jokhon pore oder sathe boshle ami pora banaite parina.” Which translates to, some people read on top of their voice... my head hurts. I can’t study by reading aloud...when I sit with everyone (during study sessions), I struggle to complete my lesson.

4.3 Part 2: Traversing Minds: An Odyssey Across Perspectives Towards English Language Education

4.3.1 Apprehension Towards Learning English

Toni, one of the pupils, stated that English is the second most irritating subject to her, with math being the top candidate. When asked for the reason, she explained that English is challenging and not necessary for her future studies, so she sees no reason to develop a fondness for it.

Zainab, one of the teachers, similarly expressed strong apprehension towards learning English. In her words,

Madrasa students do not require employment and that mastering noun pronoun adjectives, which are taught in regular schools, does not provide any practical advantages. What advantages will individuals who sell vegetables, cultivate vegetables, and pull rickshaws gain from acquiring proficiency in the English language? ... Nothing. Those people automatically figure out how to use mobile phones or survive in today's modern world without studying English in any institution; therefore, English is pretty useless to me.

4.3.2 Questioning Language Norm: Elevating Arabic and Urdu Over English

Halima Begum, a Madrasa instructor, challenges language bias and advocates for Arabic and Urdu over English. She highlights that Madrasa students receive a comprehensive education beyond morals, worship, and rituals. She draws attention to the differences in the languages used for instruction, pointing out that although general education students study these subjects in English, which she suggests is derived from secular ideas, Madrasa students study them in Arabic and Urdu, which she believes is derived from Allah's Shariah law as it is outlined in the Quran and the life of Prophet Muhammad (peace be upon him). Halima

finishes by arguing that skills in a secular language such as English do not necessarily make pupils superior, emphasizing the importance of Madrasa education. In her words,

...Madrasa students are not limited to only morals, worship, and rituals they learn about state law, family law, criminal law ... commercial law ... an average madrasa graduate like me is capable of building and operating legal and judicial systems...students from general education studies such things in the English language that originated from secular ideas but madrasa students learn the same in Arabic and Urdu language that derives from our creator Allah's shariah law... based on Quran and the life of prophet Muhammad (peace be upon him). Therefore, those who know secular languages like English are no better compared to our students.

4.3.3 Concerns About External Influences Affecting Students

Instructor Khajida Khatun expressed concerns about external influences on students' values and behavior. She revealed that they are reluctant to employ teachers from outside because “they (secular graduates) have more liberal ideologies and their manners (Adob Kayda) are different from us... students often pick up their ways...”

The comment made by Khajida Khatun highlights concerns about how outside factors may affect students' moral compass and behaviour. This worry results from the dedication to maintaining cultural or religious values. However, it is crucial for education to strike a balance between preserving traditional customs and accepting diversity and expertise.

4.3.4 Navigating Detrimental Cultural Perceptions and Practical Realities

While interviewing Afree, it was found that she initially had internalised the belief that English is unnecessary due to its association with Yahudi (Jewish) people, whom she perceived as not abiding by Allah's teachings, a perception influenced by cultural biases. She said,

I used to think that English was unnecessary because I was studying the Quran, Sunnah, and other religious subjects, which are way better than general subjects. I would never need to study English because it's the language of Yahudi people who do not abide by Allah's commands.

She, however, added that she now thinks that knowing the basics of the English language is essential for managing daily affairs. She said our head Hujur discussed in a Halaqa (Religious Gathering) that, "If girls cannot read the names written on medicine packets, they will suffer. Learning to read and write English will help them raise children. Teaching basic English to their offspring will save some money." This highlights students' challenges in embracing English because of prior negative religious connotations with the Yahudi people. However, they can overcome the pessimistic viewpoint when given a realistic viewpoint from a trustworthy source, such as Head Hujur. For example, when the head teacher emphasized the importance of English for daily life, such as reading medicine labels, and the long-term benefits of English for girls, particularly as future mothers, the student immediately abided by it.

Another participant, Hiya, who was temporarily transferred from the Qawmi Girls madrasa to the Hifz department of an English-medium school due to her parent's relocation to a different neighborhood in Dhaka, mentioned a shift in her mindset from one of skepticism to one of positivity regarding the English language. In her words,

I was never serious about English as I was learning more essential subjects like Tafseer (interpretation), Fiqah (understanding of Islamic law), Nahu and Sorof (Arabic grammar) and so on. However, when I went there, I saw that everyone knew English and they frequently used English words which I did not know... Taskin, Umama and Arissa became my close friend, but Arissa

was the one who used most of the English. After returning home, I used to Google search the words I heard from them; sometimes I could find I couldn't. That was when I became interested in English...now I can understand spoken English, but I can't speak. I watch cartoons on YouTube... like Cinderella, Sleeping Beauty, Jungle Book...

She said she stayed there (Hifz Department) for 7-8 months and returned to Qawmi madrasa because she was lagging in her Najeera (Quran reading) studying, but she kept learning the English language at home.

4.4 Part 3: Navigating English Horizons for Qawmi Graduates

There are affirmations or promises of a bright future for the graduates of the Qawmi girls' madrasas. Although most of the students as well as teachers typically focuses on Islamic studies, there is growing interest in English education among few participants of the study.

When asked about their future aspirations Afree said,

I want to serve the Muslim community by excelling in my studies and becoming like the aunts (khalamoni) that are teaching us ... after I become free from madrasa, I will attend English coaching outside ... I want to teach them good English so that my students can write about unseen topics.

Another participant, Toni expressed that she finds English very hard and often boring and believes English is not her cup of tea, she said, "I may not be able to teach English because I lack the expertise, but when I establish my madrasa, I will hire English teachers from outside." Though she does not aspire to be English teachers she indeed understands the importance of providing English education to Qawmi girls students.

Similarly, Hiya said she wants to bring change in English teaching because she never received adequate input from the madrasa yet she managed to gain minimal proficiency as understanding the spoken English. In her words, "I just memorized everything to pass English subject and to be very honest I haven't learnt any English from Madrasa...". She has credited online resources like YouTube audio, video content and utilizing Google search engine for her minimal improvement in understanding spoken English. She named some of the video content or animated cartoon stories that she primarily watches, they are, Peter Rabbit, Intelligent monkey, The lazy girl, Snow white, and Cinderella series. She stated that despite her additional measures to acquire English outside of her academic pursuits, she continues to encounter difficulties in communicating the language, in her words, "...now I can understand... if you say something in English, but I can't speak the language."

She expressed her frustration about the traditional lecture-based class and admitted that she barely pays attention in class because teachers just ask her to blindly repeat everything, she says that she is an average student in madrasa however her English skill is better than her peers and she credits outside exposure for that. She strongly believes that there is no alternative to learning English she says, "English is useful everywhere, if I do not know basic English, I won't understand anything that my cousins discuss (they are from general education) ... English is very important... English is required even when I want to buy Burka online."

On another note, during the interview, all the teachers claimed that every girl has the potential to achieve something. According to Zainab Miss, "Intelligent students can pursue careers in madrasas; those who are less meritorious typically marry young and teach the Quran on their own." They asserted that every student strives to be a valuable member of society and serve the Muslim community, and that is why so many Qawmi madrasas are constructed with personal funds each year. Khadiza Khatun Miss says, "Our girls are mostly

married off with other madrasa graduates; they operate madrasa from home without any banner... Muslim girls from the area attend their unofficial madrasa as they become Imams or Hujurs' wives... everyone can build a career.”

4.5 Part 4: A Canvas of Curiosity: Journeying Through The Mosaic

The researcher has always been keen to learn about Bangladesh's distinct educational environment, which is typically kept out of the public view. Observing English Language Education in the Heart of Qawmi Girls' Madrasas has been on her bucket list for a long time.

The classrooms of Dhaka's Dawatun-Noor Girls madrasa have a cozy atmosphere that is different from secular schools. The madrasa is situated in the southern part of Dhaka. At first glance, they look like unoccupied apartments, despite the fact that they are large enough to hold more than 60 pupils when equipped with school benches. The room is furnished in a minimalist style. A microphone setup sits on a low bench-like table on the right, next to a little three-layered bookshelf hidden behind a curtain reserved for the male instructor. On the left, there's a long, low bench-like table and a sizeable four-layered bookcase that can accommodate about 500 books. The floor is furnished with bedding, trunks, prayer mats, wooden Rehal, two posters on the wall, and a clothesline strung across the room for drying garments. Adjacent, 12-15 low bench-like tables are positioned. The room is lit by two lightbulbs and is kept cool by two ceiling fans. At a glance, it does not look anything like a conventional classroom setting. This very room serves as classroom as well as living room for the Girls residing in Madrasa. The English course is not offered to the girls beyond class seven.

Attoriku Ilal Insha, a class 7 course whose name literally translates to "The road to construction" but actually means "Arabic Literature," is the first one the researcher observed.

The male teacher enters the room during class, takes a seat at his assigned spot, and draws the curtains all the way. After he is settled in, the girls come into the classroom, place prayer mats or bedsheets on the floor, arrange the tables, take their books from the large bookcase on the left, and sit on the mats or bedsheets laid before. After that, the classes start with about 90 people crammed into the floor. Using the microphone, the male teacher leads the class. Four senior students enter the classroom, each holding a stick or scale; they work as mediators because neither the students nor the teacher see each other. While one stands near the curtains, the other three scatter across the room, standing throughout the class. Their roles include managing the classroom, relaying messages from the male instructor, preventing sleep by tapping with the stick or scale, and addressing gossip or lack of concentration by calling out students' names. The male instructor provides feedback based on their communication.

A brief passage from the book is read in Arabic by the instructor, who also interprets each word with the literal and symbolic meanings. Students listen to the teacher's instructions three to four times and repeat what they've heard five to eight times. Alongside note-taking, students annotate their textbooks. The lecture lasts an hour and thirty minutes. The teaching-learning technique includes repetition, translation, and rote memorization. The Grammar-Translation Method (GTM) and Audio-Lingual Method (ALM) are combined in the instructional approach. While ALM focuses more on oral practice and active listening comprehension, GTM utilizes translation activities to teach vocabulary and grammar rules.

The second class observed is an English class of five graders in the same room. In the same room, a class 5 English class is the second one to be observed. The female instructor walks into the room and takes a seat in the open area on the left. The low tables are still arranged in the same way. This time, a second group of perhaps fifty to sixty pupils shows up

for class and sits in the opposite direction from the first group, facing the female teacher. The teacher runs the lesson independently and interacts directly with the pupils; she doesn't require intermediaries, as she can see the students.

She reads aloud a comprehension called "Moulana Shamsul Hoque Faridpuri" from Befaql Madarisil Arabia's "My English book-Part Five." The students pay attention while the teacher reads aloud the comprehension on "Moulana Shamsul Hoque Faridpuri" and they imitate her whenever she asks them to. The teacher also translates each sentence in Bangla for the class and clarifies specific vocabulary from the text. Students practice drilling exercises to memorise vocabulary and their spellings. The teacher checks to see if they are listening and understanding later by asking them out loud what some terms mean. Instead of annotating in their books, students write word meanings in notebooks. The lecture ends around forty minutes later, with the teacher helping the students review the previous lesson and engaging in oral drills. The same approach and methodology (repetition, translation, and rote memorization) are used for the English class as in the prior session. Both teachers use Bangla as their mode of instruction.

4.6 Part 5: Overall Discussion

4.6.1 Part 1: Challenges

The finding revealed five broad limitations related to pedagogy, curriculum and instruction, individual learning needs, infrastructure and finances, and learning environment in Qawmi girl's madrasa. These are discussed below,

Firstly, from the study findings it was revealed that Mawlana graduates who has no special training or pedagogical expertise to teach secular subjects are instructing Qawmi girls instead of qualified specialists and they often rely on outdated teaching techniques like GTM (Grammar Translation Method) and ALM (Audio Lingual Method) instead of CLT

(Communicative Language Teaching) which is more suited for English language instruction. The study result of Raqib et al. (2015) argue that Madrasa teachers lack the necessary competence to teach general courses, which resonates with the current study result as it finds that madrasa graduates are teaching secular subjects instead of General graduates.

Correspondingly, another study revealed that “Madrasah teachers often lack the qualifications and training required to effectively teach modern subjects”, a conclusion that aligns well with the current data (Hoque et al., 2023, p.4). Similarly, study findings by Chowdhury (2019) conforms with the current study and revealed that none of the qawmi teachers that she interviewed had a degree or training in English. Teachers' interview data suggests a reluctance to recruit teachers who have studied in the mainstream education sector, which contradicts Raqib et al.'s (2015, p. 5) conclusion that Madrasa teachers prefer to hire qualified teachers for general subjects. When asked about the reason behind such reluctance, teachers voiced their concerns regarding the potential negative impact of hiring secular graduate instructors on the moral ideals, ethics, and behaviours of Qawmi students, which shows qawmi teachers' dedication to maintaining Islamic religious values. In addition, the teachers' inclination towards employing antiquated instructional techniques such as rote learning, which emphasises memory, translation, and repetition, aligns with the research conducted by Abdalla et al. (2004), Chowdhury (2019), and Golam and Kusakabe (2020). Nevertheless, these methods are not effective in enhancing English language skills.

Secondly, the data also revealed several curriculum and instructional difficulties such as overwhelming religious curriculum, no emphasis on English syllabus coverage, absence of defined learning objectives, inconsistent assessment, and scarcity of instructional materials. Students complained about finding it difficult to finish the demanding religious course load that eventually impedes their ability to manage and complete coursework in other subjects, notably English, a sentiment supported by the study result of Hoque et al. (2023, p.4), where

they reported that “Madrasah students often contend with heavy course loads,” which are challenging and overwhelming, especially given the emphasis on religious studies. This issue is magnified by the curriculum that exclusively privileges residential students. The teachers' interviews revealed that the extensive course load is purposefully kept that way because the Qawmi curriculum is tailored for residential students, making it impossible for students to complete for those living outside of it.

One further drawback is that there is a lack of emphasis on English within the curriculum, which means that English syllabus coverage is not as important as it should be, with students gaining little exposure to the language, severely restricting their proficiency and future chances. Similar sentiment is echoed by Chowdhury's (2019, p. 6) study finding that "English is considered a subsidiary subject" in the Madrasas.

Evidently, students learned no more than two English paragraphs over an entire academic year, which is insufficient when compared to fifth graders studying regular mainstream institutions that conform to the same educational board. The data from the teachers' interviews supported the study's results and indicated that the coverage of religious coursework takes precedence over the English curriculum. This is in line with the findings of Al-Hasani (2020), who found that madrasa instructors prioritise the completion of religious coursework above modern topics like English. The data also revealed that qawmi teachers do not try to achieve specific learning objectives for the English subject, which is similar to the study result of Abdalla et al. (2004). They reported that there are no learning objectives to assess Qawmi students' learning achievement.

It was startling to learn that teachers had an apathetic attitude towards the establishment of educational goals. There is a gap in subjects' priority, as evidenced by the inconsistent evaluation procedures, with religious studies generally receiving more systematic

assessment than English subjects. Insufficient provision of textbooks creates substantial impediments that significantly hamper the educational progress of students who attend the Qawmi girl's madrasa.

Next, the data reveals that the institution is dealing with a number of significant infrastructural and financial issues, such as improper seating arrangements, poor living conditions and a dearth of hygienic amenities, high classroom density, antiquated technical setup, and no funding from the government. This outcome is in line with studies conducted by Raqib et al. (2015, p. 4), which found that “most of Qawmi madrasas are facing financial, accommodation and infrastructural crisis.” The lack of adequate seating arrangements, such as a chair desk, impedes their learning; also, sitting on the ground with prayer mats and bedsheets for extended periods causes discomfort and physical tiredness. A single long, low benchlike table shared by several students makes it difficult for pupils to collaborate and engage with one another, which further impairs concentration. Ruman's study results (2022, p. 169) and the current study agree on the comparable sitting arrangement in which “the students sat on the floor, and one low bench was occupied by several students.”

Lastly, findings revealed that students at Qawmi Madrasa struggles with different learning preferences for instance, students with interpersonal intelligence who thrive in interactive language learning setting confirmed that they get no opportunity to interact in English classes, this highlights a missed opportunity that could be utilized by engaging them in various group or pair activities which could facilitate their communication skills. This finding was affirmed by one teacher who acknowledges that peer interaction is not common in English courses. This could be attributed to either time constraints in English class which is only 40 minutes, or the lack of expertise that the teachers possess to facilitate interactive pair or group work in English classes. This result is noteworthy since it both supports and contradicts the study results of Ruman (2021), who discovered that half of the Qawmi

participants said their teacher gave them chances to communicate with their friends in English, and half said they did not. On the other hand, students with intrapersonal intelligence who may excel in independent study situations also faces difficulties by the necessity to share books, which highlights a lack of support for solitary learning opportunities that not only impedes their ability to study independently but also impairs their capacity for concentration and deep learning.

A poor learning environment is one of the biggest challenges that Qawmi madrasa students face. Participants complained about study time, largely due to the read-aloud practice. The ruckus from their peers reading loudly is giving them significant headaches and disruption, they reported. Their capacity to effectively recall what they have learned suffers as a result.

4.6.2 Part 2: Perspectives Toward ELT

Regarding the role and necessity of English language instruction at Qawmi Madrasa, four major themes emerged from the viewpoints of the teachers and students including, being hesitant about learning English, opposing linguistic conventions and opting for Arabic and Urdu over English, being concerned about external influences on students, and negotiating both practical realities and unfavourable cultural impressions. The fact that Qawmi madrasa Teachers emphasizes on religious language like Arabic or Urdu matches with the finding of Raqib et al. (2015, p. 5) according to them Arabic language, Quran, Hadith and Fiqah get top priority.

It is evident that both teachers and students are reluctant to learn English. This reluctance may stem from their lack of exposure to English-speaking environments and their diverse backgrounds, which makes it difficult to integrate English into the religious education framework. From the viewpoint of Toni who regards English as "challenging and not necessary" indicates that the advantages of the language do not align with some students'

imagined employment options, which is affirmed by Zainab, who wonders whether English can help with low-paying professions like vegetable vendors or rickshaw pullers. From this it can be derived that the students' true needs in the context of their socio-economic reality and the apparent academic demands are fundamentally at odds. For instance, comments made by other teachers show that English is seen as less desirable because it is based on western values than Arabic and Urdu, which are more closely related to Islamic teaching. They are also worried about how outside teachers might corrupt their students with secular ideas.

The experiences of Afree and Hiya show two favourable shifts. It seems that students' negative opinions may shift if the usefulness of English language instruction is linked to relevant, everyday examples of the language, such as reading a prescription label, and are provided by someone they can rely on or trust. Shift can occur because of the environment as Hiya's temporary exposure to an English-speaking setting is attributed to the subsequent personal interest in the language also, her continued learning of English even after returning to the Madrasa raises the possibility of creating an English language curriculum in a way that is both non-intrusive and opportunity-expanding for the students within the existing structure.

4.6.3 Part 3: Aspirations

The data revealed that teachers emphasise only a handful of conventional personal and professional trajectories for graduates of Qawmi madrasas; nevertheless, both positions are anticipated to make valuable contributions to the religious life of the community. For example, those who demonstrate merit may work as teachers in the madrasa system, while others might deliver informal religious instruction at home. This supports the findings of a study by Raqib et al. (2015, p. 5), who claim that teachers at Qawmi Madrasa say that students “should play their role in religious sectors.” Similarly, the finding of Al-Hasani et al. (2017, p.7) revealed that “Job opportunities are very limited for Qawmi graduates.”

On the other hand, data found from the students' interview indicates a desire to defy convention set by the teachers as illustrated by the comments made by Afree and Hiya. Afree expressed that she will become an English instructor who can serve the Muslim community just like her teachers are doing, which shows her priority is different than others choosing English language over other religious language to teach. Similarly, Hiya wish to attain English coaching when she will complete her study in madrasa, to facilitate students with effective English teaching so that her students can excel more than her. From this it can be deduced that Hiya indeed feel the lacking that is present in her madrasa's English instruction even though she does not spell it out. Hiya also mentioned that she had acquired a moderate level of understanding in spoken English. She attributed this progress to utilising online resources such as YouTube and Google Search, rather than relying on her current educational institution. This underscores the deficiencies of her present school. She stated that she engages in reading articles and watching animated films in the English language. This indicates that she actively listens to the language and develops comprehension skills. It demonstrates the motivation and enthusiasm of Qawmi madrasa students towards learning English. This finding aligns with Ruman's study (2021), where he discovered that the participants occasionally listen to English content such as news or sports commentary, highlighting their motivation to acquire the English language.

Similarly, Toni's dream to open a madrasa where secular subjects specially English will be taught by secular graduates reveals her understanding of the existing limitation that she wishes to overcome when she is elder.

As a result of the discussion, it is possible to draw the conclusion that teachers prioritised religious future prospects and what was expected of their society, whereas students expressed a growing interest and individual aspirations for the secular subject English, and

they wish to strike a balance between the expectations of the community and their own educational objectives.

4.6.4 Part 5: Classroom Observation

The observation of the researcher shows incredible insight into the fascinating environment within the Qawmi girls' madrasa of Dhaka city, which demonstrates what goes inside of the Religious and secular classes. The researcher depicts a setting that deviates significantly from the traditional classroom layout, the physical environment akin to a shared living area compared to a conventional classroom, with prayer mats, bedding, and minimal furniture. The space is used by the madrasa girls as both a living area and a classroom. This result is consistent with research by Raqib et al. (2015, p. 6), which discovered that madrasa instructors felt a need for a "separate classroom for quality teaching environment."

It was observed that the teacher uses aspects from Grammar translation method and Audio-lingual method in both Arabic (Attoriku Ilal Insha) class and English class (My English book-Part Five), indicating a versatile eclectic instructional style. Ruman's study (2022, p. 169), on the other hand, contradicts the study findings by claiming that Qawmi instructors employ "the age-old Grammar-Translation Method" as a teaching technique. The results of Golam and Kusakabe (2020) and Abdalla et al. (2004) support the use of rote memorization, repeated active listening comprehension, and translation. GTM uses translation exercises (clarifying words' literal and metaphorical meanings while reading Arabic literature) to teach vocabulary and grammar rules, whereas ALM focuses more on oral practice and active listening comprehension. To make up for the Qawmi students' limited proficiency in English, Bangla was used as the primary medium of instruction in both lectures.

The gender-segregated structure of the madrasa educational system is emphasised by the presence of a male lecturer who is separated from the female students by a curtain. This

finding conforms with the study findings of Raqib et al. (2015, p. 4) where it is found that “male teacher conducts the classes with maintain HIJAB at higher level” in Qawmi Girls Madrasa. Effective student-teacher engagement and communication in Arabic classes are hampered by the additional layer of complexity created by the need for intermediaries to mediate communication between the teacher and students, who are not visible to one another. Alternatively, an English teacher can interact directly with the class -that is, without the need for any middlemen-which makes it easier for the students to participate actively in drills, receive reinforcement, and improve their language skills. However, the class duration is relatively short for English class (40 minutes) as compared to the Arabic class (1 hour and 30 minutes). In contrast to the Golam (2020) research result, which indicated that English is provided up to class 8, the English subject is not offered to girls after class 7 according to the current study.

Chapter 5

Conclusion and Recommendations

This qualitative case study explores the attitudes, hurdles, and aspirations related to English language instruction in Bangladesh's Qawmi Girl's Madrasas in Dhaka City. The study participants were multiple Qawmi teachers and students who were selected using a snowballing sampling technique from two different Qawmi Girls madrasas in the southern portion of Dhaka city. The researcher has carried out classroom observation and semi-structured interviews to collect the data, after collecting the data the study findings are presented based on broader themes and subthemes and subsequently, they were analysed thematically.

The classroom observation illustrates unconventional arrangement which is very different from traditional layouts. The study presents several challenges, perspectives and aspirations for the Qawmi Girls Madrasa that are found while observing the classroom and conducting the semi-structured interviews.

The study result reveal 6 main themes or broad challenges they are, a lack of basic resources, financial and infrastructural constraints, Pedagogical limitation, curriculum and instructional issues, deficient learning environment and hindered personalised learning needs. Within the main themes several subthemes emerged they are, scarcity of textbooks, lack of proper seating arrangements, overcrowding, poor living conditions, a lack of hygienic amenities, outdated technology, insufficient pedagogical expertise, over-reliance on outdated teaching methodologies, excessive focus on religious content, a lack of coverage of the English syllabus, lack of interactive language learning, failure to acknowledge individual strengths and no government financing.

While inquiring about Qawmi teachers' and students' perspectives on English language education, it was discovered that there is a general negative attitude towards English

language, as some may refer to it as the language of Yahudi, while others may refer to it as the language of Westerners who defy religious values; however, a few instances from students show that viewpoints may be shifting in a positive direction.

During the inspection of Qawmi girls' aspirations, it was discovered that conventional religious roles are given higher priority as career paths by Qawmi teachers. However, the results indicate that a considerable number of students desire to challenge this norm and pursue alternative roles.

Lastly, it was found that conventional religious roles are prioritised as professional routes for students among Qawmi teachers during the investigation of Qawmi girls' goals; yet results indicate that a significant portion of students want to resist the norm and seek alternative roles.

Recommendations

As previously stated, it is not feasible to determine the exact number of female students studying in Qawmi Girls madrasa. However, it is evident that a substantial percentage of females are enrolled in these institutions. These students have limited proficiency in English as secular subjects are not taught to girls in Qawmi madrasas beyond the seventh or eighth grade. Furthermore, the teaching efforts for these subjects are minimal, this educational gap negatively undermines potentials of these females as future contributors to the country's human capital as well as the future ambassadors of the nation in the global economy. Given the significance of English in the contemporary globalised society, it is imperative to make efforts to enhance the quality of English language instruction in Qawmi girl's madrasa. In order to empower these students and raise the standard of education at this educational institution, the government and law makers should organise an immediate, focused action. There should be effective efforts taken by the government and policymakers to reduce unfavourable opinions of English language instruction. For example, they could use

animated broadcasts to highlight the potential of these girls to make significant contributions to society by balancing secular and religious education and becoming social capital. These girls could also be used to conduct dawah in English outside of Bangladesh. For example, they can conduct dawah in English outside of Bangladesh and teach religious education. These kinds of programmes may encourage young women to learn English so that they can serve the Muslim community and benefit themselves and their communities by communicating with people all over the world, which could lead to opportunities to teach religious education and dawah outside of Bangladesh. For the sake of the Qawmi girls' madrasa students' academic success, the government should also enact a law mandating the employment of qualified educators to teach secular topics. The govt should allocate funds for these independent educational institutions.

References

- Abdalla, A., Raisuddin, A. N. M., & Hussein, S. (2004). *Pre-primary and primary madrasah education in Bangladesh*. Basic Education and Policy Support Activity, United States Agency for International Development, Creative Associates International, Incorporated. https://pdf.usaid.gov/pdf_docs/Pnadu440.pdf
- Al Hasani, S. M. A. (2023). Aliyah Madrasa Education in Bangladesh: Problems and Prospects. *Journal of Islamic Studies and Humanities*, 8(1).
<https://doi.org/10.21580/jish.v8i1.13220>
- Al-Atawneh, M. (2009). Is Saudi Arabia a theocracy? Religion and governance in contemporary Saudi Arabia. *Middle Eastern Studies*, 45(5), 721-737.
<https://doi.org/10.1080/00263200802586105>
- Al-Hasani, S. M. A. (2020). Madrasah Education in Bangladesh: A Comparative Study Between Aliya And Qawmi. *Journal Of Creative Writing*, 4(2), 111-132.
<https://jrcrwriting.com/index.php/jocw/article/download/60/57>
- Al-Hasani, S. M. A., Ismail, A. R., Kazeemkayode, B., & Quadir Elega, D. A. (2017). Creating a Practicing Muslim: A Study of Qawmi Madrasah in Bangladesh. *Journal of Education, Society and Behavioural Science*, 20(3), 1-9.
<https://doi.org/10.9734/BJESBS/2017/30910>
- Ali, I., Anwar, M., & Sharmin, T. (2021). Job Opportunities and Obstacles of Madrasah Graduates in Bangladesh. *International Fellowship Journal of Interdisciplinary Research*, 1(1), 36-47. <http://dx.doi.org/10.5281/zenodo.4459964>
- Ali, M., & Walker, A. L. (2014). Bugged down ELT in Bangladesh: Problems and policy. *English Today*, 30(2), 33–38. <https://doi.org/10.1017/S0266078414000108>.

Ali, S. H. (2009). *Islam and Education: Conflict and Conformity in Pakistan's Madrassahs*. Oxford University Press.

Asadullah, M. N., & Chaudhury, N. (2015). The dissonance between schooling and learning: evidence from rural Bangladesh. *Comparative Education Review*, 59(3), 447-472. <https://doi.org/10.1086/681929>

Asadullah, M. N., & Chaudhury, N. (2016). To madrasahs or not to madrasahs: The question and correlates of enrolment in Islamic schools in Bangladesh. *International Journal of Educational Development*, 49, 55-69. <https://doi.org/10.1016/j.ijedudev.2016.01.005>

Asadullah, M. N., Chaudhury, N., & Dar, A. (2009). Assessing the Performance of Madrasahs in Rural Bangladesh. *Emerging Evidence on Vouchers and Faith-Based Providers in Education*, 137.

BANBEIS (2022). Bangladesh Education Statistics. Dhaka: Bangladesh Bureau of Educational Information and Statistics, Ministry of Education, Government of the People's Republic of Bangladesh. https://banbeis.portal.gov.bd/sites/default/files/files/banbeis.portal.gov.bd/page/6d10c6e9_d26c_4b9b_9c7f_770f9c68df7c/Bangladesh%20Education%20Statistics%202022%20%281%29_compressed.pdf

Bangladesh Bureau of Educational Information and Statistics [BANBEIS], (2022), Ministry of Education, Dhaka.

Bano, M. (2014). Madrasah reforms and Islamic modernism in Bangladesh. *Modern Asian Studies*, 48(4), 911-939. <https://doi.org/10.1017/S0026749X12000790>

- Barkat, A., Zaman, S., Halim, S., Akanda, A., Shaikh, E., & Alam, M. J. (2011). *Political economy of madrasa education in Bangladesh: Genesis, growth and impact*. Ramon <https://cir.nii.ac.jp/crid/1130282272824410880>
- Begum, M., & Kabir, H. (2012). Reflections on the Deobandi Reformist Agenda in a Female Quomi Madrasah in Bangladesh. *South Asia: Journal of South Asian Studies*, 35(2), 353–380. <https://doi.org/10.1080/00856401.2012.659650>
- Bhattacharya, S. (2006). The perspectives of madrasa education in Bangladesh. *Jadavpur Journal of International Relations*, 10(1), 224-234. <https://doi.org/10.1177/0973598406110016>
- Blanchard, C. M. (2007). Islamic religious schools, madrasas: Background. *Focus on Islamic Issues*, 61-71. https://www.files.ethz.ch/isn/10271/doc_10301_290_en.pdf
- Bss. (2017, April 11). Qawmi Madrasa Dawrae Hadith gets recognition. *The Daily Star*. <https://www.thedailystar.net/country/qawmi-madrasa-dawrae-hadith-gets-recognition-1389823>
- Chowdury, T. M. (2019). English Language Teaching in Qawmi Girls' Madrasas in Bangladesh: Problems, Challenges and Prospects. *GEN TEFL Journal*, 4, (3-14). <http://www.gentefl.org/gen-tefl-journal.html>
- Chowdhury R. & Kamal, M. (2014). Balancing Conformity and Empowerment. In: Liyanage I., Walker T. (eds.). *English for Academic Purposes (EAP) in Asia. Critical New Literacies (The Praxis of English Language Teaching and Learning (PELT))*. SensePublishers, Rotterdam. https://doi.org/10.1007/978-94-6209-752-0_6
- Clarke, V., & Braun, V. (2017). Thematic analysis. *The journal of positive psychology*, 12(3), 297-298.

- Correspondent, S. (2017, April 11). Qawmi degree recognised. *The Daily Star*.
<https://www.thedailystar.net/frontpage/qawmi-education-recognised-1389901>
- Correspondent, S. (2018, August 14). Master's Status for Top Qawmi Degree: Towards legal recognition. *The Daily Star*. <https://www.thedailystar.net/news/country/bangladesh-cabinet-approves-bill-recognising-qawmi-madrasahs-dawrae-hadith-1620178>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry & research design: Choosing among five approaches* (Fourth edition.). SAGE.
- Dalrymple, W. (2020, August 15). *Inside the Madrasas* | William Dalrymple | *The New York Review of Books*. The New York Review of Books.
<https://www.nybooks.com/articles/2005/12/01/inside-the-madrasas/>
- Dingwall, A. (1996). Book Review: Confucian Traditions in East Asian Modernity: Moral Education and Economic Culture in Japan and the Four Mini-Dragons. *South East Asia Research*, 4(2), 225-227. <https://doi.org/10.1177/0967828X9600400206>
- Ellis, T. (2007). *Madrasas in Bangladesh*. Ipsc Special Report. Institute of Peace and Conflict Studies, India. <https://www.files.ethz.ch/isn/93328/IPCS-Special-Report-47.pdf>
- Golam, A. M., & Kusakabe, T. (2020). Improving the Efficacy of English Instruction at Qawmi Madrasas (Islamic Seminaries) in Bangladesh. *SAGE Open*, 10(2),
<https://doi.org/10.1177/2158244020924049>
- Golam, A. Md. (2020). A Critical Investigation of English Subject Teaching at Two Types of Madrasas In Bangladesh. *TARBIYA: Journal of Education in Muslim Society*, 7(1), 1-15. <https://doi.org/10.15408/tjems.v7i1.13041>
- Hamid, M. O., & Honan, E. (2012). Communicative English in the primary classroom: Implications for English-in-education policy and practice in Bangladesh. *Language*,

Culture and Curriculum, 25(2), 139-156.

<https://doi.org/10.1080/07908318.2012.678854>

Hamid, M. O., & Jahan, I. (2015). Language, identity, and social divides: Medium of

Hamid, O. M. (2010). Globalisation, English for everyone and English teacher capacity:

Language policy discourses and realities in Bangladesh. *Current Issues in Language Planning*, 11(4), 289–310. <https://doi.org/10.1080/14664208.2011.532621>.

Hoque, M. R., Sarder, S., & Amin, F. (2023). Curriculum Development in Madrasah

Education: A Comparative Study with Mainstream Education in Bangladesh. *Journal of Socio-Educational Dynamics (JSED)*, 1.

https://jsedresearch.com/papers/volume_1/vol_1_paper_4.pdf

instruction debates in Bangladeshi print media. *Comparative Education Review*, 59(1), 75-101.

Islam, M. N., Islam, M. S., Islam, M. N., & Islam, M. S. (2020). Piety and Politics:

Khondoker, R. (2019). Role of Religious Actors in Educational Provision: A Case Study in

Bangladesh Context. *Journal of ELT and Education*, 2 (4), 15-24. <https://jee-bd.com/wp-content/uploads/2019/12/JEE-23-2.pdf>

Lukens-Bull, R. (2005). *A peaceful jihad: Negotiating identity and modernity in Muslim*

Java. Springer.

Makdisi, G. (1970). Madrasa and university in the middle ages. *Studia Islamica*, 255-264.

<https://doi.org/10.2307/1595223>

Mastiyah, I. (2018). ASSESSMENT STUDIES RELIGIOUS EDUCATIONAL

EDUCATION MADRASAH DINIYAH TAKMILIAH (MDT) IN HONG KONG:

STUDI ASESMEN RINTISAN PENDIDIKAN KEAGAMAAN MADRASAH

DINIYAH TAKMILIAH (MDT) DI HONG KONG. *Dialog*, 41(1), 1–18.

<https://doi.org/10.47655/dialog.v41i1.280>

Masud, M. K. (2021). Madrasas promoting social harmony? Debates over the role of madrasa education in Pakistan. In *Knowledge, Authority and Change in Islamic Societies* (pp. 244-266). Brill. https://doi.org/10.1163/9789004443341_014

Monzoor, S., & Kabir, D. M. H. (2008). *Primary Education in Bangladesh: Streams, Disparities, and Pathways for Unified System*. Unnayan Onneshan.

Nath, S. R. (2022). Capability of preschool education in enhancing primary school competencies in bangladesh. *Journal of Research in Childhood Education*, 36(1), 14-30. <https://doi.org/10.1080/02568543.2020.1838976>

Parker, C., Scott, S., & Geddes, A. (2019). Snowball sampling. *SAGE research methods foundations*.

Radzi, N., Sari, A. L., & Irwandi. (2019). Islamic Education in Singapore: Case Study Madrasah Al-Juneid Al-Islamiyah. *International Journal of Science and Society*, 1(2), 14 - 26. <https://doi.org/10.54783/ijssoc.v1i2.10>

Rahman, M. M. (2018). Triangular confluence: Islam and modernity in Bangladesh. *Journal of Asian and African studies*, 53(6), 866-879. <https://doi.org/10.1177/0021909617747639>

Rahman, M. M., & Pandian, A. (2018). A critical investigation of English language teaching in Bangladesh: Unfulfilled expectations after two decades of communicative language teaching. *English Today*, 34(3), 43-49. <https://doi.org/10.1017/S026607841700061X>

- Rahman, M. M., Pandian, A., & Kaur, M. (2018). Factors affecting teachers' implementation of communicative language teaching curriculum in secondary schools in Bangladesh. *Qualitative Report*, (5), 23.
- Raqib, A. A., Islam, M. O., & Ali, M. A. (2015). Perception of Different Stakeholders and Classroom Practice of Qawmi Madrasa Education. *Raqib, AA, Islam, MO, & Ali, MA (2015). Perception of Different Stakeholders and Classroom Practice of Qawmi Madrasa Education. NAEM Journal*, 10(19), 1-11. <https://ssrn.com/abstract=3453113>
- Riaz, A. (2011). Madrassah education in pre-colonial and colonial South Asia. *Journal of Asian and African Studies*, 46(1), 69-86. <https://doi.org/10.1177/0021909610387758>
- Roy, S., Huq, S., & Rob, A. B. A. (2020). Faith and education in Bangladesh: A review of the contemporary landscape and challenges. *International Journal of Educational Development*, 79, <https://doi.org/10.1016/j.ijedudev.2020.102290>.
- Ruman, M. A. K. (2021). Challenges of Teaching English Listening, Speaking, Reading and Writing Skills at Qawmi Madrasas under BEFAQ in Bangladesh. *International Journal of Linguistics, Literature and Translation*, 4(7), 125-138. <https://doi.org/10.32996/ijllt.2021.4.7.14>
- Ruman, M. A. K. (2022). Trends and Challenges of Teaching English Grammar and Vocabulary under Befaqul Madarisil Arabia Bangladesh. *International Journal of Linguistics, Literature and Translation*, 5(10), 165-175. <https://doi.org/10.32996/ijllt.2022.5.10.20>
- Rumnaz Imam, S. (2005). English as a global language and the question of nation-building education in Bangladesh. *Comparative education*, 41(4), 471-486. <https://doi.org/10.1080/03050060500317588>

- Sajjad, M. F. (2013). Reforming madrasa education in Pakistan: Post 9/11 perspectives. *Journal of Islamic Thought and Civilization*, 3(1), 103-121.
<https://doi.org/10.32350/jitc.31.05>
- Sakurai, K., & Adelhah, F. (2011). *The moral economy of the madrasa: Islam and education today*. Taylor & Francis.
- Secularization and Islamization in Bangladesh. *Islam and Democracy in South Asia: The Case of Bangladesh*, 167-214. https://doi.org/10.1007/978-3-030-42909-6_7
- Syarif, F. (2020). The History and Development of Madrasa in Indonesia. *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam*, 5(1), 23-40.
<http://dx.doi.org/10.29300/tjksi.v5i1.2856>
- United Nations Children's Fund (UNICEF) (2009) Situation assessment and analysis of children and women in Bangladesh, 2009.
https://www.unicef.org/bangladesh/sites/unicef.org.bangladesh/files/2018-08/Analysis_of_the_Situation_of_Children_and_Women_in_Bangladesh_Low_23-06-2016.pdf
- Wadud, M. (2013, September 17). Qawmi madrasas to resist regulation. *Dhaka Tribune*.
<https://www.dhakatribune.com/bangladesh/laws-rights/38262/qawmi-madrasas-to-resist-regulation>

Appendix A

Consent Form.

গবেষণা সম্মতি ফরম	
গবেষণার নাম:	বাংলাদেশের কওমী মেয়েদের মাদ্রাসার ইংরেজি ভাষা শিক্ষা।
গবেষকের নাম:	সৈয়দা মল্লিকা . ব্র্যাক বিশ্ববিদ্যালয়
পরিচিতি: এই গবেষণায় অংশ নেওয়ার জন্য আপনাকে ধন্যবাদ। এই গবেষণার উদ্দেশ্য কওমী শিক্ষাপ্রতিষ্ঠানে বাচ্চারা (মেয়ে) ইংরেজি শিক্ষা কিভাবে করছে এবং ইংরেজি শিক্ষার প্রতি তাদের দৃষ্টিভঙ্গি কেরকম সেগুলো জানা।	
প্রক্রিয়া: আপনি যদি অংশগ্রহণ করতে সম্মত হন, আপনাকে একটি মুখোমুখি ইন্টারভিউতে কথা বলতে হবে। তথ্যের নির্ভুলতার জন্য, এই সেশনটি অডিও-রেকর্ড করা হবে। আপনি দ্বারা প্রদান করা ডেটা গবেষণার কাজে ব্যবহার করা হবে, আপনার ব্যক্তিগত তথ্য ও পরিচিতি সম্পূর্ণ গোপন রাখা হবে, এবং চূড়ান্ত গবেষণায় ছদ্মনাম ব্যবহার করা হবে।	
সুবিধা এবং ঝুঁকি: এই গবেষণায় অংশগ্রহণের সাথে কোনপ্রকার ঝুঁকি নেই, কারণ আপনার সকল তথ্য গোপন রাখা হবে। তবে, আপনার তথ্য ভাগ প্রদানের মাধ্যমে, আপনি কওমী মেয়েদের মাদ্রাসাগুলিতে প্রদানকৃত শিক্ষা সম্পর্কে একটি আগামী শিক্ষামূলক গবেষণার কাজে অবদান রাখতে পারেন। যাতে কওমী মাদ্রাসার প্রতি মানুষের ধারণা আরো স্পষ্ট হয়, আমাদের দেশের অনেক মানুষ মাদ্রাসা সম্পর্কে ভুল ধারণা রাখে সেসব বদ্ধমূল ধারণা অপসারণ করতে আপনি অবদান রাখতে পারেন, এবং আপনার প্রদানকৃত তথ্য কওমীর বাইরের মানুষদেরকেও এই শিক্ষাপ্রতিষ্ঠানের প্রতি আগ্রহী করে তুলতে পারে।	
স্বৈচ্ছাসেবক অংশগ্রহণ: আপনার অংশগ্রহণ সম্পূর্ণভাবে নিজের ইচ্ছায় এবং আপনি যেকোনো সময়ে চাইলে অংশগ্রহণ থেকে নিজেকে সরিয়ে নিতে পারেন। গবেষণা চলাকালে গবেষক আপনার সাথে প্রয়োজনে যোগাযোগ করতে পারেন।	
যোগাযোগ তথ্য: যদি আপনার এই গবেষণা নিয়ে অন্য কোন প্রশ্ন বা চিন্তা থাকে, আপনি আমাকে যেকোন সময় করতে পারেন। ধন্যবাদ। sayadamollika@g.bracu.ac.bd Mobile: 01679662466.	

নাম: _____ নাম্বার: _____ পদবী: _____

Appendix B

Tentative Questions for Semi structured interviews

শিক্ষার্থীদের জন্য ইন্টারভিউ প্রশ্ন

1. তোমার সম্পর্কে বলো এবং মাদ্রাসায় পড়াশুনা সম্পর্কে আমাকে বলো আমি মাদ্রাসার পড়াশুনা সম্পর্কে কিছুই জানিনা তুমি কতদিন এই মাদ্রাসায় পড়ছ?
2. কওমী মাদ্রাসাতে যোগদান হওয়ার আগে, তুমি কি অন্য কোথাও পড়াশোনা করত?
3. তোমার এবং তোমার সহশিক্ষার্থীদের বয়স কেমন?
4. তুমি প্রথম কখন ইংরেজি শেখা শুরু করেছিলে?
5. তুমি এখন মাদ্রাসায় কোন কোন ভাষা শিখছ ?
6. তোমার ক্লাসে কি কি সাবজেক্ট পড়ানো হয়, আর তোমার কোন সাবজেক্ট টি সবচেয়ে কম পছন্দ?
7. মাদ্রাসাতে তোমার ইংরেজি ক্লাস সম্পর্কে আমাকে বলো এবং তোমার কেমন লাগে ইংরেজি ক্লাসটি?
8. তোমাকে ইংরেজি শেখার জন্য উৎসাহিত করে কে?
9. তোমাকে ইংরেজি কীভাবে শেখানো হয়?
10. ক্লাসরুমে ইংরেজিতে শিক্ষকদের বা সহশিক্ষার্থীদের সাথে ইংরেজিতে কথা বলার সুযোগ আছে কি?
11. তোমার কি কার্টুন দেখার বা ইংরেজি পত্রিকা, বই পড়ার অভ্যাস আছে?
12. তুমি কিভাবে ইংরেজি শিখতে পছন্দ কর? যেমন ধর যে মুখস্ত করে নাকি বুঝে বুঝে অথবা অন্যকোনভাবে?
13. তোমার ইংরেজি টেক্সটবুক সম্পর্কে আমাকে বলো. ক্লাসের জন্য কোন বই অনুসরণ করা হচ্ছে?
14. ক্লাসের পরীক্ষা কিভাবে নেয়া হয় ,পরীক্ষা নিয়ে আমাকে বল।
15. ইংরেজি শেখায় তুমি কোন সমস্যায় পড়ো কি ?পড়লে সেগুলো কিভাবে সমাধান কর?
16. তুমি ইংরেজি শিখারজন্য কত সময় ব্যয় কর?
17. অন্যান্য সাবজেক্ট এর পাশাপাশি ইংরেজি শিক্ষার গুরুত্ব তোমার কাছে কতটুকু? ইংরেজি শিখার ভাল ও মন্দ দিকগুলো কি কি তোমার মতে?

শিক্ষকদের জন্য প্রশ্ন

1. মাদ্রাসায় আপনার কতদিনের যাত্রা এবং এখানের অভিজ্ঞতা আমার সাথে শেয়ার করুন। আপনি কতদিন ধরে এখানে ইংরেজি শিক্ষা দিচ্ছেন?
2. আপনি কোথায় পড়াশুনা করেছেন আপনার সম্পর্কে যদি বলতেন।
3. কওমী মাদ্রাসাতে যোগদান হওয়ার আগে, আপনি আর কোথাও কি শিক্ষা দিচ্ছিলেন?
4. আপনার কোনও প্রাতিষ্ঠানিক প্রশিক্ষণ নেয়ার অভিজ্ঞতা আছে কি?
5. মাদ্রাসায় আপনি যেই ক্লাসে ইংরেজি শেখান সেটা সম্পর্কে আমাকে কি কিছু বলতে পারেন এবং আপনার কোন সাক্ষেপ্ট পড়াতে সবচেয়ে বেশি ভাললাগে? আর এই যে বাচ্চাদের ইংরেজি শেখাচ্ছেন এটাকে কি আপনি উপভোগ করেন?
6. ক্লাসরুমে আপনার বাচ্চাদের শিখানো শেখার একটি পছন্দসই পদ্ধতি বলুন মানে আপনি ওদেরকে কিভাবে শেখাচ্ছেন?
7. আপনি এখন কোন কোন সাক্ষেপ্ট এর ক্লাস নিচ্ছেন?
8. স্বাভাবিকভাবে কোন সিলেবাস ক্লাসের জন্য অনুসরণ করা হচ্ছে এবং এই শ্রেণির জন্য সিলেবাস কিভাবে তৈরি করেন?
9. আপনার ক্লাসে কোন ইংরেজি বইগুলি ব্যবহৃত হচ্ছে?
10. আপনি কতবার সিলেবাস বা একটি অধ্যায়ের উপাদানগুলি পরিবর্তন করেন?
11. ছাত্রছাত্রীদের মধ্যে ইংরেজি না শিখতে চাওয়ার মনোভাব কেমন?
12. আপনার ছাত্রছাত্রীদের ইংরেজিতে দক্ষতা স্তর কেমন?
13. কখনো আপনি কি এমন পরিস্থিতিতে পড়েছেন যে বাচ্চারা ইংরেজি ক্লাসে এত বেশি আগ্রহ দেখাচ্ছেনা, এই পরিস্থিতিতে তাদেরকে ইংরেজি শিখতে উৎসাহিত করার জন্য কি করেন?
14. আপনার ছাত্রছাত্রীদের কি কোন সুযোগ আছে ক্লাসরুমে ইংরেজিতে কথা বলার? ইংরেজি ভাষা শিখানোর জন্য কোন ভাষা ব্যবহার করেন?
15. আপনার ছাত্রীদের মধ্যে কি কার্টুন দেখতে অথবা ইংরেজি পত্রিকা, বই পড়ার অভ্যাস আছে?
16. একজন শিক্ষক হিসাবে আপনার অভিজ্ঞতা থেকে বলুন যে আপনার মতে ছাত্রীদের পছন্দসই শেখা পদ্ধতি কোনটা? মানে তারা আসলে কোন কিছু সহজে কিভাবে শিখতে পারে? অনেক সময় হয়না যে আমরা একেদিন একেভাবে পড়াই কোন কোন ক্লাসে বাচ্চারা খুব মনযোগী থাকে কোনক্লাসে একেবারেই শিখতে চায়না, এজন্য আপনার কি মনে হয় কিভাবে শিখালে আসলে তারা শিখে?
17. পরিষ্কা পদ্ধতি নিয়ে বলুন।
18. ছাত্রীদের মাতা-পিতাদের ইংরেজি শেখানোর ক্ষেত্রে কেমন মনোভাব?
19. মাদ্রাসাতে ইংরেজি শেখার সময় কী কী সমস্যার সম্মুখীন হয় বাচ্চারা?
20. এই সমস্যাগুলো কিভাবে মোকাবিলা করা যায়?

Appendix C

Classroom Observation Form

Classroom Information: Subject: Teacher's Name:	Grade:	Observer Information: Name: Date/ Time of Visit:
1. Physical Environment: Classroom layout: Use of technology: Lighting and temperature:		
2. Classroom Atmosphere and Teaching Strategies: Overall tone of the classroom (positive, negative, neutral): Student engagement levels: Classroom behavior and atmosphere: Mode of instruction: Teaching methods: Student collaboration: Differentiation strategies:		
3. Assessment type and Feedback: Types of assessments used: Use of formative assessment: Feedback provided to students:		

4. Teacher-Student Interaction:

Frequency and nature of teacher-student interactions:

Teacher approachability and responsiveness:

Student participation:

5. Reflections:

Strengths Observed:

Areas for Improvement:

6. Additional Comments: