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**Topic: A Study of Girls Madaris in India: Problems and Prospects**

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# Key Findings:

1. North Indian Madrasas and South Indian Madrasas:

North Indian madrasas use a two-system approach to teach children, offering one sort of course for teens and another for direct Alima and Fazila courses.

In South Indian madrasas there are a range of courses available, with a flexible 70-30 ratio of religious to secular studies or vice versa. There is also exclusive Alima courses available, focusing on a thorough expertise of religious topics.

2. Community Participation:

North Indian madrasas are frequently family-run, with little community connection or participation.

In South India, normal individuals, as well as ulama, are participating in madrasas, supporting societal progress.

4. Women Perception:

The perception of women is critical in influencing the form and nature of educational courses at madrasas. The educational ideals for girls' madrasa students in the separate regions are influenced by the differences in perceptions of women in north and south India.

5. Systematic and Organised:

South Indian Madrasas are more defined as systematic, organized in comparison with their north Indian counterparts; and not cut off from the outer world.

6. Secular and Sacred Emphasis:

Usually secular schools lack moral teaching, but most madrasas emphasize ethically responsible citizenship through the concepts of ta'leem and tarbiat.

7. Girls Madrasa Education:

Girls' madrasa education is modern phenomenon with colonial roots, in contrast to the historical tradition of male madrasas.

Studies and books are scarce on girls' madrasas.

8. Integration of Secular Subjects:

In traditional North Indian madrasas, secular courses are frequently handled as supplements to the primary course, but South Indian madrasas blend secular and religious subjects, influencing student outcomes.