

Survey of Religious Education 2024 TAICEP Annual Conference Reference Guide



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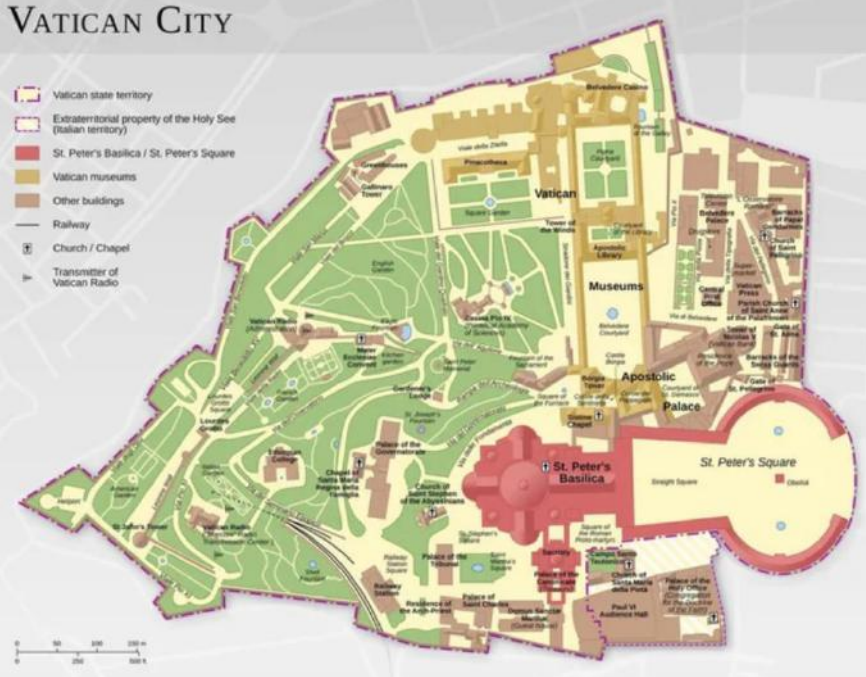
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Education in the Holy See



Image source: <https://cdn.mappr.co/wp-content/uploads/2023/02/holy-see-location-map-pin.jpg?w=576&h=384&scale.option=fill&cw=576&ch=384&cx=center&cy=center>

About the Holy See

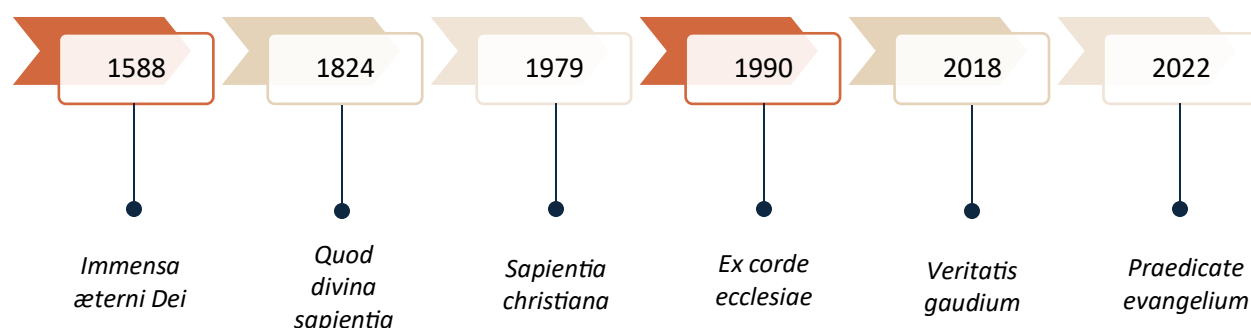
Official Name	<i>Status Civitatis Vaticanae</i> (Latin), <i>Stato della Città del Vaticano</i> (Italian)
Capitol	Vatican City (de facto), Extraterritorial properties around Rome, Italy
Official Language	Italian
Flag	 <p>Image Source: https://upload.wikimedia.org/wikipedia/commons/b/b3/Flag_of_Vatican_City_%282023–present%29.svg</p>
Coat of Arms	 <p>Image Source: https://upload.wikimedia.org/wikipedia/commons/6/62/Coat_of_arms_of_Vatican_City.svg</p>
Religion	Roman Catholic
Type of Government	Unitary Christian theocratic elective absolute monarchy
Legislature	<i>Pontificia Commissio pro Civitate Vaticana</i> (Latin)/ <i>Pontificia Commissione per lo Stato della Città del Vaticano</i> (Italian)/Pontifical Commission for Vatican City State
Year of Independence	1929
Area	0.19 square mile
Population	453 (as of 2019)
Currency	Euro (€) (EUR)
Year of Signing Bologna Declaration	2003
Map	 <p>Image Source: https://upload.wikimedia.org/wikipedia/commons/b/b8/Vatican_City_map_EN.svg</p>

Degree-Granting Higher Education Institutions of the Holy See



Image source: Finocchietti (2017), slide 7

Apostolic Constitutions



An apostolic constitution is the most solemn form of legislation issued by the Pope addressed to the public and issued as papal bulls. Apostolic constitutions are published in the [Acta Apostolicae Sedis \(AAS\)](#), the official gazette of the Holy See, published since 1908. Where available, a link to the apostolic constitution is included in the table below.

Name	Pope/Date of Promulgation	Summary
<i>Immensa æterni Dei</i> (The Immeasurable [wisdom of] the Eternal God)	Pope Sixtus V 22 January 1588	Reorganized the Roman Curia and established permanent congregations of cardinals to advise the Pope. First creation of a congregation dedicated to education: <i>Congregatio pro universitate studii romani</i> (Congregation for the University of Rome)
Quod divina sapientia (That Divine Wisdom)	Pope Leo XII 28 August 1824	Organized all public education in the Papal States under ecclesiastical supervision.
Sapientia christiana (Christian Wisdom)	Pope John Paul II 15 April 1979	Governs post-secondary ecclesiastical education.
Ex corde ecclesiae (From the Heart of the Church)	Pope John Paul II 15 August 1990	Defines and refines Catholic institutions of higher education.
Veritatis gaudium (The Joy of Truth)	Pope Francis 29 January 2018	Updates the 1979 constitution.
Praedicate evangelium (Preach the Gospel)	Pope Francis 19 March 2022	Changed <i>congregatio</i> s to <i>dicasteros</i> .

Higher Education Levels in the Holy See

There are three canonical or ecclesiastical faculties: Philosophy, Theology (sometimes also called Sacred Theology), and Canon Law. Then the Church also recognizes specialized areas of study in areas of interest to the universal Church; these are listed in rows 2-8 of the table below:

Ecclesiastical Faculties:

1. Philosophy
2. Theology
3. Canon Law

Areas of Specialized Study

Ancient Near Eastern Studies	Christian Archaeology	Law Liturgy	Social Communications
Arabic and Islamic Studies	Church History	Missiology	Social Sciences
Biblical Studies	Educational Sciences	Oriental Studies	Spirituality
Bioethics	Foundations & Perspectives for a	Psychology	Studies on Marriage and the Family
Christian and Classical Letters	Culture of Unity	Religious Sciences	
		Sacred Music	

The Holy See signed the Bologna Declaration and joined the European Higher Education Area in 2003. This necessitated changes to the education system to bring it into line with the requirements of Bologna. This means that there are pre-Bologna credentials and post-Bologna credentials. The pre-Bologna credentials were awarded until around 2009-2010. Post-Bologna programs first began to be offered in 2005 with the *Ciclo Breve* programs, while other post-Bologna credentials were fully available beginning in the 2010-2011 academic year.

The tables on the following pages show the pre- and post-Bologna credentials offered by Holy See higher education institutions.

Pre-Bologna – Undergraduate Credentials

Credential Name	Credential Name (English)	Length	Admissions Requirement
<i>Baccalaureatus in Iure Canonico</i>	Baccalaureate in Canon Law	2 years	Secondary school leaving certificate in country of education
<i>Baccalaureatus in Philosophia</i>	Baccalaureate in Philosophy	2 years	Secondary school leaving certificate in country of education
<i>Baccalaureatus in Religionis Scientia</i>	Baccalaureate in Religious Science	3 years	Secondary school leaving certificate in country of education
<i>Magistero</i> at secondary level	Teacher at secondary level	4 years	Secondary school leaving certificate in country of education
Diploma in <i>Theologia Pastoralis</i>	Pastoral Theology Diploma	1 year	<i>Baccalaureatus in Theologia</i>
<i>Baccalaureatus in Theologia</i> (5-year option)	Baccalaureate in Theology	5 years	Secondary school leaving certificate in country of education
<i>Sexennium Philosophico-Theologicum</i>	Philosophical-Theological Six Years	6 years	Secondary school leaving certificate in country of education
<i>Magistero</i> at post-secondary level	Teacher at post-secondary level	2 years	<i>Baccalaureatus in Theologia, Licentia in Iure Canonico, Licentia in Philosophia, OR Licentia in Religionis Scientia</i>
<i>Magistero in Religionis Scientia</i>	Teacher in Religious Science	2 years	<i>Baccalaureatus</i>
<i>Diploma in Religionis Scientia</i>	Diploma in Religious Science	3 years	<i>Baccalaureatus</i>

Pre-Bologna – Graduate Credentials

Credential Name	Credential Name (English)	Length	Admission Requirement
<i>Iurisprudentia in Iure Canonico</i>	Jurisprudence in Canon Law	1 year	<i>Baccalaureatus in Theologia</i>
<i>Licentia in Iure Canonico</i>	Licentiate in Canon Law	3 years	<i>Baccalaureatus in Iure Canonico</i> OR <i>Baccalaureatus in Theologia</i>
<i>Licentia in Philosophia</i>	Licentiate in Philosophy	2 years	<i>Baccalaureatus in Philosophia</i>
<i>Licentia in Religionis Scientia</i>	Licentiate in Religious Science	2 years	<i>Baccalaureatus in Religionis Scientia</i>
<i>Licentia in Theologia</i>	Licentiate in Theology	2 years	<i>Baccalaureatus in Theologia</i>
<i>Doctoratus in Iure Canonico</i>	Doctorate in Canon Law	Varied	<i>Licentia in Iure Canonico</i>
<i>Doctoratus in Philosophia</i>	Doctorate in Philosophy	2-3 years	<i>Licentia in Philosophia</i>
<i>Doctoratus in Theologia</i>	Doctorate in Theology	Varied	<i>Licentia in Theologia</i>

Post-Bologna Higher Education Levels

The current Holy See higher education offers a three-cycle system of education:

Primo Ciclo (First Cycle)

- 2-3 years in length. Worth 120-180 ECTS.
- *Ciclo Breve* (Short Cycle): 2-year preliminary course required for 1st Theology or Canon Law degree. 120 ECTS. No degree awarded. **Cannot enter 3rd year of the *Baccalaureate*.**
- *Baccalaureatus* (Baccalaureate) in Philosophy: 3-year degree requiring 180 ECTS.

Secondo Ciclo (Second Cycle)

- 2-3 years in length. Worth 120-180 ECTS. Entrance requirements vary by major. Leads to *Licentia* (Licentiate)
- For Philosophy: Requires *Baccalaureatus* in Philosophy. 2 years in length. Worth 120 ECTS.
- For Theology:
 - *Baccalaureatus* (Baccalaureate) in Theology: 3 years following 2-year *ciclo breve* or 5 years after secondary school requiring a total of 300 ECTS.
 - Requires *Baccalaureatus* in Theology **or** six-year Philosophy/Theology degree from major seminary. 2 years in length. Worth 120 ECTS.
- For Canon Law: Requires 6-year Philosophy/Theology degree from major seminary **or** school's criteria. 2 years in length. Worth 120 ECTS.

Tercero Ciclo (Third Cycle)

- Typically 3 years in length. Leads to *Doctoratus* (Doctorate). Eligible for post-doctoral studies.
- For Philosophy: Requires a *Licentia* in Philosophy
- For Theology: Requires a *Licentia* in Theology. Duration not specified and may vary.
- For Canon Law: Requires a *Licentia* in Canon Law. Duration not specified and may vary.
- Post-doctoral studies: Minimum of 1 year and 60 ECTS.

Qualifications Framework

One of the changes made to the Holy See's education system after it signed the Bologna Declaration was the creation of its qualification framework. The chart below is broken down in the following way:

The general framework has eight levels, shown in the light gray area on the left-hand side of the framework. The table is then divided into the four main areas of study: *Filosofia* (Philosophy), *Teologia* (Theology), *Diritto Canonico* (Canon Law), and *Studi Specializzati* (Specialized Study).

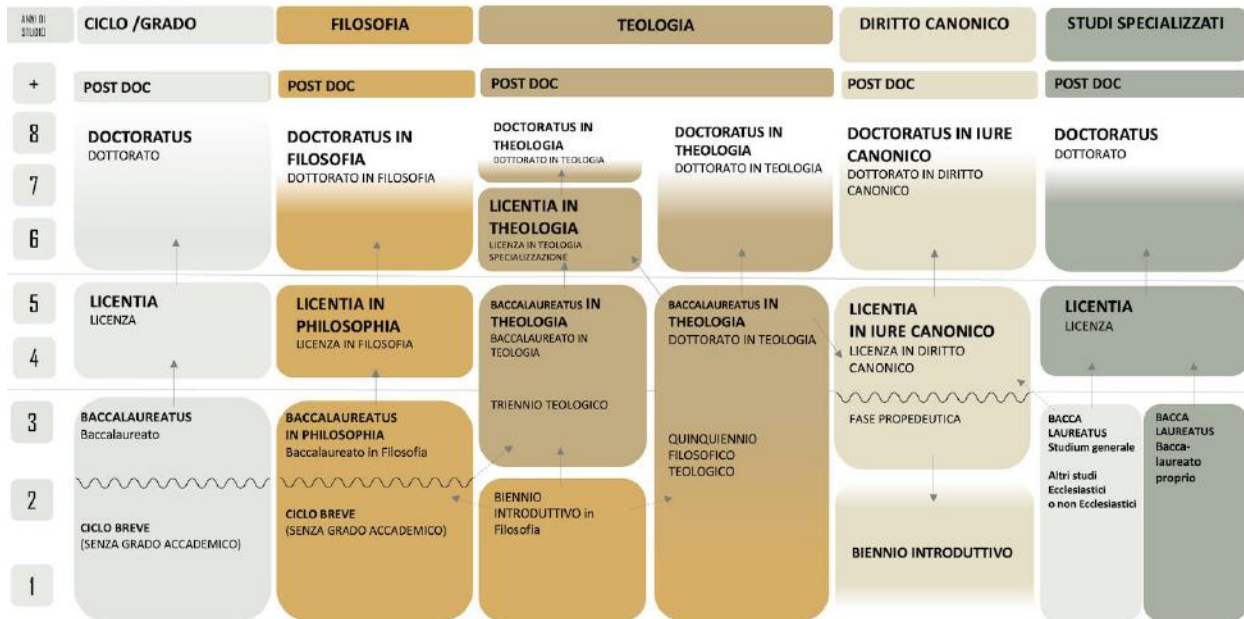
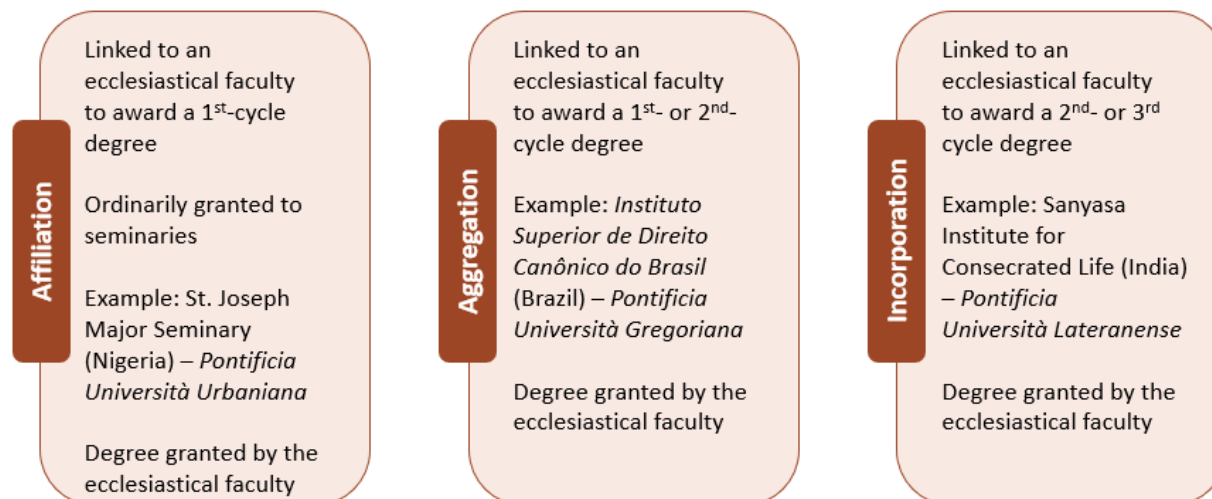


Image source: <https://www.dce.va/etc/designs/dce/release/library/main/images/qf-overview.png>

Types of Relationships Between Institutions



Updated as of the first day of AY 2021-22 or AY 2022, depending on calendar

Image source: created by Shelby Cearley

Affiliations began in 1936 and spread rapidly in the 1960s. *Sapientia christiana* (1979) stated of these affiliations that “it is highly desirable that theological study centres, whether diocesan or religious, be affiliated to a Faculty of Sacred Theology” (art. 62 § 2). Norms published subsequently in 1985 and 2014 restricted affiliations to major seminaries and religious houses of study. These relationships create a linkage with an ecclesiastical faculty. There are three levels of relationships, each of which clarifies what level(s) of Holy See credential the institution may teach.

1. Affiliation – link allows the awarding of a first-cycle degree
2. Aggregation – link allows for the awarding of first- and second-cycle degrees
3. Incorporation – link allows for the awarding of second- and third-cycle degrees. This is the least common type of relationship.

The current norm (Holy See Press Office, 2020, art. 16) clarifies who issues which academic document: the ecclesiastical faculty issues the diploma, while the affiliated/aggregated/incorporated institution issues the transcript.

Types of Higher Education Institutions

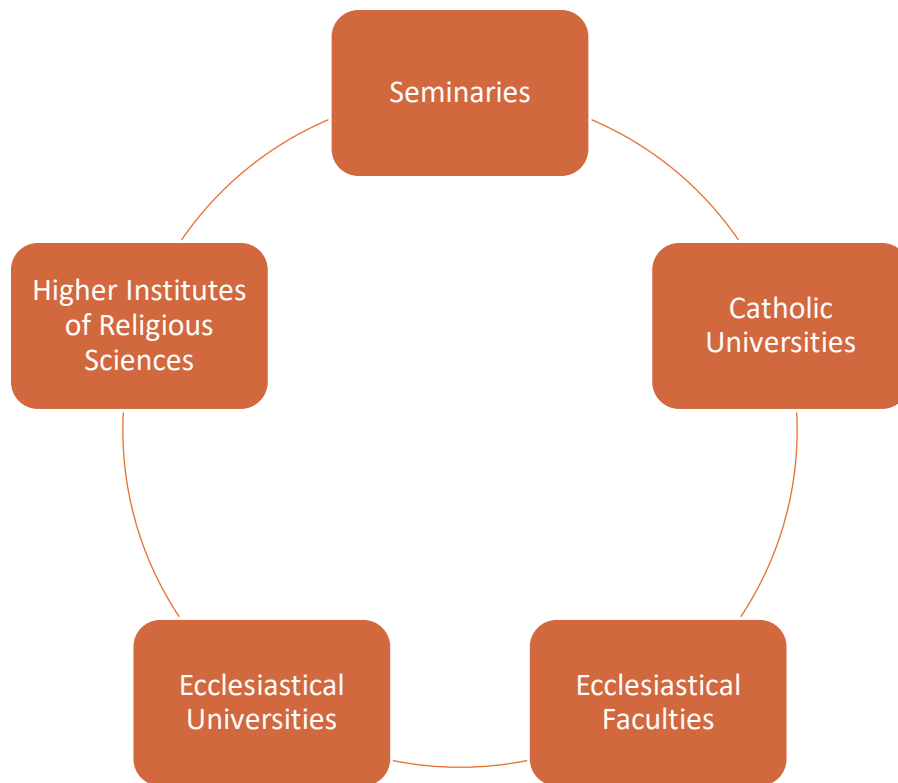


Image source: created by Shelby Cearley

1. Seminaries – major seminary or minor seminary. A minor seminary is a preparatory seminary giving typically secondary-level credentials; they are designed primarily to prepare students who want to enter a theological seminary for the priesthood, but they do also provide education to lay people. A major seminary provides a six-year philosophy-theology degree leading to ordination as a priest. Major seminaries tend to not be recognized by the country in which it is located, and they are usually affiliated or aggregated to an ecclesiastical faculty and award Holy See degrees.
2. Catholic Universities – academic programs offered in various disciplines; these institutions tend to be recognized by the country in which they are located (i.e., University of Notre Dame in the United States of America)
3. Ecclesiastical Faculties – Faculties of Philosophy, Theology, and Canon Law; these institutions tend to be recognized by the Holy See because they award Holy See credentials rather than national credentials
4. Ecclesiastical Universities – an ecclesiastical university must have all three ecclesiastical faculties plus at least one other faculty
5. Higher Institutes of Religious Sciences – for both religious lay people and ordained people. Each HIRS must be affiliated or aggregated to an Ecclesiastical Faculty of Theology. Example: Maryvale Higher Institute of Religious Sciences in Birmingham, England, which is aggregated to *Faculté de Théologie de Notre Dame* in Paris, France to offer first- and second-level degrees.

Quality Assurance

Dicastero per la Cultura e l'Educazione

- Dicastery for Culture and Education - since 5 June 2022
- Pre-June 2022, known as *Congregatio de Institutione Catholica (Studiorum Institutis)* [Congregation for Catholic Education-Institutions of Study]
- *Ricerca nell'Offerta Formativa* (Search Training Database):
<http://www.educatio.va/content/cec/it/offerta-formativa.html>

AVEPRO

- *L'Agenzia della Santa Sede per la Valutazione e la Promozione della Qualità delle Università e Facoltà Ecclesiastiche* (Holy See Agency for the Evaluation and Promotion of the Quality of Ecclesiastical Universities and Faculties)
- Created in 2007
- Evaluation reports available starting in 2011
- <https://www.avepro.va>

Image source: created by Shelby Cearley

Catholic education has been a cornerstone of the Roman Curia for nearly 600 years, starting in 1431 when a special commission was created by Pope Eugene IV for “maintaining vigilance over the universities in Rome and other institutions of study in the Papal States” (Congregation for Catholic Education, 2005, p. 13). However, the first permanent congregation to oversee Catholic university education was not established until the promulgation of Pope Sixtus V's *Immensa aeterni Dei* on 22 January 1588. This body has undergone several name changes, and the table below shows its name since 1588:

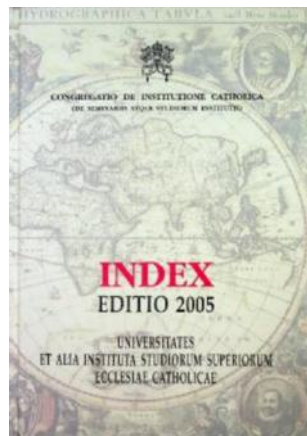
Name of the Congregation/Dicastery	English Translation	Years Active
<i>Congregatio pro universitate studii romani</i>	Congregation for the University of Rome	1588-1824
<i>Congregatio studiorum</i>	Congregation of Studies	1824-1915
<i>Congregatio de Seminariis et Studiorum Universitatibus</i>	Congregation of Seminaries and University Studies	1915-1967
<i>Congregatio pro institutione Catholica</i>	Congregation for Catholic Education	1967-1988
<i>Congregatio de Institutione Catholica (de Studiorum Institutis)</i>	Congregation for Catholic Education (for Institutions of Study)	1988-2022
<i>Dicastero per la Cultura e l'Educazione</i>	Dicastery for Culture and Education	2022-present

The current name of the dicastery responsible for education oversight is the *Dicastero per la Cultura e l'Educazione*, which came into being on 5 June 2022. It is this dicastery which provides recognition to higher education institutions within the Holy See.

AVEPRO was created by a chirograph, a type of papal bull, by Pope Benedict XVI on 9 September 2007 to be compliant with the requirements of membership in the European Higher Education Area. Its authority was affirmed in *Veritatis gaudium* (2017) in Part One Section One Article 1. §2: “Ecclesiastical Universities and Faculties, as well as the other institutions of higher education, are normally subject to evaluation by

the Holy See's Agency for the Evaluation and Promotion of Quality in Ecclesiastical Universities and Faculties (AVEPRO)" (*Dicastero per la Comunicazione*, n.d.d). The Dicastery noted in a Bologna Follow-Up Group meeting in 2023 that AVEPRO is NOT an accreditation agency: it is a quality assurance agency. AVEPRO's job is to evaluate and promote quality in education, while the Dicastery for Culture and Education (2023) is the "competent national authority" responsible for education oversight.

You can search for approved ecclesiastical faculties and institutions in two main ways:



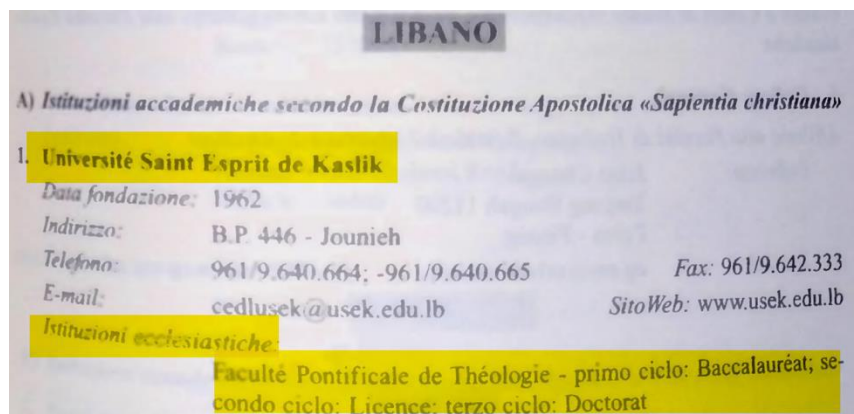
Index Editio 2005: Universitates et alia Instituta Studiorum Superiorum Ecclesiae Catholicae

Congregation de Institutione Catholica (de Seminariis at que Studiorum Institutis)

If you see many Holy See credentials, you may want to locate a copy of the 2005 book published by the then Congregation of Catholic Education called *Index Editio 2005*. This book is the second edition, the first being *A Directory of Catholic Universities and Other Catholic Institutions of Higher Education* in 1990. The book is divided into several sections:

- Section 1 – all Catholic academic institutions are listed here. This is done first by continent, then country, then institution according to the type of institution (ecclesiastical universities and faculties and then Catholic universities and other institutions of higher education).
- Section 2 – An alphabetical list of all ecclesiastical universities and faculties.
- Section 3 – An alphabetical list of all affiliated, aggregated, and incorporated institutions and ecclesiastical centers of study.
- Section 4 – A list of Catholic universities and other higher education institutions

The book's introduction is written in Italian, English, French, and Spanish, while the remainder of the book is written in Italian.



This screenshot shows an entry for Holy Spirit University of Kaslik in Lebanon. It is under the header "Academic Institutions under the Apostolic Constitution *Sapientia christiana*, and you can see that it is an ecclesiastical institution with a Pontifical Faculty of Theology offering first, second, and third cycle Holy See degrees.

You can also use the Dicastery's [search engine](#). Please note that this search engine is not searchable in the Wayback Machine since it is a dynamic search.

Search Result

1

FACULTY

ECCLESIASTIC INSTITUTIONS

2

Asia

Lebanon

City

3

SEARCH

4

board

search result

Faculté de Théologie (Université Saint-Esprit de Kaslik)

Site: Kaslik

Address: Université Saint-Esprit de Kaslik,

1. Search by choosing Faculty or Ecclesiastical Institutions.
2. Then you will choose the continent and the country. The remaining fields are optional.
3. Then click "Search".
4. In this example, we find one ecclesiastical faculty in Lebanon. To see more information, click on "Board". TIP: If you do not find results by looking under "Faculty", try looking under "Ecclesiastical Institutions".

Clicking on “Board” will show more information about the faculty/institution, including Administrative Data, Academic Community, and Academic Programs:

Faculté de Théologie (Université Saint-Esprit de Kaslik)

ADMINISTRATIVE DATA

Name: Faculté de Théologie (Université Saint-Esprit de Kaslik)
 Foundation date:
 Site: Jounieh
 Address: Université Saint-Esprit de Kaslik,
 Phone number: +961 9 600 000
 Fax number: +961 9 600 100
 E-mail: fpt@usek.edu.lb
 Web site:

ACADEMIC COMUNITY

Dean: Elias Jamhoury

ACADEMIC PROGRAMMES

Degree: 1° Cycle - Baccalaureate
 Name: Baccalauréat en théologie
 Discipline: Theology
 Language: French

Degree: 1° Cycle - Baccalaureate
 Name: Baccalauréat en théologie
 Discipline: Theology
 Language: Arab

Degree: 2° Cycle - Licenciante
 Name: License en théologie
 Discipline: Theology
 Language: French

Degree: 3° Cycle - Doctorate
 Name: Doctorat en théologie
 Discipline: Theology
 Language: French


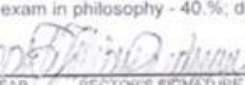







Is It a Holy See Credential? A Checklist

1. What institution issued the credential?
 - Did multiple institutions issue the diploma and the transcript?
2. What degree does the credential show?
 - Is this a qualification on the Holy See Qualifications Framework?
3. What major did the student study?
 - Is the major in an ecclesiastical field?
4. In what country is the institution located?
 - Is this country one in which the Holy See has known institutions?
5. Are you able to locate this school in the Holy See database?
6. If it is not recognized by the Holy See, is it recognized by the appropriate entity in the country?

Sample #1

Now let's look at a diploma and transcript and walk through this process.



 SALVATORIAN INSTITUTE OF PHILOSOPHY AND THEOLOGY				MOROGORO P.O. Box 1878 TANZANIA Tel: (+225) (23) 2604854 E-mail: instrmoro@sds-ch.ch			
Student's Reg. No: 426				ACADEMIC TRANSCRIPT - PHILOSOPHY -			
Courses	Cr*	Marks		Courses	Cr*	Marks	
FUNDAMENTAL PHILOSOPHY				SPIRITUALITY			
Cosmology / Philosophy of Nature	3	93.00	A	Anthropology of Spiritual Life	2	85.00	B
Epistemology / Gnoseology	3	81.00	B	Christian Faith - Catechism I	2	79.00	C
Logic I	3	60.00	D	Christian Faith - Catechism II	2	61.00	D
Metaphysics / Ontology I	3	73.50	C	Foundation of Spiritual Life	2	84.00	B
Metaphysics / Ontology II	3	77.00	C	BIBLICAL STUDIES			
Philosophical Hermeneutic	2	85.00	B	Bible Introduction I	2	72.00	C
Philosophy of Science	2	80.00	B	Bible Introduction II	2	68.00	D
Selective Readings on Epistemology	1	89.00	B	LITURGY			
Selective Readings on Metaphysics	1	78.00	C	Liturgy - General Introduction	0	83.00	B
HISTORY OF PHILOSOPHY				ELECTIVE			
Introduction to Philosophy	4	80.00	B	Development of interpersonal relationship with the focus on Roger	1	80.00	B
Ancient Philosophy	3	76.00	C	Elective - Ph. thought of the Ch. Fathers	1	89.00	B
Contemporary Philosophy I	3	64.00	D	The confession of St. Augustin			
Contemporary Philosophy II	3	82.50	B	Elective - Reading in Contemporary Ph: Phil. Of Life & some French Ph	1	93.00	A
Medieval Philosophy	3	83.00	B	Elective - Selective Readings in Cosmology	1	66.00	D
Modern Philosophy	3	88.00	B	SEMINARS			
PHILOSOPHY OF ABSOLUTE & HUMAN BEING				Seminar I - Philosophy of Religion - Ethics	1	80.00	B
General Ethics	3	73.00	C	Seminar II - Philosophy of Religion - Ethics	1	68.00	B
Philosophical Anthropology	3	84.50	B	Seminar III Philosophy of Religion - Ethics	1	83.00	B
Philosophy of Religion	3	88.00	B	LANGUAGES			
Science and Problem of God	3	34.00	D	French I	2	65.00	D
Theodicy	3	86.50	B	German I	2	86.00	B
Philosophy of Language	2	65.00	D	Latin I	2	65.00	D
Political Philosophy	2	76.00	C	Advanced English I	0	76.25	C
Special Ethics	2	81.00	B	Advanced English III	0	79.00	C
PHILOSOPHY IN AFRICAN THOUGHTS				The Average of All Courses 77.97 C			
African Political Philosophy	2	63.00	D	Defence of Philosophy Essay 81.80 B			
African Thought and Western Philosophy	2	79.00	C	Comprehensive Exam in Philosophy 89.00 B			
History of African Philosophy	2	81.00	B	The Grading Structure:			
Philosophy and African Religion	2	80.00	B	100.00 - 96.70 Excellent A+ 79.99 - 70.00 Average C 96.70 - 93.00 Very Good A 69.99 - 60.00 Passing D 89.99 - 80.00 Good B 59.99 - 0.00 Failing F			
SOCIAL-HUMAN SCIENCE				The Institute is affiliated with the Faculty of Philosophy of the Pontificia Universitas Urbaniana in Rome, # 932/95/2 & 9.			
General Methodology	3	79.00	C	He has successfully completed the three year of the philosophical programme, and is hereby awarded the Diploma, with the rank of CUM LAUDE PROBATUS and an average grade of 83.15. (The average grade is allocated as follows: comprehensive exam in philosophy - 40.%; defence of philosophy essay - 20.%; all courses - 40.%)			
Sociology	3	74.00	C	<div style="display: flex; justify-content: space-between;"> <div> 15/05/2008 DAY / MONTH / YEAR </div> <div>  RECTOR'S SIGNATURE </div> <div> 15/05/2008 DAY / MONTH / YEAR </div> <div>  SIGNATURE OF DEAN OF STUDIES </div> </div>			
History of Civilization	2	64.00	D				
Islam (History & Culture)	2	82.00	B				
Pedagogy	2	80.00	B				
Psychology	2	76.00	C				
Psychology of Human Development I	2	80.50	B				
Social Anthropology	2	75.46	C				

1. What institution issued the credential?

- Did multiple institutions issue the diploma and the transcript?

Yes, the Pontifical Urban University issued the diploma, while Salvatorian Institute of Philosophy and Theology issued the transcript.

2. What degree does the credential show?

- Is this a qualification on the Holy See Qualifications Framework?

The degree listed on the diploma is a Bachelor of Philosophy, which is a credential on the Holy See Qualifications Framework.

3. What major did the student study?

- Is the major in an ecclesiastical field?

The transcript indicates the major is Sacred Philosophy, which is one of the ecclesiastical fields.

4. In what country is the institution located?

- Is this country one in which the Holy See has known institutions?




The institution issuing the diploma is located in Italy, while the institution issuing the transcript is located in Tanzania; both countries are listed both in the 2005 book and in the dicastery database.

5. Are you able to locate this school in the Holy See database?



Yes, we can find it both in the 2005 book and in the dicastery database. Both show that SIPT is affiliated to PUU. From the 2005 book:

4. Salvatorian
Affiliato alla Facoltà di Teologia - Pontificia Università Urbaniana
Affiliato alla Facoltà di Filosofia - Pontificia Università Urbaniana
Indirizzo: P.O. Box 1878
Morogoro
E-mail: sipt-tz@urbaniana.edu *Sito Web:* www.sipt-tz.urbaniana.edu

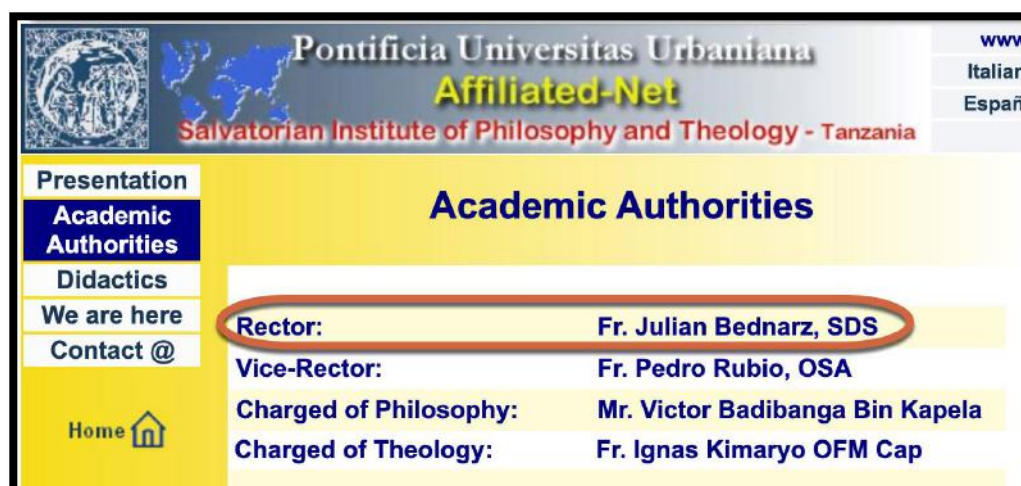
This snippet is from page 57, and we can see both the affiliation to PUU's Faculty of Philosophy and a website.

 Pontificia Universitas Urbaniana Affiliated-Net Salvatorian Institute of Philosophy and Theology - Tanzania		www.urbaniana.edu Italiano English Español Français	
Presentation Academic Authorities Didactics We are here Contact @	Salvatorian Institute of Philosophy and Theology P.O.Box 1878 - Morogoro Morogoro - Tanzania sipt-tz@urbaniana.edu		
Web site connected to the portal 	News 02/04/04 Salvatorian Institute of Philosophy and Theology in the Affiliated-net		Affiliated-Net UFIA Urbaniana Contact The Library PUU Urbaniana University Press Bookshop PUU Publications

<https://web.archive.org/web/20040810053159/http://www.sipt-tz.urbaniana.edu/>

 Pontificia Universitas Urbaniana Affiliated-Net Salvatorian Institute of Philosophy and Theology - Tanzania		www.urbaniana.edu Italiano Español	
Presentation Academic Authorities Didactics We are here Contact @	Didactics The Salvatorian Institute offers the following academic programmes: <ul style="list-style-type: none"> • Three-year Philosophical Cycle with Baccalaureate in Philosophy (Department of Philosophy) • Four-year Theological Cycle with Baccalaureate in Theology (Department of Theology) • Four-year Diploma Course in Theological Studies (Diploma Course) 		
Home 			

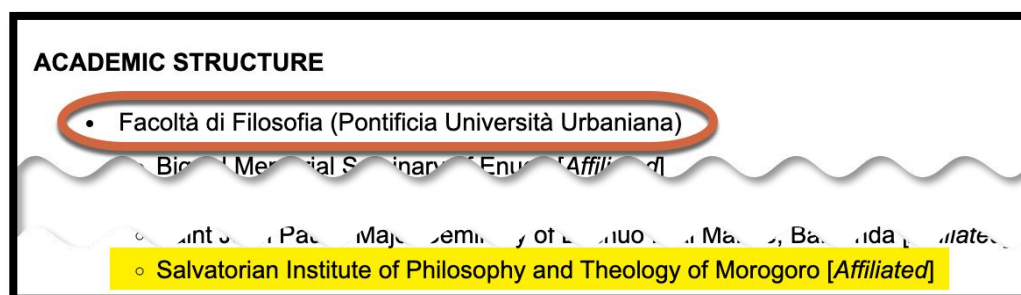
<https://web.archive.org/web/20040810080146/http://www.sipt-tz.urbaniana.edu/pages/didact.htm>



https://web.archive.org/web/20040810075856/http://www.sipt-tz.urbaniana.edu/pages/acc_aut.htm

We can also confirm that the name of the attended institution's rector as signed on the student's diploma matches the name on this archived site.

The dicastery database confirms there is still an active affiliation:



<http://www.educatio.va/content/cec/en/istituzioni---facolta.html>

6. If it is not recognized by the Holy See, is it recognized by the appropriate entity in the country?


Not applicable since this is Holy See credential.



This is a recognized Holy See credential, and both the degree-awarding diploma and the transcript-issuing institution are recognized by the Holy See.

Sample #2

Now let us examine a credential from the University of Santo Tomas in the Philippines.



UNIVERSITY OF SANTO TOMAS

THE CATHOLIC UNIVERSITY OF THE PHILIPPINES
OFFICE OF THE SECRETARY GENERAL
MANILA, PHILIPPINES

Sheet 1 of 2

OFFICIAL TRANSCRIPT OF RECORDS:

PROGRAM: AB IN PHILOSOPHY

LAST NAME

FIRST NAME

MATERNAL NAME

BORN IN URDANETA, PANGASINAN

ON .

YEAR ADMITTED SY 2010-2011

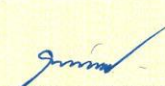
FACULTY OF ARTS AND LETTERS

ADMISSION CREDENTIALS

FORM 137A FROM MARY HELP OF CHRISTIANS MINOR SEMINARY

COURSE NO.	DESCRIPTIVE TITLE	UNIT	GRADE	COURSE NO.	DESCRIPTIVE TITLE	UNIT	GRADE
1ST SEMESTER 2010-2011				1ST SEMESTER 2011-2012			
ENG 101A	COMMUNICATION SKILLS I	-	5.00	MATH 102B	MATHEMATICS OF FINANCE	3	2.50
LIT 101	INTRODUCTION TO LITERARY TYPES	3	3.00	NS 101	PHYSICAL SCIENCE	3	3.00
PHL 1/101	INTRODUCTION TO PHILOSOPHY	3	2.50	PHL 3A	RATIONAL PSYCHOLOGY	3	2.50
ECO 101	INTRODUCTION TO ECONOMICS I	3	3.00	RC	RIZAL COURSE	3	2.50
HST 101	HISTORY OF CIVILIZATION I	3	2.75	HST 102	HISTORY OF CIVILIZATION II	3	3.00
SCL 101	INTRO TO SOCIOLOGY: SOCIETY & CULTURE	3	2.25	PHL 205	METAPHYSICS (BEING AND BECOMING)	3	2.50
PHL 201	HISTORY OF PHILOSOPHY: EAST	3	2.75	PHL 5	CHRISTIAN ETHICS	3	1.50
THY 1	CONTEXTUALIZED SALVATION HISTORY	(3)	1.75	PE	FOOTBALL	2	1.75
PE	KORFBALL	2	1.00	NSTP CWS	NSTP CIVIC WELFARE TRAINING SERVICE I	3	2.25
*****				*****			
2ND SEMESTER 2010-2011				2ND SEMESTER 2011-2012			
ENG 1	INTRODUCTION TO COLLEGE ENGLISH	3	2.50	FIL 1	SINING NG PAKIKIPAGTALASTASAN	3	2.00
MATH 101	COLLEGE ALGEBRA	3	2.50	ENG 2	READING&THINKING SKILLS FOR ACAD STUDY	3	2.50
PGC	PHIL GOVERNMENT AND CONSTITUTION	3	2.75	ENG 4	ORAL COMMUNICATION IN CONTEXT	3	3.00
PHL 2/102	LOGIC	3	2.00	MATH 600A	STATISTICS I	3	3.00
LIT 102A	PHILIPPINE LITERATURES	3	3.00	NS 201	BIOLOGICAL SCIENCE	3	3.00
CWG	CONTEMPORARY WORLD GEOGRAPHY	3	2.50	PHIST	PHILIPPINE HISTORY	3	3.00
PHL 202	HISTORY OF PHILOSOPHY II: WEST	3	2.25	COMP 100	INTRODUCTION TO COMPUTERS	3	2.25
THY 2	CHURCH AND SACRAMENTS	(3)	2.00	PHL 208	EPISTEMOLOGY	3	2.25
PE	SOCIAL DANCING	2	1.25	SCL 3	THE SOCIAL TEACHINGS OF THE CHURCH	3	2.75
*****				*****			
				PE	BASIC VOLLEYBALL	2	1.00
				NSTP CWS	NSTP CIVIC WELFARE TRAINING SERVICE II	3	1.75
*****				*****			

*** CONTINUED ON NEXT SHEET ***



EMMANUEL M. BATULAN
ASSISTANT REGISTRAR

A

STEPS RUN DATE: 02/03/2016 10:51:10 AM

UST:S033-00-FO41

UNIVERSITY OF SANTO TOMAS
THE CATHOLIC UNIVERSITY OF THE PHILIPPINES
OFFICE OF THE SECRETARY GENERAL
MANILA, PHILIPPINES

Sheet 2 of 2

OFFICIAL TRANSCRIPT OF RECORDS:

REVISOR GRADING SYSTEM
APPLIED GRADUALLY SINCE
1971-1972

1.00 - 96-100% - Excellent
1.25 - 94-95 - Very Good
1.50 - 92-93 - Good
1.75 - 89-91 - Fair
2.00 - 87-88 - Fair
2.25 - 84-86 - Pass
2.50 - 82-83 - Fair
2.75 - 79-81 - Fair
3.00 - 75-78 - Pass
3.25 - 72-74 - Fair
3.50 - 69-71 - Fair
3.75 - 66-68 - Fair
4.00 - 63-65 - Fair
4.25 - 60-62 - Fair
4.50 - 57-59 - Fair
4.75 - 54-56 - Fair
5.00 - 51-53 - Fair
5.25 - 48-50 - Fair
5.50 - 45-47 - Fair
5.75 - 42-44 - Fair
6.00 - 39-41 - Fair
6.25 - 36-38 - Fair
6.50 - 33-35 - Fair
6.75 - 30-32 - Fair
7.00 - 27-29 - Fair
7.25 - 24-26 - Fair
7.50 - 21-23 - Fair
7.75 - 18-20 - Fair
8.00 - 15-17 - Fair
8.25 - 12-14 - Fair
8.50 - 9-11 - Fair
8.75 - 6-8 - Fair
9.00 - 3-5 - Fair
9.25 - 0-2 - Fair
9.50 - 0-2 - Fair
9.75 - 0-2 - Fair
10.00 - 0-2 - Fair

LAST NAME	FIRST NAME	MATERNAL NAME
COURSE NO.	DESCRIPTIVE TITLE	UNIT GRADE
COURSE NO.	DESCRIPTIVE TITLE	UNIT GRADE
1ST SEMESTER 2012-2013		
FIL 2	PAGBASA AT PAGSULAT SA IBA'T IBANG DISIPLINA	3 1.75
SPN 1	ELEMENTARY SPANISH	3 2.25
ENG 3	ACADEMIC WRITING SKILLS	3 3.00
APP	ART APPRECIATION	3 2.25
COMP 102	COMPUTER APPLICATION	3 2.50
LIT 103	SURVEY OF WORLD LITERATURE I	3 2.25
PHL 203	INDIAN PHILOSOPHY	3 2.00
PHL 206	SCHOLASTICISM	3 2.25
POL 221	DYNAMICS OF PHILIPPINE POLITICS	3 2.75

2ND SEMESTER 2012-2013		
FIL 3	RETORIKA	3 1.75
SPN 2	INTERMEDIATE SPANISH	3 2.25
LIT 104	SURVEY OF WORLD LITERATURE II	3 2.25
PHL 207	ETHICAL SYSTEMS	3 3.00
PHL 209	PHILOSOPHY OF RELIGION	3 3.00
PHL 210	POLITICAL PHILOSOPHY	3 2.25
PSY 210	EXPERIMENTAL PSYCHOLOGY	3 1.75
RESM/PV	RESEARCH METHODS AND PROPOSAL WRITING	3 2.00

1ST SEMESTER 2013-2014		
LATIN 1	LATIN I	3 2.00
PHL 204	CHINESE PHILOSOPHY	3 3.00
PHL 211	AESTHETICS	3 2.00
PHL 212	PHILOSOPHY OF THE AGE OF ENLIGHTENMENT	3 2.25
PHL 213	RATIONALISM	3 3.00
PHL 214	SEMINAR: PLATO OR AQUINAS	3 2.50
PHL 215	EMPIRICISM	3 2.25
SCL 9	MARRIAGE AND FAMILY	3 1.75
THESIS 1	THESIS WRITING	2 INC/3.00

2ND SEMESTER 2013-2014		
LATIN 2	LATIN II	3 1.25
LRT	LAND REFORM AND TAXATION	3 2.25
PHL 6	ETHICS	3 1.75
PHL 216	EXISTENTIALISM	3 2.75
PHL 218	PHENOMENOLOGY	3 2.25
PHL 220	HERMENEUTICS	3 2.25
PHL 221	SEMINAR ON SPECIAL TOPICS	3 2.00
THESIS 2	THESIS DEFENSE	1 INC/2.25

ONE UNIT OF CREDIT IS ONE HOUR LECTURE OR RECITATION OR THREE HOURS OF LABORATORY, DRAFTING OR SHOP WORK EACH WEEK FOR THE PERIOD OF A COMPLETE SEMESTER.

WAS GRADUATED FROM THIS UNIVERSITY WITH THE DEGREE OF
BACHELOR OF ARTS IN PHILOSOPHY
ON MARCH 25, 2014.

EMMANUEL M. BATULAN
ASSISTANT REGISTRAR

STEPS RUN DATE: 02/03/2016 10:51:10 AM

UST-S033-00-FO41

1. What institution issued the credential?
 - Did multiple institutions issue the diploma and the transcript?

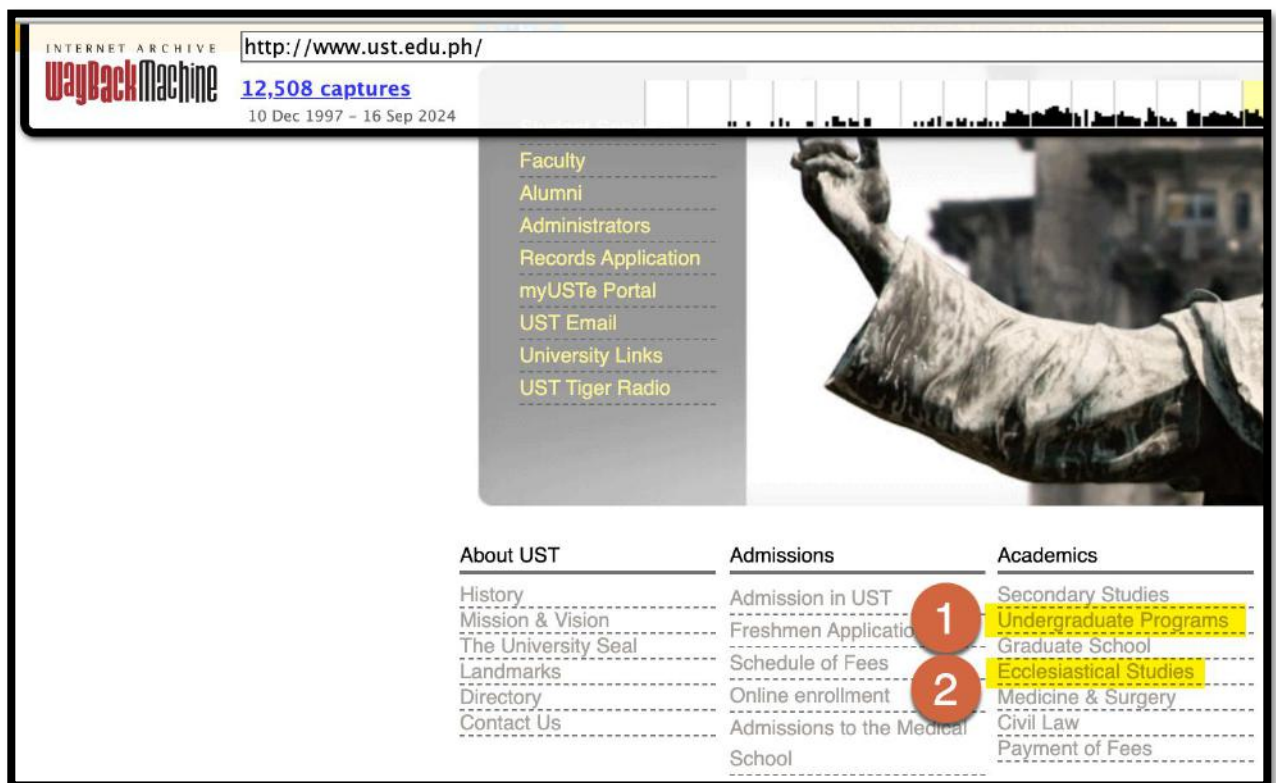
The transcript is issued by the University of Santo Tomas. No diploma was received, but the transcript indicates that the University of Santo Tomas itself awarded the degree.

2. What degree does the credential show?
 - Is this a qualification on the Holy See Qualifications Framework?

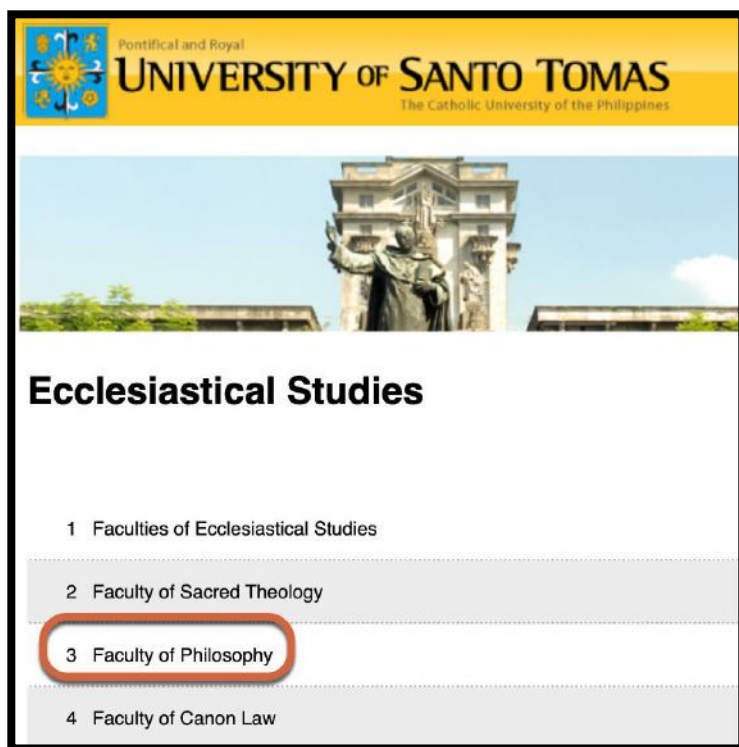
This is a Bachelor of Arts degree. There is a bachelor's degree on the HSQF, but that one is a two-year degree rather than a four-year degree like this one is.

3. What major did the student study?
 - Is the major in an ecclesiastical field?

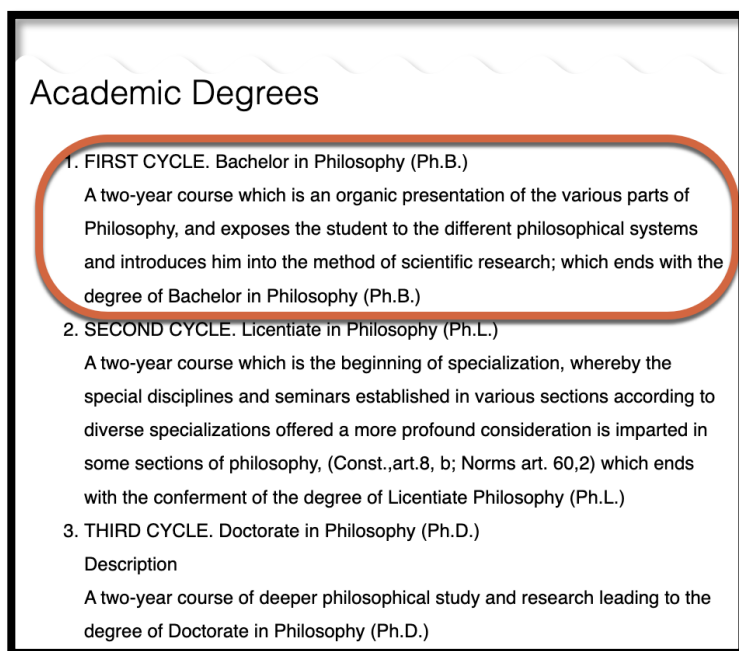
Philosophy; yes, this is one of the ecclesiastical fields. However, this was not taught in the ecclesiastical faculty; it was taught in the secular faculty instead.



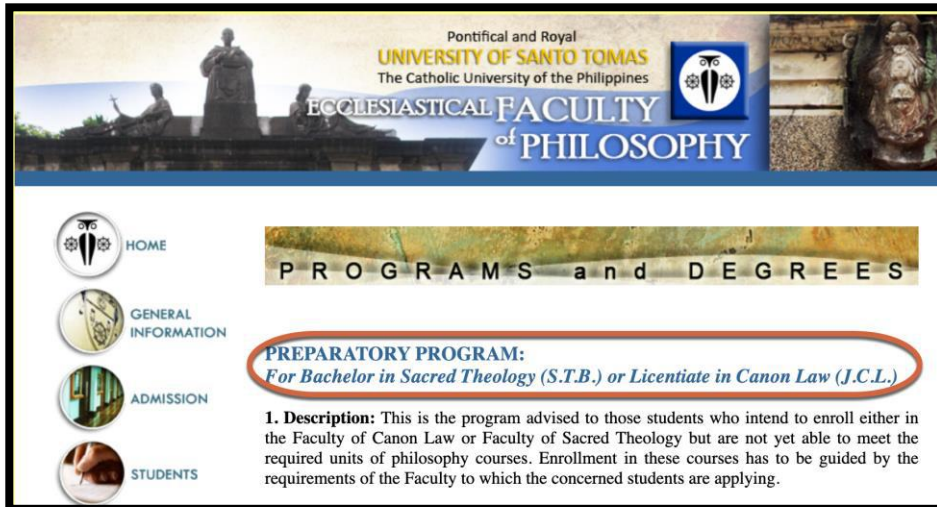
<https://web.archive.org/web/20100808095151/http://www.ust.edu.ph/>



<https://web.archive.org/web/20100726022857/http://www.ust.edu.ph/index.php/ecclesiastical-studies.html>



<https://web.archive.org/web/20100818213852/http://www.ust.edu.ph/index.php/ecclesiastical-studies/89-faculty-of-philosophy.html>



<https://web.archive.org/web/20100926110404/http://ecclephilo.ust.edu.ph/programsanddegrees.htm>

Courses

- Bachelor of Arts Major in Asian Studies (AS)
- Bachelor of Arts Major in Behavioral Science (BES)
- Bachelor of Arts Major in Communication Arts (CA)
- Bachelor of Arts Major in Economics (ECO)
- Bachelor of Arts Major in Journalism (JRN)
- Bachelor of Arts Major in Legal Management (LM)
- Bachelor of Arts Major in Literature (LIT)
- Bachelor of Arts Major in Philosophy (PHL)
- Bachelor of Arts Major in Political Science (POL SCI)
- Bachelor of Arts Major in Sociology (SOCIO)

<https://web.archive.org/web/20100808090357/http://www.ust.edu.ph/index.php/undergraduate-programs/78-faculty-of-arts-and-letters.html>

4. In what country is the institution located?
- Is this country one in which the Holy See has known institutions?

UST is located in the Philippines. Yes, the Philippines is a country in which the Holy See has known institutions.

5. Are you able to locate this school in the Holy See database?

Yes, the school is located in the database, but the Holy See only recognizes the Bachelor in Philosophy (Ph.B.) degree, not the B.A. degree. Therefore, this is not a Holy See degree.

The screenshot shows a search interface with the following fields and results:

- Search Result** header.
- Search filters:
 - Philosophy (dropdown, marked with an asterisk)
 - Specialization (dropdown)
 - 1° Cycle - Baccalaureate (dropdown)
 - Asia (dropdown)
 - Philippines (dropdown)
 - Language (dropdown)
 - (*) required field
 - SEARCH button
- A world map is displayed in the background.
- search result** section:
 - Faculty of Philosophy (Pontifical University of Santo Tomas)** (highlighted with a red oval)
 - Site: Manila
 - Address: ESPANA, SAMPALOC, MANILA, PHILIPPINES,
 - > board

<http://www.educatio.va/content/cec/en/offerta-formativa.html>

6. If it is not recognized by the Holy See, is it recognized by the appropriate entity in the country?

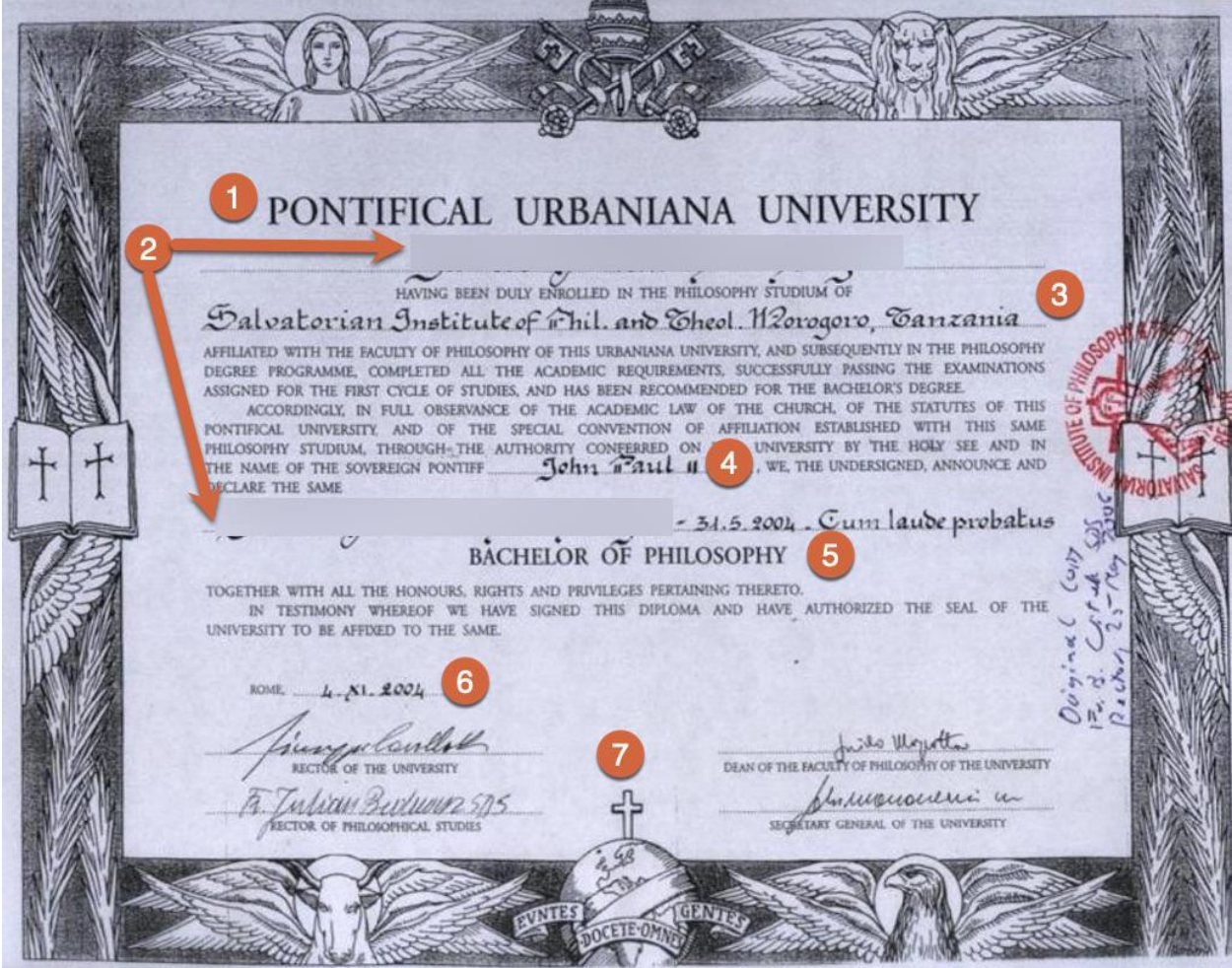
Yes, this school/program was recognized by the Commission on Higher Education.

Unique Institutional Identifier	Name of Higher Education Institutions	ADDRESS	Program	Major	GP/GR No.	Date
13203	University of Santo Tomas	España, Sampaloc, Manila	Bachelor of Arts	Asian Studies, Behavioral Science, Communication Arts, Economics, Journalism, Legal Management, Literature, Philosophy, Political Science, Sociology, Theology, Social Science	GR No. 282	1951

<https://web.archive.org/web/20151014205440/http://www.ched.gov.ph/wp-content/uploads/2014/05/NCR.pdf>

Sample Holy See Credentials

How to Read an Affiliated Institution's Diploma and Transcript



1. Name of the degree-granting institution
2. Student's name
3. Affiliated, aggregated, or incorporated institution name (often will include the country as well)
4. Name of the pope at time of degree conferral
5. Degree awarded
6. Date of conferral
7. Signatures of the rector of awarding institution, head/dean of attended institution, and other signatories

Baccalaureatus in Philosophy

PONTIFICIA STUDIORUM UNIVERSITAS SALESIANA ROMAE
PROT. N. 72/139

FACULTAS Philosophiae - Aff. "Don Bosco Institute" - Ibadan

_____ natus die _____
in Freetown (Western Area) - Sierra Leone

HUIUS PONTIFICIAE STUDIORUM UNIVERSITATIS SALESIANAE ALUMNUS, CUM OMNIA
A CONSTITUTIONIBUS APOSTOLICIS HUIUSQUE PONTIFICIAE UNIVERSITATIS STATUTIS REQUISITA
PRAESTITERIT IN PRIMO CYCLO Trium ANNORUM FACULTATIS Philosophiae
ET, EXAMINIBUS PERACTIS, LEGITIMIS EXAMINATORUM SUFFRAGIIS II CLASS, UPPER (B) - Cum Laude - 72.2/100
SIT PROBATUS DIE 28 Iunii 2017 NOMINE AC AUCTORITATE
SUMMI PONTIFICIS FELICITER REGNANTIS ET MAGNI CANCELLARII UNIVERSITATIS
APOSTOLICA POTESTATE NOBIS CONCESSA UTENTES, NOS EIDEM

BACCALAUREATUM
IN PHILOSOPHIA - BACHELOR (B.Ph.)
CONFERIMUS OMNIAQUE HUIUS GRADUS HONORES AC IURA EX LEGE TRIBUIMUS.
IN FIDEM SOLEMNE HOC TESTIMONIUM, SIGILLO UNIVERSITATIS MUNITUM
AC RITE, A QUIBUS OPORTET, SUBSIGNATUM, TRADIMUS.

ROMAE, DIE 24 MENSE Iulio ANNO 2017

CEGATUS

RECTOR

SECRETARIUS GENERALIS



DON BOSCO INSTITUTE OF PHILOSOPHY

Affiliated to the Salesian Pontifical University (UPS), Rome

P. O. Box 7508 Secretariat,
OGUNGBADE IBADAN (NIGERIA)
E-Mail: dbip.ibadan@gmail.com

Student _____ Code **12/2014**
Academic Years **2014 - 2017**

Don Bosco Institute of Philosophy Courses

Awarded **II CLASS, UPPER (B) - Cum Laude Probatus**

					Credits	Mark/100	Grade
YEAR 1	Semester 1	29/01/2015	HPH 111	History of Ancient Philosophy	6	54	E
		22/01/2015	SPH 111	Introduction to Philosophy	3	63	C
		26/01/2015	SPH 112	Logic & Critical Thinking	4	56	D
		03/02/2015	SPH 113	Philosophy of Nature	3	52	E
		09/01/2015	CCC 111	Methodology of Philosophical Research	2	74	B
	Semester 2	26/06/2015	HPH 121	History of Medieval Philosophy	6	88	A
		12/06/2015	SPH 121	Anthropological Philosophy	4	75	B
		20/06/2015	SPH 122	Philosophy of Knowledge	3	74	B
		10/06/2015	SPH 123	Symbolic Logic	2	63	C
		16/06/2015	PHL 121	Philosophy of Education & Didactics	3	80	A
		18/06/2015	HSC 121	General Psychology	3	63	C
		03/02/2016	HPH 211	History of Modern Philosophy	6	73	B
YEAR 2	Semester 1	03/01/2016	SPH 211	Introduction to Moral Philosophy	3	62	C
		25/01/2016	SPH 212	Metaphysics	5	86	A
		27/01/2016	CCC 211	Latin	3	69	C
		21/01/2016	HSC 211	Developmental Psychology	2	70	B
		20/06/2016	HPH 221	History of Contemporary Philosophy	6	80	A
	Semester 2	23/06/2016	SPH 221	Ethical Theories	4	69	C
		27/06/2016	SPH 222	Philosophy of God	4	62	C
		14/03/2017	SPH 223	Socio-Political Philosophy	4	56	D
		16/06/2016	CCC 221	Reason & Faith	2	53	E
		13/06/2016	PHL 221	Philosophy of Scientific Methodology	3	73	B
		30/01/2017	SPH 311	Contemporary Issues in Ethics	4	91	A
		03/02/2017	APH 311	African Philosophy	3	75	B
YEAR 3	Semester 1	06/02/2017	CCC 321	Italian	3	94	A
		08/02/2017	HSC 311	Cultural Anthropology	2	68	C
		27/01/2017	HSC 312	Educational Psychology	2	80	A
		00/01/1900	APH 321	Islamic Philosophy and Religion	3	65	C
		08/06/2017	PHL 321	Hermeneutics	2	91	A
	Semester 2	00/01/1900	PHL 322	Philosophy of Religious Experience	2	70	B
		00/01/1900	HSC 321	General Sociology	2	71	B
		DBI Philosophy Courses Average			104	71.0	B

				Credits	Mark/100	Grade
Final Examinations	24/06/2016	FEX 311	Long Essay	5	79	B
	28/06/2016	FEX 321	Comprehensive Examination	4	88	A
DBI Final Examination Average				9	83.4	A

DBI Philosophy Final Average

113 72.2 B

NB Italicised courses have been scored after resit exam/s.

12/07/2017
Date

DEAN OF STUDIES
DON BOSCO INSTITUTE
P.O. BOX 7508, SECRETARIAT
OGUNGBADE - IBADAN
OYO STATE - NIGERIA

Roberto Castiglione, sdb
Dean of Studies
DBI of Philosophy, Ibadan



DON BOSCO INSTITUTE OF PHILOSOPHY

Affiliated to the Salesian Pontifical University (UPS), Rome

P. O. Box 7508 Secretariat,
OGUNGBADE IBADAN (NIGERIA)
E-Mail: dbip.ibadan@gmail.com

Student [REDACTED] Code **12/2014**
Academic Years **2014 - 2017**

Don Bosco Institute - Education Courses

					Credits	Mark/100	Grade
YEAR 1	Sem 1	20/01/2015	OTH 111	Use of English	3	50	E
		05/02/2015	THL 111	Introduction to Liturgy	2	50	E
YEAR 2	Sem 1	29/01/2016	THL 211	Introduction to Scripture	3	66	C
		03/03/2016	SDB 231	Youth Counselling	2	85	A
YEAR 3	Sem 1	24/01/2017	THL 311	Catechetics	2	74	B
		23/01/2017	SDB 311	Salesian Youth Ministry	3	70	B
		00/01/1900	THL 312	Introduction to Christianity	3	69	C
		00/01/1900	THL 321	Social Teaching of the Church	3	75	B
	Sem 2	00/01/1900	SDB 321	Salesian Educative System	3	67	C
		22/02/2016	HSC 331	Mass Communication	2	79	B

DBI Education Final Average

26 68,5 C

SDB	Y2-sem1	26/02/2016	SDB 201	Salesian History	2	70	B
courses	Y3-sem1	11/01/2017	SDB 301	Salesian Sources	2	80	A

NB *Italicised* courses have been scored after resit exam/s.

Marking System

DBI of PHILOSOPHY courses	0,9
DBI of PHILOSOPHY final examinations	0,1
DBI - Education	Compulsory Requirement

Grade System

Failure	49 or below	(F)	Failure
Pass	50-54	(E)	Pass
III Class	55-59	(D)	Pass
II Class, Lower	60-69	(C)	Good
II Class, Upper	70-79	(B)	Very Good
I class	80-95	(A)	Excellent
I class	95-100	(A)	Excellent

12/07/2017
Date

DEAN OF STUDIES
DON BOSCO INSTITUTE
P.O. BOX 7508, SECRETARIAT
OGUNGBADE - IBADAN
OYO STATE - NIGERIA

Fr Roberto Castiglione, sdb
Dean of Studies
DBI of Philosophy, Ibadan

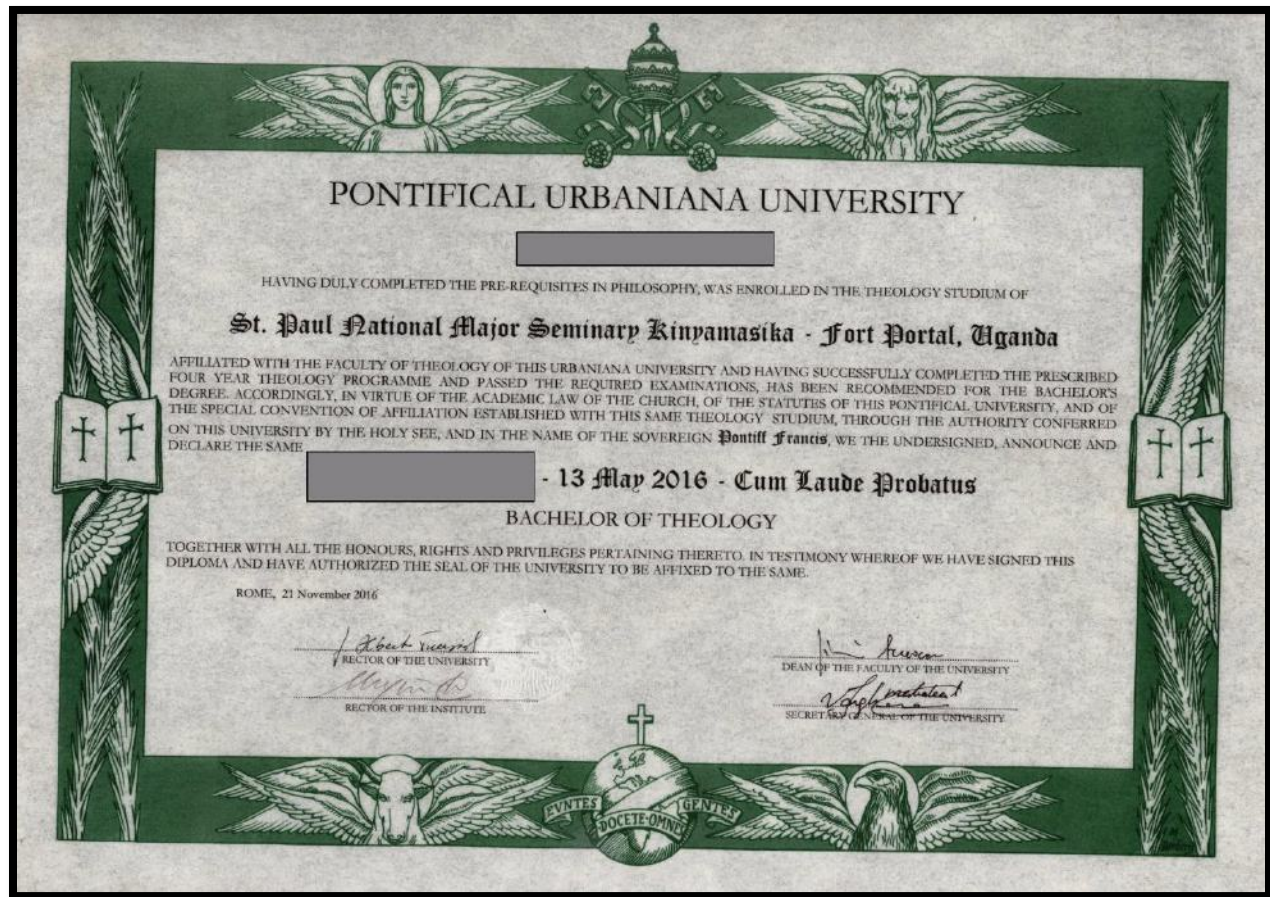
don Jaroslaw Rochowiak, sdb
Segretario Generale

Results_2014-2017

TRANSCRIPT

page 2 of 2

Baccalaureatus in Theology



**ST. PAUL'S NATIONAL MAJOR SEMINARY
KINYAMASIKA**

Tel : 0785564568/0758121846
Email: Stpaulsem1992@yahoo.com

P.O. Box 39
Fort Portal
Uganda

Photo of the holder

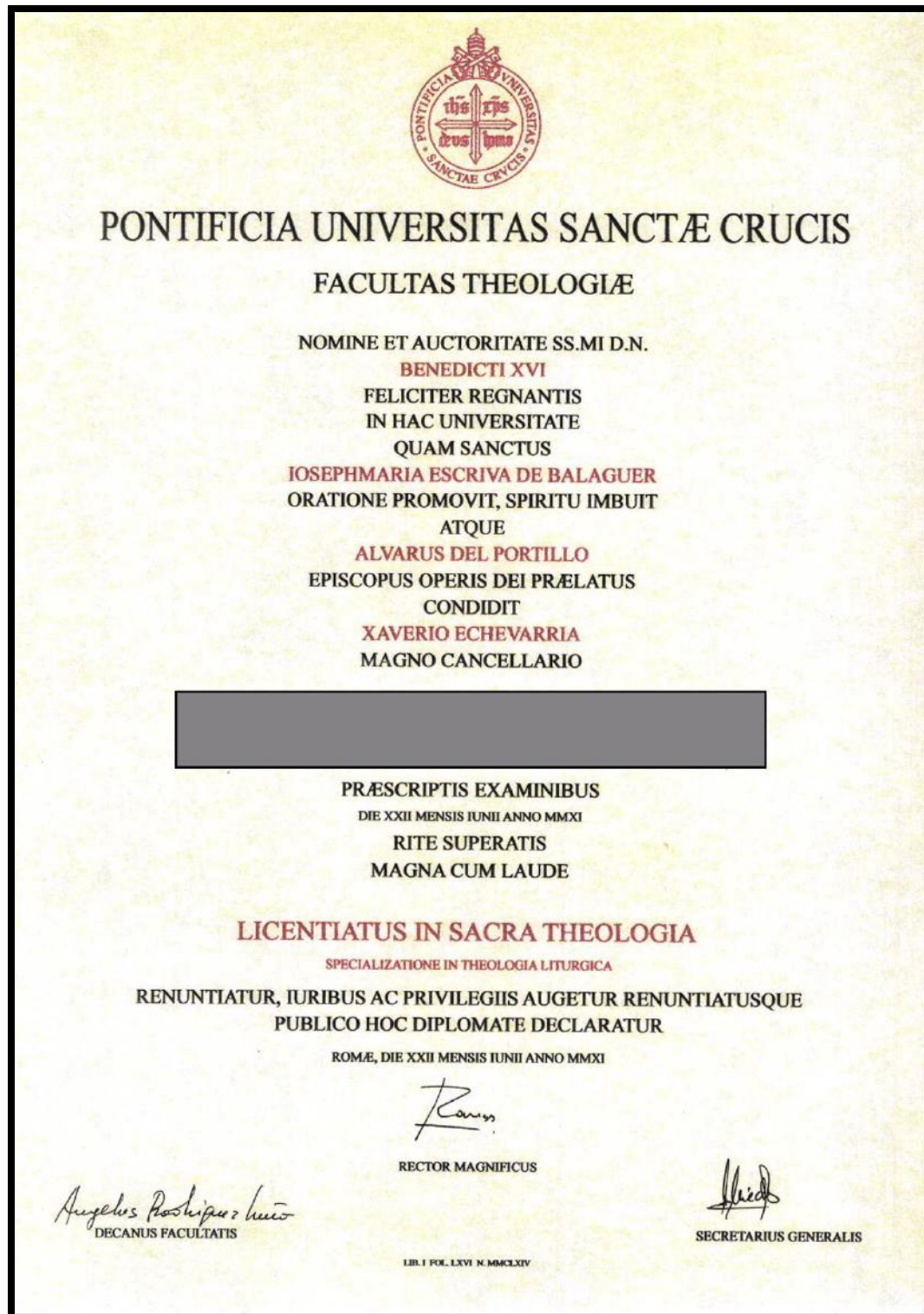
Academic Transcript		Diploma in Theological and Pastoral Studies	
Name: [REDACTED]	Sex: Male		
Reg. No.: [REDACTED]	Year of Entry: 2012/2013	Diocese: MASAKA	
Year I – Academic Year 2012/2013 – Semester I		Year I – Academic Year 2012/2013 – Semester II	
Biblical Hebrew	83	Biblical Hebrew	52
Fundamental Theology	78	General Church History	68
General Church History	77	Sacred Liturgy	75
Sacred Liturgy	69	Fundamental Moral Theology	79
Fundamental Moral Theology	76	Catechetics	77
Catechetics	70	Sacred Scripture (Monastic Literature)	77
Sacred Scripture (Pentateuch)	62	Protology and Grace	67
Pastoral Theology	74	Canon Law	71
Spiritual Theology	82	Patrology	85
Research Methodology	55	Research Methodology	60
Average:	72.6	Average:	71.1
Year II – Academic Year 2013/2014 – Semester I		Year II – Academic Year 2013/2014 – Semester II	
African Theology	78	Research Methodology	76.5
Canon Law	76	Canon Law	72
Ecclesiology/Mariology	71	Eschatology	78
General Church History	67	African Church History	60
Sacred Liturgy	60	Sacred Liturgy	65
Missiology	80	Missiology	78
Moral Theology	73	Moral Theology	70
Sacred Scripture (Prophets)	73	Sacred Scripture (Wisdom Literature)	70
Pastoral Theology	74	Pastoral Theology	78
Spiritual Theology	85	Spiritual Theology	78
Average:	73.7	Average:	73.1
Year III – Academic Year 2014/2015 – Semester I		Year III – Academic Year 2014/2015 – Semester II	
Canon Law	78	Canon Law	77
Christology and Soteriology	60	God One and Triune	71
Sacred Liturgy	75	Sacred Liturgy	74
Sacred Scripture (Matthew's Gospel)	85	Sacred Scripture (John's Gospel)	85
Pastoral Theology	78	Pastoral Theology	78
The Social Teaching of the Church	79	Special Issues in Ethics	69
Baptism, Eucharist and Ministry	66	Death and Resurrection of Jesus Christ	81
Selected Texts in the Pentateuch	72	A Comparative Study of Religions	75
Scriptural Interpretation	67	Religion and Science	73
Average:	73.3	Average:	75.8
Year IV – Academic Year 2015/2016 – Semester I		Year IV – Academic Year 2015/2016 – Semester II	
Accounts	60	Dogmatic Theology	73
Canon Law	82	Canon Law	85
Sacred Liturgy	79	Sacred Scripture (Letter to the Hebrews)	80
Pastoral Theology	75	Sacred Scripture (Paul's Letters)	80
Sacramentology	83	Sacred Liturgy	79
Sacred Scripture (Introduction to Paul's Letters)	80	Spiritual Theology	86
Spiritual Theology	68	Average:	80.5
Average:	75.3		
OVERALL AVERAGE: 74.4			

Marking System: 80-100 = 1st Class with Honours; 70-79 = 2nd Class Upper Division (A Normal Distinction);
60-69 = 2nd Class Lower Division (A Credit); 50-59 = Pass; 45-49 Compensable Mark; 0-44 = Failure

Rector

Dean of Studies/Registrar

Licentia in Theology





PONTIFICIA UNIVERSITÀ DELLA SANTA CROCE

Matricola 4103

Prot. 415/2011

Si certifica che [redacted] nato il [redacted] a Città del Messico (Messico), in qualità di studente ordinario della Facoltà di Teologia ha sostenuto i seguenti esami ottenendo le votazioni a fianco riportate:

CICLO II (Licenza)	ECTS		Votazione	Data	AA
Teologia liturgica fondamentale	3	7,9	<i>Cum laude</i>	23.1.2008	07/08
Lo spazio e l'arte: profilo teologico-liturgico	3	9,5	<i>Magna cum laude</i>	24.1.2008	07/08
Teologia dei Riti della Penitenza e dell'Unzione degli infermi	3	8,6	<i>Magna cum laude</i>	30.1.2008	07/08
Introduzione alle liturgie orientali	3	9,0	<i>Magna cum laude</i>	8.2.2008	07/08
Sacra Scrittura e celebrazione liturgica	3	8,0	<i>Cum laude</i>	11.2.2008	07/08
Letteratura Intertestamentaria	3	9,8	<i>Summa cum laude</i>	12.2.2008	07/08
Teologia e liturgia eucaristica nella storia	3	8,6	<i>Magna cum laude</i>	12.2.2008	07/08
Lecture di teologia liturgica I	3	10,0	<i>Summa cum laude</i>	27.2.2008	07/08
Storia della spiritualità moderna	3	8,5	<i>Cum laude</i>	5.3.2008	07/08
Latino II	6	10,0	<i>Summa cum laude</i>	3.6.2008	07/08
L'iniziazione cristiana	3	8,9	<i>Magna cum laude</i>	3.6.2008	07/08
Seminario: La lettura spirituale	3	9,7	<i>Summa cum laude</i>	3.6.2008	07/08
Il "Missale Romanum": studio teologico-liturgico	3	8,2	<i>Cum laude</i>	4.6.2008	07/08
I cattolici e lo Stato unitario italiano	3	9,6	<i>Summa cum laude</i>	5.6.2008	07/08
Alberto Magno e Tommaso d'Aquino	3	9,4	<i>Magna cum laude</i>	10.6.2008	07/08
Pastorale liturgica	3	9,7	<i>Summa cum laude</i>	16.6.2008	07/08
Convegno: La storia della chiesa nella storia: bilancio e prospettive	2	9,4	<i>Magna cum laude</i>	18.6.2008	07/08
Lettura di testi liturgici latini	3	8,5	<i>Cum laude</i>	23.6.2008	07/08
I sacramentali	3	10,0	<i>Summa cum laude</i>	23.6.2008	07/08
Lecture di teologia liturgica II	3	9,7	<i>Summa cum laude</i>	25.6.2008	07/08
La catechesi mistagogica dei Padri	3	9,8	<i>Summa cum laude</i>	2.2.2010	09/10
Corso di Metodologia Teologica Pratica	3	8,2	<i>Cum laude</i>	12.2.2010	09/10
Seminario: La filiazione divina nell'eucologia del "Missale Romanum"	3	9,6	<i>Summa cum laude</i>	12.2.2010	09/10
Teologia e spiritualità della vita consacrata	3	9,5	<i>Magna cum laude</i>	15.2.2010	09/10
The relationship between the Old and New Testaments	2	9,3	<i>Magna cum laude</i>	22.6.2010	09/10
Il libro liturgico: tra storia e teologia	3	8,5	<i>Cum laude</i>	1.2.2011	10/11
Teologia dei Riti dell'Ordine e del Matrimonio	3	8,6	<i>Magna cum laude</i>	4.2.2011	10/11
Liturgia e antropologia	3	7,0	<i>Bene probatus</i>	8.2.2011	10/11
Tempo e liturgia: l'anno liturgico	3	7,6	<i>Cum laude</i>	8.2.2011	10/11
Liturgia e vita spirituale	3	8,6	<i>Magna cum laude</i>	10.2.2011	10/11

(segue)

Tesi di Licenza in Teologia

El sentido teológico de la "imitatio" en el Misal Romano 2002

25 9,4 *Magna cum laude* 16.6.2011

Prova Finale di Grado di Licenza in Teologia

5 7,3 *Bene probatus* 22.6.2011

Grado di Licenza in Teologia

(Specializzazione in Teologia Liturgica)

9,0 *Magna cum laude*

Roma, 22 giugno 2011



[Handwritten signature]

Manuel Miedes
Segretario Generale

Doctoratus in Philosophy

PONTIFICIA UNIVERSITAS GREGORIANA

[Redacted]

studiis, quae requiruntur, peractis, nostrae Universitati nomen dedit, et inter Auditores ordinarios Facultatis Philosophiae fuit ascriptus, per definitum tempus studiorum curriculum ad DOCTORATUM praestitutum emensus, omnibus praescriptis experimentis rite superatis, legitimis Examinatorum suffragiis Summa Cum Laude die XII mense Junii anno MMXIII probatus exstitit.

Quare, cum in omnibus ea servata sint quae ex Apostolicis Constitutionibus et nostrae Universitatis statutis sunt decreta, NOMINE ET AUCTORITATE Francisci SUMMI PONTIFICIS FELICITER REGNANTIS, Apostolica potestate Nobis a Sancta Sede concessa utentes, Nos eundem [Redacted] DOCTOREM in Philosophia declaramus et renuntiamus, eique omnia huius gradus privilegia, honores ac iura conferimus. In cuius rei fidem has testimoniales litteras sigillo Universitatis munitas ei tradimus.

ROMAE, DIE XVIII Junii M M XXIII

RECTOR UNIVERSITATIS <u>[Signature]</u>	MAGNUS CANCELLARIUS <u>[Signature]</u>	VICE MAGNUS CANCELLARIUS <u>[Signature]</u>
DECANUS FACULTATIS <u>[Signature]</u>	SECRETARIUS GENERALIS <u>[Signature]</u>	



Segreteria Generale

SG13

Rif. Matricola N. [REDACTED]

CERTIFICATO DI GRADO - DOTTORATO

Si certifica che lo studente [REDACTED], nato il [REDACTED] a MOSCA (RUSSIA),
 ha conseguito presso questa Pontificia Università il DOTTORATO nella Facoltà di FILOSOFIA in data 22/05/2013
 con la votazione di 9,8 / 10 corrispondente alla qualifica di SUMMA CUM LAUDE
 Si certifica inoltre che lo studente negli esami previsti per il conseguimento del titolo ha riportato le seguenti votazioni :

***	1 anno di corso	Crediti	
FS2013	PROCESSI INFERENZIALI	3,0	10,0 / 10 31/05/2011
***	2 anno di corso	Crediti	
FS2362	IL SÈ	2,0	9,5 / 10 01/02/2012
***	3 anno di corso	Crediti	
VFE300	VOTO DISSERTAZIONE	9,7 / 10	22/05/2013
VFE301	VOTO DIFESA	10,0 / 10	22/05/2013

La Pontificia Università Gregoriana figura nell'elenco delle Facoltà e delle Università ecclesiastiche autorizzate dalla Santa Sede, conformemente a quanto stabilito all'art.40 del Concordato Lateranense firmato tra la Santa Sede e la Repubblica Italiana, e dell'art.31 della L.19.01.1942 n.86. L'Università Gregoriana rilascia perciò titoli accademici di diritto pontificio i quali, agli effetti civili, hanno valore secondo i Concordati, le legislazioni vigenti nei vari Stati e le norme particolari delle singole Università o Istituti Universitari

Si rilascia il presente certificato per gli usi consentiti dalla legge.

Roma, lì 11/03/2019


 Segretario Generale
 Luigi Allena

Holy See Glossary

Affiliation – link between a Faculty and an Institution where only the first cycle is offered, in order to grant the corresponding academic degree through the Faculty.

Aggregation – link between a Faculty and an Institution where only the first and second cycles are offered, in order to grant the corresponding academic degrees through the Faculty.

Apostolic Constitution – the most solemn form of legislation issued by the Pope addressed to the public and issued as papal bulls. Three apostolic constitutions specifically relate to higher education under the authority of the Catholic Church: *Sapientia christiana* (1979), *Ex corde ecclesiae* (1990), and *Veritatis gaudium* (2017).

- *Sapientia christiana* (Christian wisdom)– promulgated on 15 April 1979, this apostolic constitution is the canon law governing post-secondary ecclesiastical education, with general norms for all ecclesiastical universities, faculties, and institutes (nos. 1-64), as well as special norms for faculties of philosophy, theology, and canon law (nos. 65-83) and for other specialized faculties in areas of study which were already authorized as ecclesiastical (84-94). It was replaced by *Veritatis gaudium*.
- *Ex corde ecclesiae* (From the heart of the Church) – promulgated on 15 August 1990, this apostolic constitution set out to define and refine the Catholicism of Catholic institutions of higher education. It specifically reiterated the importance of Catholic institutions to respect established norms of the local bishop and that such institutions must have the mandate of the local bishop. Part I defines the identity of a Catholic university (nos. 12-20), roles within a Catholic university (nos. 21-29), the mission of a Catholic university (nos. 30-49). Part II sets out general norms, including the nature of a Catholic university (Art. 2) and establishment of a Catholic university (Art. 3). This constitution went into effect on the first day of the 1991 academic year.
- *Veritatis gaudium* (The Joy of Truth) – promulgated on 29 January 2018 and effective on the first day of the 2018-2019 school year or of the 2019 school year (depending on the individual institutions' calendars), this constitution updates *Sapientia christiana* and applies to ecclesiastical universities and faculties which offer degrees granted under the authority of the Holy See. (This does not affect the Catholic institutions of higher education under *Ex corde ecclesiae*.) Part I states the common norms defining the nature and purpose of ecclesiastical universities and faculties, while Part II states the special norms related to faculties of philosophy, theology, and canon law.

Athenaeum – type of higher education institution. Per *Veritatis gaudium*, three Ecclesiastical Faculties are required for an athenaeum.

Baccalaureate – first academic qualification in the higher education cycle, lasting a minimum of three years.

Canonical Degree – also known as an ecclesiastical degree, an academic degree which has canonical effect and can only be conferred by an Ecclesiastical Faculty. Such degrees are given in the name of the Supreme Pontiff.

Chirograph – a type of papal bull or decree whose circulation is limited to the Roman Curia. A chirograph may also be used as a type of order to establish norms.

Catholic Universities – Academic institutions for the study and teaching of various disciplines, according to the Gospel, with the aim of promoting and spreading the Christian philosophy universally. Catholic universities (defined by the Apostolic Constitution *Ex Corde Ecclesiae*) can be established or approved by the Holy See, an Episcopal Conference, or another Assembly of the Catholic hierarchy, or by a diocesan Bishop. With the consent of the latter, a Catholic University can also be established by a Religious Institution or other official figure. These institutions are generally recognized by the appropriate ministry or accreditation/recognition body within the country.

Ciclo breve – short cycle; two-year foundational programs in the first cycle which last 2 years but do not lead to an academic degree. These short cycle programs are usually requirements for entry into specific areas (i.e., Theology or Canon Law). Students do not enter the third year of a baccalaureate degree after completing a *ciclo breve* program.

Congregation – type of department within the Roman Curia of the Holy See, known in Latin as *Sacrae Cardinalium Congregationes*. In organizational structure, these ranked immediately below the two Secretariats. The term “congregation” was replaced by the term “dicastery” per the terms of Pope Francis’ Apostolic Constitution *Praedicate evangelium* (2022).

Dicastery – the name of some departments within the Roman Curia of the Holy See. Pope John Paul II’s Apostolic Constitution *Pastor bonus* (1988) stated that dicasteries were the Secretariat of State, Congregations, Tribunals, Councils and Offices. Per the Apostolic Constitution *Praedicate evangelium* (2022), the titles of “Congregation” and “Pontifical Council” were replaced with the term “Dicastery”.

Doctorate – Academic qualification granted after the baccalaureate and licentiate. To be granted a doctoral degree, students must write a thesis that makes a real contribution to the progress of science which is publicly defended and collegially approved; the principal part, at least, must be published.

Ecclesiastical Faculty - Academic institution canonically established or approved by the Holy See, in which the sacred doctrine or related sciences are studied and taught; it has the right to award academic qualifications under the authority of the Holy See (Baccalaureate, Licentiate, and Doctorate in Sacred Theology, Canon Law or Philosophy). These can exist within an Ecclesiastical University, but they can also be housed in non-ecclesiastical universities.

Ecclesiastical Universities - Academic institute established or approved directly by the Holy See, composed of three main ecclesiastical faculties (Philosophy, Theology, and Canon Law) and at least one other faculty. These academic institutes deal specifically with the Christian revelation and related disciplines, plus the Church’s mission of spreading the Gospel, as proclaimed in the Apostolic Constitution *Sapientia christiana*.

Higher Institutes of Religious Sciences (HIRS) – HIRS are academic institutions for the religious training of both religious lay and ordained people. They offer first and second cycle degree courses and are

subject to the academic control of the ecclesiastical faculty of Theology to which they are connected. HIRS differ from both the various types of independent ecclesiastical faculties established by canon law and from non-academic theological courses run by individual churches, such as Diocesan Schools of theological education and other non-academic institutions.

Holy See – *Sancta Sedes* in Latin. Literally meaning “Holy Chair”, the Holy See is the seat of government for the universal Catholic Church. It is the office or jurisdiction of the Pope and the various bureaucratic entities which support it. It is used interchangeably with the term “Vatican City”. However, the two are distinct: the Holy See is an episcopal, governmental, and diplomatic entity established in the first century of the Common Era, while the Vatican City state was not established until the 1929 Lateran Treaty.

Incorporation – Degree of subordination to a university or faculty, allowing an institution to grant the qualifications of licentiate or doctoral degree.

Institutum ad instar facultatis– Institutions that grant second and third cycle academic qualifications to students who have completed a first cycle academic qualification in another faculty (normally abroad).

Lateran Treaty – signed in February 1929 by King Vittorio Emanuele III of Italy and Pope Pius XI, this treaty was part of the Lateran Pacts of 1929 and established Vatican City as an independent city-state under the authority of the Holy See. The treaty also included financial compensation to the Catholic Church for the loss of the Papal States.

Licentiate – Second cycle academic qualification, obtained after at least 2 years. The licentiate is required to teach in seminaries which prepare students for the priesthood.

Pontifical Commission for Vatican City State – known as *Pontificia Commissio pro Civitate Vaticana* (Latin) or *Pontificia Commissione per lo Stato della Città del Vaticano* (Italian), this body serves as Vatican City's legislature and was founded in 1939. It is composed of a president and seven cardinals chosen by the Pope for five-year periods. The president of the commission also holds the title of President of the Governate of Vatican City State and is the head of government of Vatican City.

Pontifical University, Athenaeum, or Institution – use of the word “Pontifical” in a university name does not imply that the institution is either an Ecclesiastical University or Ecclesiastical Faculty. The term “Pontifical” is an honorific bestowed by the Pope and does not necessarily mean that the institution can grant degrees approved by the Holy See.

Roman Curia – the administrative institutions of the Holy See and the central structure through which the Catholic Church conducts its business. The Dicastery for Culture and Education is one of its departments.

Seminary – literally a special type of school dedicated to the spiritual, moral, and intellectual formation of the clergy. Also known as an ecclesiastical seminary, a seminary is diocesan (under the control of the bishop of the diocese), inter-diocesan (under the control of several bishops who send their students to this seminary), provincial (under the control of all the bishops of an ecclesiastical province), or pontifical (under the control of the Holy See). A seminary which receives students from several provinces or from dioceses in various parts of the country is called a central (or national) seminary. The word seminary when used alone designates either a theological seminary or a seminary including both the collegiate and the theological courses. There are two types of seminaries:

- **Minor seminary:** a preparatory seminary gives only a collegiate course as a preparation for entrance into the theological seminary. These are typically secondary-level programs intended to train future priests, although they also provide training for students who intend to remain lay people.
- **Major seminary:** a theological seminary which offers a six-year program in philosophy-theology (known as *sexennium philosophic-theologicum*) which consists of two years of philosophy and four years of theology. It gives courses in Holy Scripture, philosophy, and theology, providing immediate preparation for ordination. This program leads to ordination as a priest.

Theocratic Elective Absolute Monarchy – the form of government within the Holy See which combines a theocracy (ruled by God or His representative), absolute monarchy (in which the monarch has absolute authority), and elective monarchy (in which the monarch is elected instead of inheriting the Crown). The Pope is the elected monarch and holds the official title of "King of the Ecclesiastical State". The College of Cardinals elects the Pope since the monarchy does not rely on hereditary succession due to the Catholic priests' vow of celibacy.

Vatican City - *Stato della Città del Vaticano* in Italian and *Status Civitatis Vaticanae* in Latin. Vatican City is an independent city-state located within the city of Rome, Italy. It gained its independence in 1929 under the terms of the Lateran Treaty, by which it is under the jurisdiction of the Holy See. Vatican City is a theocratic elective absolute monarchy ruled by the Supreme Pontiff of the Roman Catholic Church, who is also the head of that church. The Pope's official title as the Head of State is Sovereign of the State of the Vatican City.

Islamic Education



Image source: https://static.theprint.in/wp-content/uploads/2021/04/madarsa_story_647_081117050521_0-1.jpg

Decentralization

Unlike Catholicism, Islam is not centralized.

Consequently, there is no overarching authority that claims power to determine the tenets of religious education for the entire global community, and, despite Albania's current attempt, no real equivalent to Vatican City.

Subsequently, there is great variety in the implementation of religious education and the qualifications accepted when an individual seeks to become a practitioner of the faith.

Foundations

In Islam, the scholarly community is referred to as the ulama.

"Ulama" may refer broadly to the educated class of such religious scholars, including theologians, canon lawyers (muftis), judges (qadis), professors, and high state religious officials. Alternatively, "ulama" may refer specifically to those holding governmental positions in an Islamic state.

This group of people have traditionally held enormous power in Islam. Muslim governments have historically sought the support of this class. These are individuals certified to issue opinions or to transmit knowledge on various topics relating to their areas of expertise.

The different certifications that are given to members of this community are rooted in the traditional practice of authorizing the transmission of texts and teachings in an uninterrupted chain from original author to subject expert.

In the modern era, there is a definite split between community preferences for either the Islamic ijaza or tertiary academic credentials, with the latter often being associated with more “liberal” communities.

Traditional Ijaza

Credentials of Mastery

Helping to set the stage for modern academic credentials, the certificates of transmission known as ijazah, are some of the world’s oldest academic credentials. While often in the form of a certificate, many of these exist merely as marginalia in the text mastered, sometimes detailing the lineage of transmission back to the author or originator.

- Certificate of Audition (**Ijazah al-Sama**)
- License to Transmit (**Ijazah al-Riwayah**)
- License to Issue Legal Opinions (**Ijazah al-Ifta**)
- License to Teach (**Ijazah al-Tadris**)

Ijazah al-Ifta

- Resembles Western degrees most closely as a document of license with professional standing.
- Begins in the 8th century and is still awarded today.

Certificate of Competency in Arabic Calligraphy

This example from 1791 is a Certificate of Competency in Arabic Calligraphy by 'Ali Ra'if Efendi.

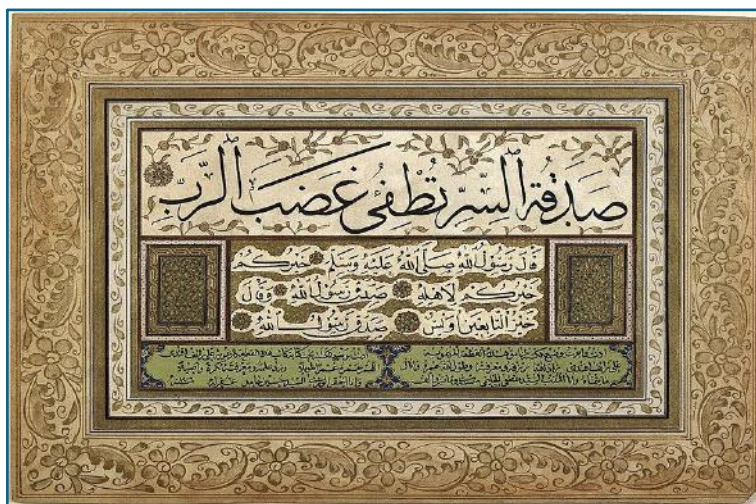


Image source: <https://www.loc.gov/resource/amedscd.2019714485/>

“The official function of the ijazah consists in giving a student the authority to sign his own calligraphic works with expressions such as katabahu (written by) and hararahu (composed by), thus allowing him to become independent and take on pupils of his own. In order to receive the diploma, the student had to transcribe or copy (taqlid) several lines of calligraphy that had to be approved by one or more co-signatory master calligraphers (Safwat 1996, 40). In some cases, the ijazah may include the calligrapher's chain of teachers (silsilah or sanad) reaching all the way back to the Prophet Muhammad himself (Gacek, 1989, 44-55).”

Classifications Within Islam

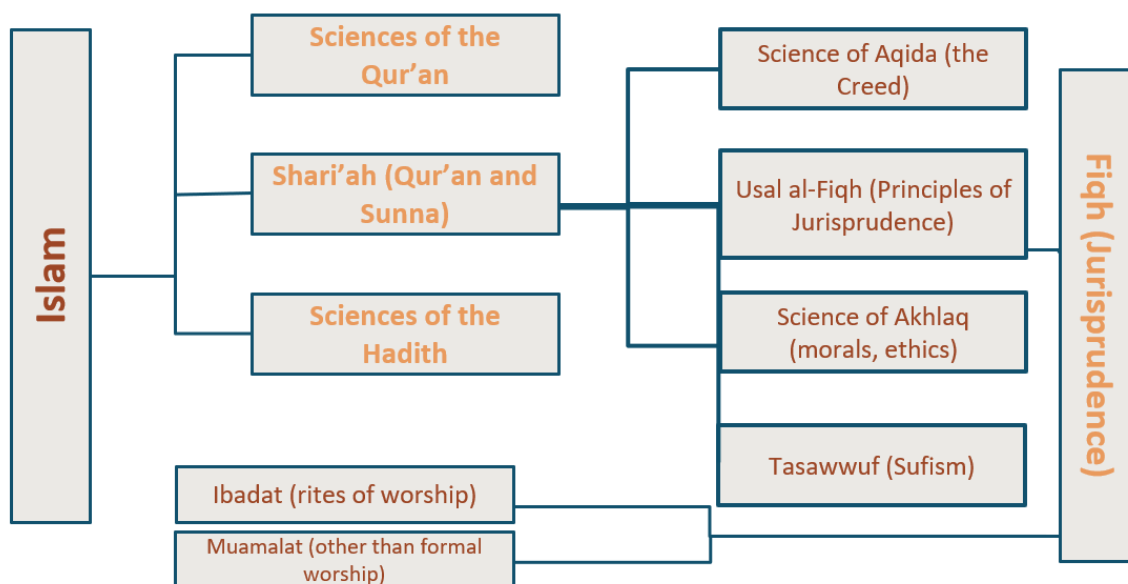


Image source:

https://www.academia.edu/47972095/The_Role_of_Cash_Waqf_in_the_Development_of_Islamic_Higher_Education_in_Bangladesh

The Madrasa

The centers of Islamic education have varied depending the era and location. Today, the centers of Islamic education are generally known as madrasas. The word (variously spelled: madarsa, madrasah, madarasaa, medresa, madrassa, madraza) is derived from Arabic, denoting a place for teaching/learning of any type (without any secular, political or religious affiliation). It literally translates as "a place of study".

Beyond just the issues of variable Romanization (e.g., there are six or seven spellings for مدرسة or madrasa), translations can be a barrier to understanding the overarching organization of the system. As an example: The word waqf, often translated as "school", may refer to a school of thought, a federation of madrasas, a federation of federations, or individual institutions of learning, such as an Islamic university. Broadly, the term may refer to a wide number of charitable organizations, including public kitchens, mosques, and libraries, and they might be described as "Islamic trusts."

In the Islamic academic context, a madrasa most commonly refers to any establishment for elementary or secondary education, or any schools below university level, which provides education (religious and secular) and Quranic teaching.

Formation of Modern Academic Degrees

The structural outcome of Islamic credentials begins to more closely resemble Western degrees in the 1800s. This is partially due to the influences of colonialism and pressures on institutions to provide academic credentials which met needs for the job market. Grand mosques, such as Al-Azhar University in Egypt, began the process of modernizing their credentials, working to balance what was sometimes seen as secular impositions against what was held as a primarily religious process. While there is clear cross-pollination occurring between the early Western secular educational systems and Islamic education, Muslim institutions were reluctant to abandon more traditional educational systems in favor of more Western-style degrees.

How Do We Approach Evaluation?

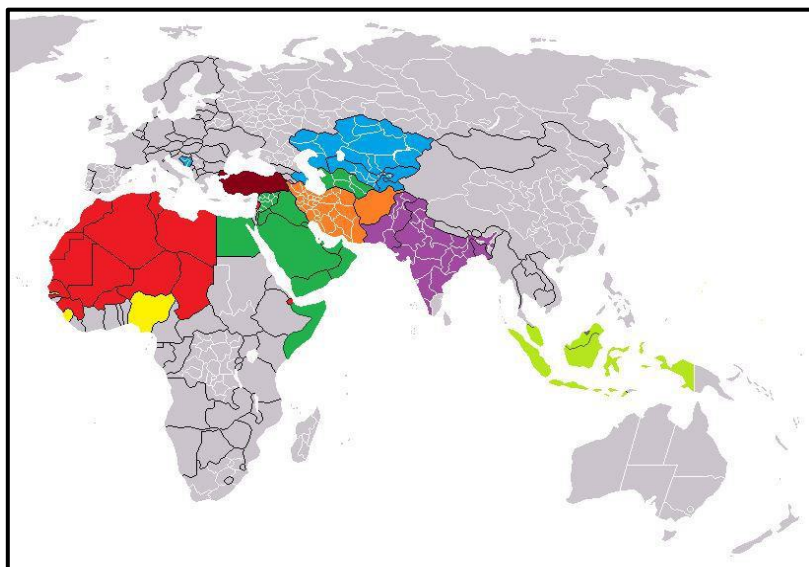
When applicants submit Islamic credentials, what are the primary considerations we should keep in mind when trying to determine if this is documentation that we require for evaluation in the region and if the ultimate credential is something that we can even work with at all?

Questions we might ask are:

1. When does child education end and how is that marked?
2. What do tertiary institutions accept for admission in the country of study?
3. How are the stages of tertiary education marked in the places where the study was completed?
4. Is the primary function/purpose and content religious in nature, or are there merely Islamic components and/or organizations supporting what are clearly secular credentials/studies?

Major Educational Models of Notable Regions

■	Shahadat
■	Francophone/Bacc
■	National/State Board Exams
■	Soviet Influence
■	West African Examinations Council
■	Iran/Afghanistan
■	Indonesia/Malaysia
■	Türkiye



Major Regions

Francophone

West Africa

Typified by the
baccalaureate
and licence

WAEC

Secondary
Students/Schools
Cannot Opt Out



Former Soviet Republics

Experienced a
resurgence

Regional Boards

Boards must be
approved

Indonesia and Malaysia (Not That Ijazah)

Both Indonesia and Malaysia have strong traditions of Islamic Education. They also have current academic credentials using the language of ijazah. The Indonesian and Malaysia credentials utilizing this language are, however, not the same as the Islamic ijazah. These credentials are also not at the same academic levels.

In Indonesia, the word ijazah is used for secondary studies of any kind (Ijazah Sekolah Menengah Pertama/Ijazah Madrasah Aliyah/Ijazah Sekolah Menengah Kejuruan) and it means in these cases just “studies.” The Islamic credential here is the Ijazah Madrasah Aliyah.

In Malaysia, the Ijazah Sarjana Muda and the Ijazah Sarjana are tertiary credentials, equivalent to a bachelor’s and a master’s degree, respectively.

West African Examinations Council

In countries that have signed on to the West African Examination Council's process, students completing secondary education will be required to complete the Senior Secondary Certificate Examination for enrollment in higher education. In these systems, while a student may attend an Islamic school, they will still need their WAEC certificates. So, though a student may provide transcripts or diplomas from these Islamic institutions, they are not sufficient for continued enrollment purposes by themselves.

Soviet-Influenced Systems

During the era of the Soviet Union, many regions experienced an outright hostility towards religious education of any kind. After the collapse of the USSR, these former Soviet Republics had resurgences in their religious educational institutions. In the 21st century, there are a number of former Soviet Republics with madrasas and Islamic educational institutions, however, in most cases, these institutions are not exempt from the national requirements of recognition. Academic credentials will still broadly resemble, both in format and also content, their earlier Soviet counterparts.

Francophone

Francophone systems can be really nice in terms of establishing recognition, because so much of the educational regulations are encoded in legislature that is often provided on the documentation itself. This can really streamline the process of concluding if a credential has proper recognition in the country of study. Common credentials, such as the baccalauréat and the licence, are typically encoded in law programmatically, and deviations from these legal regulations typically indicate something lacks proper recognition. The language of issue is usually French or Arabic.

National Examinations Board

There are a number of countries with regional (state) and national examinations boards. In countries such as India, Bangladesh, and Pakistan, these boards must be approved to operate, but that does not necessarily prevent unauthorized boards from offering unrecognized credentials. In these systems, Islamic education is often relegated to a kind parallel system with varying degrees of recognition that may change from year to year. These can some of the most complicated credentials to determine recognition for, as even the chains of authority governing their recognition can be convoluted.

Shahadat

While Islamic education in the Arabic speaking world may have at one time been under heavy influence from Türkiye, today, the certificates of education (shahadat) that are offered derive from programs developed at major Islamic seminaries in the late 19th and early 20th century.

While there is not a direct correlation between the presence of Arabic on a document and the inclusion of an Islamic curriculum, there is no doubt that these certificates draw from an Islamic educational heritage.

At the very least, one might expect components of Islamic education to accompany these educational programs and curriculum, particularly at the secondary level. While once very directed towards religious curriculum, in the modern era, higher education is not necessarily primarily focused on faith-based outcomes.

Afghanistan

Afghanistan is a wonderland of research opportunities. Decades of political turmoil have meant that ascertaining proper recognition, as well making determinations about authenticity, are exceptionally difficult. During certain periods, it can be a herculean task to properly evaluate the documentation. While in many cases, 12th grade graduation certificates and university documentation are highly regular, this is only the case for certain eras. Due to great complexity of Afghan Islamic credentials, evaluators will need to take extra caution when determining if the documents can be worked with at all.

Iran

Iran is another interesting case. Because of the political power of Twelver Shi'ism in Iran, and the theocratic nature of the government, Islamic credentials hold great weight, but also follow a different philosophy and they have a slightly different structure as compared to many other countries around the world. Like Afghanistan, in order to properly explore Iranian Islamic education, it would necessitate a presentation of its own.

Türkiye

The historical significance of Türkiye and related empires provided a great deal of prestige to the lisans as a premier academic degree within the Muslim world. However, there was some contention in the past related to the strong Western influence within the Turkish education system and there was a perception for some that such credentials were not Islamic enough. While the Islamic community at large may have moved away from the more historical weight of Turkish credentials, Türkiye has made great strides in the internationalization of Turkish education.

A fantastic example of the complexity of international Islamic education is the relatively recent phenomenon of Gülen schools. Linked to the Sufi scholar, M. Fethullah Gülen, the school's philosophy has been described as "Islam-light", with a heavy focus on STEM related education and a limited (if not absent altogether) focus on Islamic subjects. Widely reported, at peak, affiliated schools were operating in 160 countries.

The Turkish government, following a coup attempt, seized 232 Gülen schools. Türkiye asserted they will not recognize diplomas from these schools. They also demanded that other countries close the Gülen schools operating within their borders. International response was highly varied.

Türkiye- Gülen Schools

Somalia: all three schools were summarily shut down and the Turkish teaching staff sent home. They were reopened under new management, with Somali teachers and Turkish embassy funding.

Azerbaijan: the prestigious Gulen-associated Qafqaz University, is now under new government-controlled management

Indonesia: the Minister of Education visited Kharisma Bangsa school and decided he was happy with the operation of the school and considered claims of terror links "not true."

Kyrgyzstan: President Almazbek Atambayev insisted the schools were "high quality educational establishments and we need them."

Kenya and Nigeria: also resisted Turkish pressure.

Pakistan: 23 Turkish teachers were fired. Education Minister Muhammed Baligh ur Rahman said if Türkiye had doubts about the teachers, then Pakistan "might not be able to let them continue."

In 2016 Türkiye established under Law No. 6721 the Turkish Maarif Foundation (TMF) as the only organization authorized to provide Turkish education abroad. Schools in countries that obliged Türkiye's demands to close Gulen-linked schools handed the institutions over to this organization.

In the following years, the global landscape of recognition for these institutions has continued to change.

For example, Pakistan rather abruptly changed its response later in 2016, closing 28 schools, and ordering 108 teachers and staff to leave the country. The student population at the time was reported to be around 11,000 students.

In 2018, the Supreme Court of Pakistan ordered the surrender of Gülen-linked school in the country. The decision was upheld by the Government of Pakistan in 2019.

Neither the Gulen schools nor the TMF are considered waqf, however, the word for foundation in Turkish, "vikaf," does apply.

It is important to stress that a **vikaf** and a **waqf** are not the same things, despite linguistic relation and similar meanings. A primary reason for this is the means of their funding.

Key Factors to Consider

RECOGNITION	REGULATION/ CONTROL	SUBSIDIES	NATIONAL CURRICULUM	CERTIFICATES/ DIPLOMAS	ISLAMIC ELEMENTS IN THE CURRICULUM OF STATE-RUN SCHOOLS
Is compulsory education allowed to take place in non-recognized private education?	Are the schools regulated, monitored, or inspected?	Are the schools subsidized by the state?	Do Muslim and other private schools have to apply a national curriculum?	Do students acquire a diploma that is valid for further education in other schools or in the labor market?	Do state-run schools teach Islamic subjects?

1. Recognized schools are public schools and those private schools that have an agreement or contract with the state, which implies that they can deliver diploma accepted by formal educational institutions providing further education and by the labor market. In countries where there are non-recognized schools, there are also usually avenues, such as standardized tests, which students can take in order to gain state validation of their education. Rules for recognition of schools vary by country. Non-recognized private religious schools (without state subsidies) are legitimate alternatives for compulsory education in some countries but not in others. This is the case of certain types of, for example, Catholic schools in Catholic countries and Islamic schools in Muslim countries.
2. Practically, they are controlled almost everywhere since this is the precondition for receiving subsidy regulation which implies that certain criteria have to be met before a school can be recognized, while control takes place after recognition, including things such as quality of the premises, student admissions, teacher qualifications, administration and budget, curriculum, certificate, examinations, minimum number of students, etc.
3. Private schools often have to accept a great deal of control or inspection. Most schools recognized by the state are controlled and inspected and many, but not all, recognized schools are subsidized. In some countries, schools can establish different contracts with the state and the subsidies vary according to the type of contract established with the state. Some countries (e.g., Australia, Indonesia, and Pakistan) are exceptional in that private schools may be subsidized although the state does not control or monitor them. However, in some non-Muslim countries, this applies only to Christian-oriented schools.
4. In some countries, they have to teach the whole curriculum (e.g., Sweden), while in others (e.g., England), they can replace or omit some components. Practically, all countries regulate what can and cannot be taught in compulsory education. They usually have a national (core) curriculum, a national curriculum framework, or national educational goal formulations. The proportion of school time dedicated to religious education differs considerably; it is highest in some Muslim countries (e.g., Saudi Arabia).
5. Generally, when schools have been recognized and receive subsidies from the government, they also deliver certificates that are valid for further education and in the labor market. The validity of

certificates provided by private Muslim schools tends to vary by country and in relation to state regulation and subsidies.

6. In many Muslim countries, the curriculum of the state-run schools includes Islamic elements, while this is not the case in non-Muslim countries.

Daun, 2018, pp. 534-535

Principal compulsory educational institutions in Muslim -identifying countries or with large Muslim populations

	Recognized	Regulated/ Monitored	Subsidized	National Curriculum Compulsory	Students acquire formal diploma or certificates	Islamic elements in state-run education	Examples
a)	YES	YES	YES	Varies	YES	YES	Afghanistan, Egypt, Malaysia, Saudi Arabia, Turkey
b)	YES	NO	YES	YES	YES	YES	Egypt, Pakistan
c)	NO	YES	YES	YES	Varies	YES	Gambia
d)	NO	NO	NO	Varies	NO	YES	Afghanistan, Algeria, Egypt, Gambia, Iran, Kuwait, Morocco, Pakistan, Saudi Arabia, Tunisia, Turkey (not in mainstream state schools)
e)	YES	NO	YES	YES	YES	YES	Indonesia, Lebanon, Malaysia, China, Gambia, Mali, Senegal
f)	NO	YES	NO	YES	NO	NO	China
g)	NO	YES	NO	NO	NO	YES	Indonesia
h)	YES	YES	NO	YES (Partly)	YES	NO	Ghana
i)	NO	NO	NO	NO	NO	Varies	Qur'anic teaching everywhere there is a significant # of Muslims

Image source: Daun, 2018, p. 542, Table 3

Some Muslim countries have a national curriculum, while others do not and some countries have two or more combinations:

Before 2022 and the Taliban take over:

Afghanistan was a good example as it had state-run schools with Islamic elements embedded or a modern madrasa which is under state protection and students would receive formal diploma and certificates (meets the criteria for A), but others could also fall under D) which has virtually no regulation at all

Combination D finds that Muslims are allowed to run their own schools without involving the state/national recognition but students with certificates from such schools often have barriers to prove their knowledge on tests or in some other way, when they apply for continued education or formal sector employment.

Gambia is an interesting example because the population is 95% Muslim observant. A student can attend a madrasa (regulated/monitored/possibly subsidized) providing the **national curriculum** with Islamic Studies (Islamic elements in state-run education) as one of the courses **OR** sit the examination as a **private candidate** from an unregulated private madrasa with **BOTH** paths leading to the award of the West African Senior School Certificate and a credential that can lead to higher education or employment.

Table 4 Principal combinations of educational policies in relation to the demand for private religious schools in the OECD countries (primary and lower secondary levels)

Combination	Recognized	Schools are monitored by the state	Schools are subsidized by the state	National curriculum compulsory	Students acquire formal diploma or certificates	Islamic elements in curriculum in state schools	Examples
(a)	Varies (i)	Yes	Yes	Yes	Yes	No	Private Muslim schools in the northern part of Greece. Muslim schools in the Netherlands. Some Muslim schools in Australia
(b)	No	No	Yes	No	Yes (ii)	No	Private Muslim schools in some states in Australia
(c)	Yes	Yes	Yes	Yes	Yes	No	Private state-maintained Muslim schools in Canada, Denmark, England, the Netherlands, Russia, and Sweden
(d)	No	No	No	No	Yes (iii)	No	Private Muslim schools in some states in Australia, some states in Canada, England, Russia, and the United States
(e)	Yes	Yes	Yes	No	Yes	No	Some Muslim schools in Denmark
(f)	No	No	No	No	No	No	Finland (none-authorized), Italy ("transition" private, fully private), the Netherlands, Spain (non-aid-granted) (v)
(g)	Varies (iv)	No	No	Varies	No	No	Nonformal Qur'anic education in several countries and nonformal Madrasa schools in some countries

(i) Yes in Greece. Varies in the Netherlands according to the "contract" with the state.

(ii) Varies according to type of Muslim school but also between the different states in Anglophone countries.

(iii) In England, and in some cases in the United States, the students have to take tests or examinations in English before they are admitted to further education in the public system or before they are regarded by employers as "employable," at least in some branches of the formal sector.

(iv) Since they are nonformal schools, they are in many non-Muslim countries not allowed to give compulsory education.

(v) According to the data that have been possible to collect, there are among these schools Muslim schools only in the Netherlands.

This is not a slide included in the slide deck, but I found this table very interesting when looking at the intersection between private Islamic education and Western education.

Modern India

- Fundamental push/pull of secularization of madrasas in pursuit of modern education
- Choosing to remain outside state policy versus mainstreaming madrasa education in line with state regulations/guidelines
- Views of Islamic education, particularly at the secondary level is very conflicted across Indian society, even within the Muslim community
- Beginning in 2006, the National Commission for Minority Educational Institutions (NCMEI) advocated within the Muslim leadership and clerics to legislatively standardize madrasa education, but failed to get traction within the disparate communities to gain a consensus
 - No single institutional network or universal belief
 - Rare or no engagement in politics on an entity-level, although individual teachers may take an interest in political affairs

As discussed by Musa Ali in his research article, “An Overview on Madarsa Education in India,” published in the International Journal of Development Research, he illustrates the dueling priorities of madarsa education as follows:

1. To train students, with a view that they may become competent in following the path laid out by Quran and Shariah and to spread the knowledge and message of God to humankind for their physical, intellectual, and spiritual wellbeing (Khan 2002), or
2. Is the main aim of madarsa education is to produce graduates like those from modern style schools, but is distinguished by its having a better understanding of Islam (Hasan 2008)?

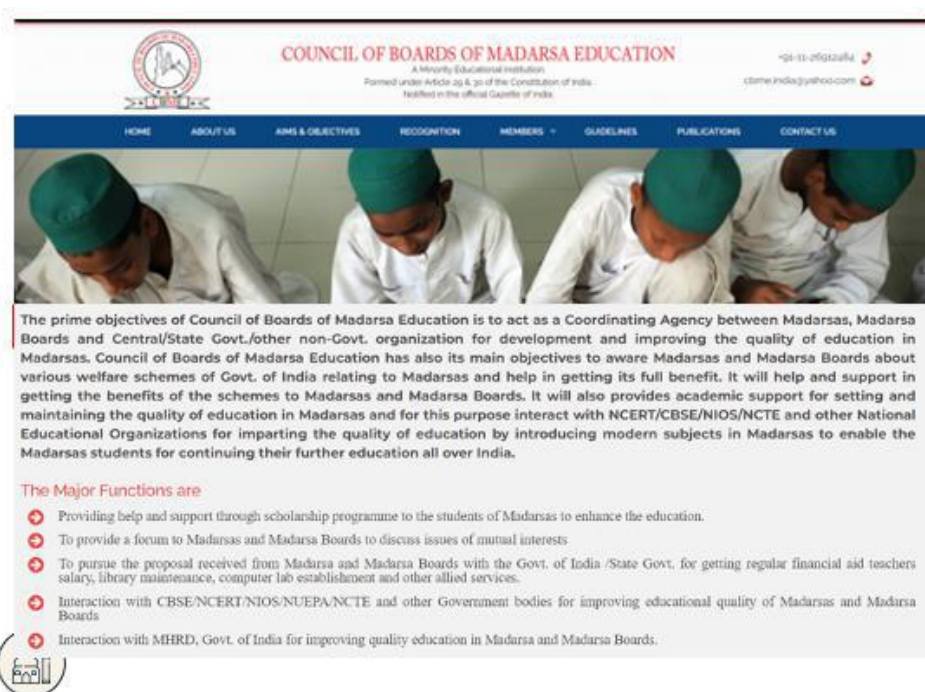
https://www.researchgate.net/publication/368881752_AN_OVERVIEW_ON_MADARSA_EDUCATION_IN_INDIA

The goal for standardization of madrasa education was to enrich secular content while respecting the importance of learning Quranic scriptures within it. The proposal suggested establishing a central madarsa board modeled on ministry-administered Central Board of Secondary Education (CBSE) with voluntary affiliation.

<https://timesofindia.indiatimes.com/city/lucknow/plan-to-bring-uniformity-in-muslim-education/articleshow/1675049.cms>

<https://www.educationworld.in/siddiqui-committee-on-madarsa-reform/>

<https://www.oneindia.com/2007/04/21/math-science-along-with-deeni-instruction-1177209509.html>



The Council of Boards of Madarsa Education was formed under the All India Society (not legislatively enacted) and is not officially recognized, nor should it be considered a legitimate secondary education board

Functions primarily as a coordinating partner

Constitutional Law, Legislation & Rulemaking

Two fundamental rights enshrined in the Constitution of India are relevant to the Muslim community in relation to their educational matters:

1. Right to Freedom of Religion (Articles 25–28) and
2. Cultural and Educational Rights (Articles 29 and 30)

Umbrella Scheme for Providing Quality Education to Madrasas/Minorities (SPEMM) implemented by the Ministry of Education, Department of School Education and Literacy:

- Scheme for Providing Quality Education in Madrasas (SPQEM):

Qualitative improvement in Madrasas to enable Muslim children attain standards of the national education system in formal education subjects

- Infrastructure Development of Minority Institutes (IDMI):

Augment Infrastructure in Private Aided/Unaided Minority Schools/Institutions in order to enhance the quality of education to minority children

Vast patchwork of individual federal/state legislation and “handshake” equivalency/recognition

Approximately 20 madrasa boards in India with varying degrees of recognition

Significant uptick in case law restricting or delegitimizing madarsa boards/education



These rights ensure that the community has the freedom to practice and propagate their religion, manage their religious affairs, and protect their interests in relation to their minority status. This goes hand in hand with the permission to establish and administer their educational institutions.

Article 28, however, adds an important caveat, “no religious instructions shall be provided in any educational institution wholly maintained out of state grants. . . .” Clause (2) of the Article adds that “. . . nothing in Clause (1) shall apply to an educational institution that is administered by the state but has been established under any endowment or trust which requires that religious instructions shall be imparted in such institutions.” It is evident from Clause (2) that madrasahs and other minority-governed educational institutions qualify to be the beneficiary of state welfare initiatives and funding.

Article 30 specifically grants the **Right of minorities to establish and administer educational institutions**:

(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(1A) In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, referred to in clause (1), the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause.

(2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

Department of School Education and Literacy: <https://dsel.education.gov.in/spemm>

1. **Scheme for Providing Quality Education in Madrasas (SPQEM)** seeks to bring about qualitative improvement in Madrasas to enable Muslim children to attain standards of the national education system in formal education subjects.
 - To provide financial assistance to traditional institutions like Madrasas and Maktabas to encourage them to introduce Science, Mathematics, Social Studies, Hindi and English in their curriculum so that academic proficiency for classes I-XII is attainable for children studying in these institutions.
 - To provide opportunities to students of these institutions to acquire education comparable to the National Education System especially for secondary and senior secondary levels.
 - To strengthen State Madrasa Boards opting for assistance by enabling them to monitor the Madrasa modernization programme and enhance awareness about education among the Muslim community.
 - To provide quality components in Madrasas such as remedial teaching, assessment and enhancement of learning outcomes, Rashtriya Avishkar Abhiyan etc.
 - To provide in-service training of teachers appointed under the scheme for teaching modern subjects of Science, Mathematics, Social Studies, Hindi and English to improve their pedagogical skills and quality of teaching.
2. **Infrastructure Development of Minority Institutes (IDMI)** has been operationalised to augment Infrastructure in Private Aided/Unaided Minority Schools/Institutions in order to enhance the quality of education to minority children.
 - To facilitate education of minorities by augmenting and strengthening school infrastructure in Minority Institutions (elementary/ secondary/senior secondary schools) in order to expand the facilities for formal education to children of minority communities.
 - To encourage educational facilities for girls, children with special needs and those who are most deprived educationally amongst the minorities.

Uttar Pradesh specific case law

<https://www.jurist.org/news/2024/03/india-court-holds-legislation-creating-and-regulating-islamic-education-schools-unconstitutional/>

The court deemed the Uttar Pradesh Board of Madarsa Education Act, 2004 (Madarsa Act) unconstitutional due to its violation of the principles of secularism and various articles of the Constitution of India, including the “Right to Equality” (article 14) and “Right to Life and Education” (articles 21 and 21-A), as well as Section 22 of the University Grants Commission Act, 1956, which is related to the right to confer degrees.

<https://legal.economictimes.indiatimes.com/news/opinions/the-curious-case-of-secularism-education-the-up-madarsa-act/109537367>

Three points of concern:

Firstly, it found that the Act contradicted the principle of secularism by endorsing specific religious teachings and establishing separate educational systems based on religious distinctions, which undermined the fundamental principles of secularism.

Secondly, the court assessed whether the Act violated Articles 21 and 21A of the Constitution, which guarantee the right to life with dignity and the right to education, respectively. It concluded that the Act failed to provide quality and universal education, focusing solely on religious teachings and neglecting modern subjects, thus falling short of the standards of quality education emphasized by the Supreme Court.

Thirdly, the court identified a conflict between the Madarsa Act and the University Grants Commission (UGC) regulations regarding the conferment of degrees. Section 9(e) of the Madarsa Act empowered the Madarsa Board to confer degrees, conflicting with the authority granted to universities under the UGC Act.

Most recent development in ongoing court case to render 2004 UP Board of Madarsa Education Act invalid (<https://indianexpress.com/article/explained/supreme-court-madrassa-up-9572655/>)

As Supreme Court hears case on UP madrasa law, a profile of these institutions, their functioning
The NCPCR has told the Supreme Court that education imparted in madrasas “is not comprehensive and is therefore against the provisions of Right to Education Act.” What are madrasas and how do they function across India?

The National Commission for Protection of Child Rights (NCPCR) has told the Supreme Court that education imparted in madrasas “is not comprehensive and is therefore against the provisions of Right to Education Act”, and that textbooks in these institutions teach about the “supremacy of Islam”.

The NCPCR made its submission on September 11 in a clutch of appeals against an Allahabad High Court order of March 22 that had declared the Uttar Pradesh Board of Madarsa Education Act, 2004 “unconstitutional” on the ground that it violated “the principle of secularism” and fundamental rights guaranteed under Article 14 of the Constitution.

A Bench of Justices Vivek Chaudhary and Subhash Vidyarthi directed the state government to “take steps forthwith for accommodating the madrasa students in regular schools” recognised under the UP primary and high school and intermediate education boards.

The UP government had submitted “that no doubt the Madrasa Board is providing religious education and instructions to students, but the state has sufficient powers to impart such education under the Constitution and is rightly permitting such education”.

On April 5, a Supreme Court Bench led by Chief Justice of India D Y Chandrachud stayed the High Court’s order.

Madrasas in history

Madrasa is an Arabic word for an educational institution. In the early centuries of Islam, mosques served also as places of education, but from the 10th century onward, madrasas came to acquire a distinct identity as institutions of religious and secular learning in the Islamic world.

The earliest evidence of madrasas comes from Khorasan and Transoxania, corresponding to modern eastern and northern Iran, central Asia, and Afghanistan. The bigger madrasas also had facilities for housing students, especially those from poor backgrounds.

Largest number in UP

As of 2018-19, there were 24,010 madrasas in India, 19,132 of which were recognised madrasas, and the remaining 4,878 were unrecognised, then Minister of Minority Affairs Mukhtar Abbas Naqvi told Rajya Sabha on February 3, 2020.

Recognised madrasas come under the state boards for madrasa education (more details below); the unrecognised ones follow the curriculum prescribed by the bigger seminaries such as the Darul Uloom Nadwatul Ulama (Lucknow) and Darul Uloom Deoband.

As many as 60% of the country’s madrasas were in Uttar Pradesh — 11,621 recognised, and 2,907 unrecognised madrasas. The second highest number of madrasas were in Rajasthan — 2,464 recognised, and 29 unrecognised madrasas, according to statewide data presented by Naqvi.

Several states and Union Territories, including Delhi, Assam, Punjab, Tamil Nadu, and Telangana had no recognised madrasas, the data showed.

Two broad categories

There are two categories of madrasas in India — Madrasa Darse Nizami, which are run as public charities, and are not bound to follow the school education curriculum of the state; and the Madrasa Darse Aliya, which are affiliated to the state’s madrasa education board (such as the Uttar Pradesh Board of Madrasa Education).

More than 20 states have their own madrasa boards. State madrasa boards are governed by the state government concerned; teachers and other officials at recognised madrasas are appointed by the state government.

Some 1.69 lakh students sat for the UP madrasa education board examinations — equivalent to Class 10 and Class 12 — in 2023. UP and some other states also have a separate Sanskrit board.

Education is similar to school and higher education. Madrasa students study to be Maulvi (equivalent to Class 10), Alim (equivalent to Class 12), Kamil (equivalent to a Bachelor’s degree), and Fazil (equivalent to a Master’s).

The medium of education in the charitable Madrasa Darse Nizami is Arabic, Urdu, and Persian. The Madrasa Darse Aliya use either textbooks published by the state textbook corporation or agency, or the curriculum and textbooks of the National Council of Educational Research and Training (NCERT).

Most madrasa boards in the country now follow the NCERT curriculum. Mathematics, Science, Hindi, English, and Sociology are compulsory subjects. There is also an optional paper, in which students have the choice of studying Sanskrit or Deeniyat (including the Quran and other religious teachings). Hindu religious scriptures and other religious teachings are taught in the Sanskrit optional paper.

Funded by state govts

The bulk of the funding for madrasas comes from the respective state governments. The central government has a Scheme for Providing Education to Madrasas/ Minorities (SPEMM), under which financial assistance is provided to madrasas and minority institutions across the country. There are two sub-schemes under SPEMM — a Scheme for Providing Quality Education in Madrasas (SPQEM) and Infrastructure Development of Minority Institutes (IDMI). SPEMM was transferred from the Ministry of Minority Affairs to the Ministry of Education in April 2021.

Modern India

Two major types of madarsa primary and secondary education

1

Madrasa Darse Nizami or Dars-e-Nizami/Dars-i Nizami

- Originated in the Indian subcontinent in the 18th century
- By/as a public charity
- Not bound by the curriculum of school education of the respective state
- Medium of education is in Arabic, Urdu and/or Persian

2

Madrasa Darse Aliya

- Affiliated with the Madarsa Education Board in respective state*
- Follows the curriculum of school education of the respective state
- Use textbooks published by state textbook agencies
- If a state utilizes a National Council for Educational Research and Training (NCERT) curriculum/textbooks in school education, the madarsa will also use that curriculum and textbook



** In some instances, if there is no state madarsa education board in a particular state, may be recognized by another state madarsa board*

https://www.researchgate.net/publication/368881752_AN_OVERVIEW_ON_MADARSA_EDUCATION_IN_INDIA

International Journal of Development Research Vol. 5, Issue, 03, pp. 3714-3716, March, 2015

AN OVERVIEW ON MADARSA EDUCATION IN INDIA

MD Musa Ali

Department of Education, Aligarh Muslim University, Centre Kishanganj Bihar

“At the present moment, it is very difficult to make any generalized statement about the Madarsa curriculum in India. Every Madarsa follows its own pattern in the matter of curriculum. There is no uniformity with regard to subjects and books. Also, there is no uniformity in the number of years for preparing students for various degrees of Madarsa. The review on related issue put light on the magnitude of flexibility that Madarsas get in terms of what they teach despite all claiming to teach the same course. On the same lines, an exploration of Madarsa curriculum shows the great diversity not only in courses taught but time taken for the same courses. Ideologies (Masliks) and regional factors are great influences on the intricate details of smaller madrasas in the same area. For example, the Bihar State Madarsa Education Board teaches the Dars-e-Alia, a completely new course that includes intensive subject training in the natural sciences and also covers practical examinations.?”

https://www.researchgate.net/publication/380432244_Evaluation_of_the_Competencies_of_Madrisa_Education_Teacher_in_South_Punjab

Muhammad Ali, citing Musa Ali (2015), Evaluation of the Competencies of Madrisa Education Teachers in South Punjab, Thesis: Virtual University of Pakistan, January 2024

“Madrisa Education System is also known as the “Dars-e-Nizami” curriculum, which is widely practiced in Islamic institutions and madrasas, originated in the Indian subcontinent during the 18th century. It was developed by Mulla Nizamuddin Suhailvi from Lucknow, who compiled a new curriculum based on existing teachings and books from that period (Ali, 2015). The curriculum included a variety of subjects such as Fiqh (Islamic jurisprudence), Usul Fiqh (principles of jurisprudence), Tafsir (Quranic exegesis), and Hadith. It also included subjects like mathematics, astronomy, and logic, while excluding medicine, Sufism, and literature. Mulla Nizamuddin Suhailvi emphasized logic and philosophy in the curriculum (Zaidi, 2013).”

Association of Indian Universities (AIU) comment on Madarsa school education

1.10 Madarsa Boards

It has also been observed that complete and authentic information including enrolment of students and teachers and infrastructural facilities are not available about Madarsa schools. Some data are there in **Unified District Information System for Education (UDISE) portal about Madarsa Schools** but those are incomplete. Student's studying in Madarsa schools, in general, do not get opportunity to appear in various competitive exams. A major reason for the same appears to be issue of equivalence of class 10 and class 12 certificates being given to the students by the State Madarsa Boards. The certificates of class 10 and class 12 issued by the Madarsa Boards are not uniformly recognized across the country. Some States have made efforts towards recognition/equivalence of certificates issued by Madarsa Boards within their own States or with other School Exam Boards. Some of the Madarsa Boards have equivalence of certificates of class 10 and class 12 with their State education Board or with other Education Boards. However, there is not much awareness about the equivalence of Madarsa Boards certificates. It was also pointed out that Right to Education Act 2009 is not applicable to the Madarsa schools as per section 1 of sub-section (4) and sub-section (5) of the RTE Act. The teachers in Madarsa schools are, in general, appointed by the Madarsa management. There is no uniformity in qualifications and service conditions of Madarsa teachers. Most of the Madarsa schools follow their own curricula and textbooks. Some of the Madarsa Boards in coordination with UNICEF and SCERT have published textbooks in Urdu for classes 1 to 8 and NCERT text books for classes 9 to 12. Thus, it was pointed out to the Committee that the above issues need to be considered while formulating SOPs for granting equivalence to certificates of Madarsa Boards.



Annexure referred to in reply to parts (a) & (b) of the Rajya Sabha Unstarred Question No. 118 for reply on 03.02.2020 regarding "Registered Madaras in the Country".

State/UT	Number of Madarsa - 2018-19	
	Recognized	Unrecognized
1. Andaman & Nicobar Islands	0	0
2. Andhra Pradesh	12	246
3. Arunachal Pradesh	0	0
4. Assam	0	179
5. Bihar	1582	175
6. Chandigarh	0	3
7. Chhattisgarh	267	60
8. Dadra & Nagar Haveli	0	0
9. Daman & Diu	1	0
10. Delhi	0	0
11. Goa	0	0
12. Gujarat	4	0
13. Haryana	2	34
14. Himachal Pradesh	1	0
15. Jammu And Kashmir	34	2
16. Jharkhand	22	141
17. Karnataka	15	7
18. Kerala	3	0
19. Lakshadweep	0	0
20. Madhya Pradesh	1864	85
21. Maharashtra	46	108
22. Manipur	21	0
23. Meghalaya	0	0
24. Mizoram	0	0
25. Nagaland	0	0
26. Odisha	43	9
27. Puducherry	0	0
28. Punjab	0	17
29. Rajasthan	2464	29
30. Sikkim	0	0
31. Tamil Nadu	0	0
32. Telangana	0	180
33. Tripura	0	181
34. Uttar Pradesh	11621	2907
35. Uttarakhand	342	31
36. West Bengal	609	685
Total	19132	6878

From the official record of proceedings/debates in Parliament of India



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ASSOCIATION OF INDIAN UNIVERSITIES
AIU HOUSE, 16, COMRAD INDRAJIT MARG,
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Standard Operating Procedure for Equivalence of Qualifications of Indian School Boards

Standard Operating Procedure for Equivalence of
Qualifications of Indian School Boards, Association of Indian
Universities, 2022

https://evaluation.aiu.ac.in/assets_schoolboard/docs/Final%20SOP%20%2015%20Jul%202022.pdf

Government of India, Ministry of Minority Affairs, **Rajya Sabha Council of States** (upper house of the Parliament of India), Unstarred Question No. 118, to be answered on 03.02.2020

REGISTERED MADRASAS IN THE COUNTRY

<https://sansad.in/getFile/annex/251/AU118.pdf?source=pqars> Note: SPEMM was transferred from the Ministry of Minority Affairs to the Ministry of Education in April 2021.

File No. 42012/13/2007- Estt.(D)
Government of India
Ministry of Personnel, Public Grievances & Pensions
Department of Personnel & Training
Establishment.(D) Section
New Delhi, the 23rd February, 2010
Office Memorandum

Subject: Recognition of Certificates/Qualifications issued by State Madarsa Education Boards for the purpose of employment under the Central Government.

The undersigned is directed to say that the Central Government has accepted the following recommendations relating to equivalence as the guiding principles that should be in place for grant of such equivalence to the various examinations conducted by the Madarsa Boards of the country with those of the main stream Boards of Secondary and Senior Secondary Education for the purpose of Higher Education as the case may be:

- The Madarsa seeking equivalence need to affiliate themselves with the corresponding State Madarsa Board.
- In a state which has no functioning Madarsa Board the Madaras existing in that state may affiliate themselves to the Madarsa Board of any other neighbouring state, so that the students enrolled in Madaras do not face any difficulty in their attempt at horizontal and vertical mobility and employment.
- The certificates/qualifications of the Madarsa Board which have been granted equivalence by the corresponding State Board of Education to that of their Secondary and Senior Secondary qualifications may be considered equivalent by the Central Board of Secondary Education (CBSE), Council of Boards of School Education in India (CBISE) and/or by any other School Examination Board, for the purpose of employment.

The Government of India, in consultation with Ministry of HRD have decided to recognize the certificates/qualifications issued by the following state Madarsa Education Boards for the purpose of employment under the Central Government:-

S.No.	Name of the Board	Examination Conducted	Equivalence to Classes
1.	Bihar State Madarsa Education Board, Patna, Bihar.	Madarsa Fauquania Mauvi	VIII X XII
2.	West Bengal Board of Madarsa Education, Kolkata, West Bengal.	High Madarsa, Alim Fazil	X X XII

3.	Chhatnagar Madarsa Board Raipur, Chhatnagar.	Urdu Adib, Urdu Mahr, Urdu Moulin, High School Patrachar Pathyakram Adim, Higher Secondary Patrachar Pathyakram	X XII
4.	Madhya Pradesh Madarsa Board, Bhopal, MP	Middle Urdu Adest, Urdu Mahr, Urdu Moulin, Mauvi Madhyamik Alim, Higher Secondary	VIII X XII
5.	UP Madarsa Education Board, Lucknow, UP	Munshi, Mouli Alim	X XII

(A. K. Srivastava)
Under Secretary to the Government of India

To
All Ministries/Departments of Government of India

Copy :-

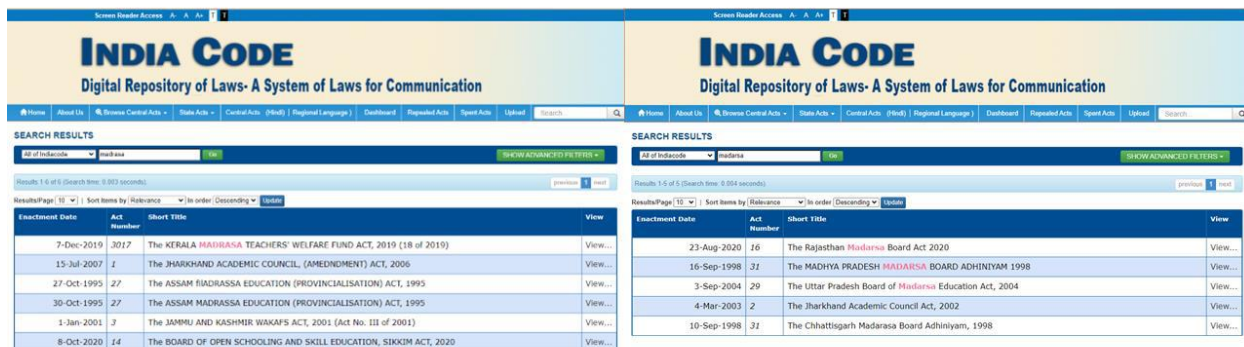
- President's Secretariat/Vice President's Secretariat/Prime Minister's Office/Supreme Court/Panch Sabha Secretariat/Lok Sabha Secretariat/ Cabinet Secretariat/IPS/CVC/CSAG/Central Administrative Tribunal (Principal Bench), New Delhi
- All attached/subordinate offices of the Ministry of Personnel, Public Grievances and Pensions.
- Secretary, National Commission for Minorities
- Secretary, National Commission for Scheduled Castes/Scheduled Tribes
- Secretary, Staff Side, National Council (JCM), 11/ C, Ferozeshah Road, New Delhi
- All Staff Side Members of the National Council (JCM)
- N.C. DOKT for upload on web site
- Establishment (D) Section - 100 Copies



There is no SINGLE location to look for information on madrasa board recognition. Always look for a legal framework first—the best question to ask is what gives XXXXXXXX legitimacy:

- Specific enabling legislation
- <https://www.indiacode.nic.in/>
- Policy letters from government ministries, departments, etc.
- Minutes/recordings of Parliament debates/state legislature proceedings
- Recognized state board information
- State madarsa board or madarsa board within another secondary board ecosystem prospectus, admissions flyers, examination deadlines, etc.
- Press releases and gazettes from official sources can point you in the correct direction
 - Changes in Indian education policy can move at the speed of light OR at the pace of gelatinous oatmeal—sometimes it is hard to pick up the threads of a policy. Press releases from reputable news sources can be a great way to follow court cases and appeals (The Hindu, Deccan Herald, Times of India, Hindustan Times, The Economic Times (particularly their legal arm <https://legal.economictimes.indiatimes.com/> if the news is pan-Indian, Telegraph, etc., as well as smaller tabloids.
 - Google can be your friend—sometimes the most random search terms coupled with Boolean operators can land gold!
- Make sure you double-check the timing of any ruling or recognition! Is the recognition age appropriate (i.e. recognition in 2006 for a credential received in 1995)?

Madarsa or Madrasa???



The image shows two side-by-side screenshots of the India Code website. Both pages display search results for the term 'Madarsa'. The left screenshot shows results for 'Madarsa' with 14 results, including the Kerala Madrasa Teachers' Welfare Fund Act, 2019, and the Assam Madrasa Education (Provincialisation) Act, 1995. The right screenshot shows results for 'Madrasa' with 16 results, including the Rajasthan Madrasa Board Act 2020 and the Madhya Pradesh Madrasa Board Adhinyam 1998.

Image source: <https://www.indiacode.nic.in/>

Recognized “Independent(ish)” Madarsa Boards

State Board (2012/2013 Equivalencies in orange)	Examination	Equivalency
Bihar State Madarsa Education Board	Wastania	Standard VIII
	Fauquania	Standard X
	Masuli	Standard XII
	Alim	UG
West Bengal Board of Madarsa Education	High Madrasa, Alim	Standard X
	Fazil	Standard XII
Chhattisgarh Madarsa Board	Urdi Adab, Urdu Makhr, Urdu Masuli, High School Patrachar Pathakram	Standard X
	Alim Higher Secondary Patrachar Pathakram	Standard XII
	Middle	Standard VIII
Madhya Pradesh Madarsa Board	Urdi Adab, Urdu Makhr, Urdu Masuli, Madhyani	Standard X
	Alim, Higher Secondary	Standard XII
	Masuli, Masuli	Standard X
Uttar Pradesh Madarsa Education Board**	Alim	Standard XII
	Kamil	UG
	Fazil	PG
	Fauquania	Standard VIII
Uttarakhand Madarsa Education Board Shiksha Parishad (2016)	Masuli, Masuli	Standard X
	Alim	Standard XII
	Fazil	PG
	Alim	Standard XII (Intermediate Examinations)
State Madrasa Education Board, Assam*	F.M. (Fadlul Mu'rif)	UG
	M.M. (Mumtazul-Mahaddithin)	PG

Image source: https://indiatele.com/indiatele/22458789/782796/2/NO_223_0503011_0086_p122_p123.pdf

Inconsistencies between examination credentials with the same name abound.

Pay close attention to level, not just the name of the credential. For example, a “Fazil” credential can be equivalent to the completion of secondary education or postgraduate study depending on the specific state board.

* In December 2020, the State Madrasa Education Board, Assam, was disbanded by state legislative action and all madrasas were to be transformed into mainstream educational centers.

** In March 2024, the High Court in Allahabad struck down the Uttar Pradesh Madarsa Education Act, 2004, as unconstitutional asserting that it violated principles of secularism, essentially de-legitimizing previously recognized schools. The Supreme Court stayed that decision in April of 2024. Appeals are continuing.



<https://economictimes.indiatimes.com/industry/services/education/madrasa-certificates-issued-by-5-state-boards-at-par-with-cbse/articleshow/34974906.cms?from=mdr>

UTTARAKHAND

<https://ukmadarsaboard.org.in/>

<https://ukmadarsaboard.org.in/wp-content/uploads/2024/08/Uttarakhand-Madarsa-Siksha-Parishad-Vidheyak-2016-English.pdf> (Act sets out levels and aligns with UP ed levels)

Until 2005, UP Madarsa Education Board organized exams for Uttarakhand



ASSAM

https://www.indiacode.nic.in/bitstream/123456789/14830/1/the_assam_madrassa_education.pdf

https://www.livelaw.in/pdf_upload/assam-provincialised-madrassas-repeal-act-gauhati-high-court-upholds-409049.pdf

https://www.drishtias.com/daily-news-analysis/assam-s-bill-on-madrassa-conversion/print_manually

<https://core.ac.uk/download/pdf/144511255.pdf>

Choudhury, A.Q. Suhal Ahmed, "Development of Madrasa Education in Assam Since Independence With Special Reference to Barak Valley Region," Doctoral Thesis, Department of Education, Aligarh Muslim University, 2008

State Madrasa Education Board (Assam)—now defunct webpage

https://web.archive.org/web/20180606035448/http://smeb-assam.in/about_wbbme.html

<https://legislative.assam.gov.in/documents-detail/the-assam-madrassa-educationprovincialisation-of-services-of-employees-and-re>

This was followed by an Act of the State Legislature, called the Assam Repealing Act, 2020, which received the assent of the Governor of Assam on 27.01.2021.

https://legislative.assam.gov.in/sites/default/files/swf_utility_folder/departments/legislative_medhassu_in_oid_3/menu/document/the_assam_repealing_act_2020_assam_act_no.x_of_2021.pdf

https://www.livelaw.in/pdf_upload/assam-provincialised-madrassas-repeal-act-gauhati-high-court-upholds-409049.pdf



The state of Odisha (formerly Orissa until 2011) is a great example of a madrasa board ***nested within the structure of a secular board of education***. The original madrasa education board was enacted in 1971 under State Government Education Rules (Resolution No. 33931 dated 31.08.1971), 12 years before aligning under the Directorate of Secondary Education in 1983 and its parent organization, the Department of School and Mass Education in 1993.

Department of School and Mass Education, Government of Odisha

<https://web.archive.org/web/20240703040300/https://sme.odisha.gov.in/about-us/overview/secondary-education>

Modernising Madrasa Education:-

This scheme has been revised as SCHEME FOR PROVIDING QUALITY EDUCATION IN MADRASA (SPQEM) by Govt. of India. The State Grant-in-Aid Committee headed by the Principal Secretary to Govt., S&ME Department in its meeting dtd.09.02.10 has recommended proposal for Rs.2,16,81,899/- in respect of 98 new Madrasas, Rs.1,21,96,000/- for providing science Math, Kits, Computer lab and teachers training in favour of 172 Madrasa and Rs.5,00,000/- for Odisha State Board of Madrasa Education in order to monitor the scheme of providing quality education in Madrasas and strengthening Madrasa Board and submitted to Govt. of India vide this Deptt. L.No.9466 dt.04.06.2010.

The State grant-in-Aid committee dtd.19.05.10 has also recommended 23 eligible minority institutions (2 High Schools and 21 Madrasas) a sum of Rs.10,88,72,400/- under the scheme of **Infrastructure Development in Private Aided/Un-aided Minority Institutions (IDMI)** and submitted to Govt. of India vide this Deptt. L.No.10858 dt.25.06.2010.

This webpage itself isn't overwhelmingly helpful other than establishing the existence of recognized madrasas in Odisha—that's where this prospectus comes in handy in figuring out the levels and names of the examinations

Odisha State Board of Madrasa Education is also not very functional either

<https://web.archive.org/web/20231011201034/https://osbme.odisha.gov.in/>

Some of the 2023 Moulvi and Mahir examination results are available under the notice section



Evidence of previous dependency or coordination with another recognized state board of education

State Government and generally for carrying out such other subjects duties as may be considered necessary for purpose hereinafter appearing. It is hereby enacted in the Fifty Third Year of the Republic of India follows :-

CHAPTER I PRELIMINARY

1. **Short title, extent and commencement** -
 - (1) This act may be called Jharkhand Academic Council Act, 2001
 - (2) It shall extend to the whole of the State of Jharkhand.
 - (3) It shall come into force at once.
2. **Definitions** - In this act unless there is any thing repugnant in the subject or context, -
 - (a) "Administrator" means the Administrator of the Council, when the Council is superseded or not constituted.
 - (b) "Chairman" means the Chairman of the Council.
 - (c) "Council" means the Jharkhand Academic Council, established under section 3.
 - (d) "Examination Fund" means the Jharkhand Academic Council Fund established under section 17.
 - (e) "High School" means a recognised school imparting instruction in Secondary Education.
 - (f) "Intermediate Education" means education of (+2) standard imparted according to Intermediate syllabus and it includes (+2) or the post 10th standard or the pre degree (three years) standard education of two years duration.
 - (g) "Madrasa" means an institution where there is arrangement for the study of Arabic, Persian and Islamic.
 - (h) "Prescribed" means prescribed by rules made by the State Government under section 26 and for regulations made by the Council under section 27.
 - (i) "Regulation" means a regulation made by the Council under section 27.
 - (j) "Rules" means a rule made by the State Government under section 26.

7. Functions and Power of the Council

(1) The Council shall

- (a) conduct following examinations
 - (i) Intermediate or 10+2 examination
 - (ii) Secondary examination
 - (iii) Madhyama examination (Sanskrit Examination)
 - (iv) Madrasa examination, and

29. Savings

Until such time as the State Government makes rules and the council makes regulations under the appropriate provision of this Act within a maximum period of one year, any rule and regulations made under the Bihar Intermediate Education Council Act, 1952 (Bihar Act 26 of 1952), Bihar School Examination Act, 1952 (Bihar Act 7 of 1952) adapted as Jharkhand Secondary Examination Board Act, 2000, Bihar Sanskrit Education Board Act, 1981 (Bihar Act 31 of 1981) and Bihar Madrasa Education Board Act 1981 (Bihar Act 32 of 1981) which were in force immediately before the said act ceased to be in force, shall continue to be in force subject to such modifications and adaptations, if any, as may be made therein by the competent authority and shall be deemed to be rules and regulations made under the corresponding provisions of this Act.

30. Repeal and Savings

- (1) The Bihar Intermediate Education Council Act, 1952 (Bihar Act 26 of 1952), Bihar School Examination Board Act, 1952 (Bihar Act 7 of 1952) adapted as Jharkhand Secondary Examination Board Act, 2000, Bihar Sanskrit Education Board Act, 1981 (Bihar Act 31 of 1981) and Bihar Board of Madrasa Education Board Act 1981 (Bihar Act 32 of 1981) are hereby repealed.
- (2) Notwithstanding such repeal any thing done or any action taken in exercise of any power conferred by or under the said Act shall be deemed to have been done or taken in the exercise of power conferred by or under this Act, as if this Act were in force on the day on which such thing or action was done or taken.

By order of the Governor of Jharkhand
President Kumar,
Secretary cum Legal Remembrancer,
Law (Legislative) Department,
Jharkhand, Ranchi

UGC-recognized Universities that accept recognized and non-recognized Madrasa education

- Aligarh Muslim University, Aligarh
- Jamia Millia Islamia, New Delhi
- Jamia Hamdard (Deemed University), New Delhi
- Maulana Azad National Urdu University, Hyderabad

Bridge Course pathways are frequently required

What about Madrasa certificates/qualifications beyond secondary?

Why might this be a concern for recognition?



S. No.	Name of Madrasa	Madrasa course	Recommended for the purpose of admission in MANOU programme
ANDHRA PRADESH			
1.	Jamiatus Salihat, Kadapa	Alimiat	B.A., B.A. Hons (JMC)
2.	Jamiatun Niswan As Salafia 7-29, Thenawada, Chandragiri, Tirati, Chittoor	Fazilat	B.A., B.A. Hons (JMC)
3.	Jamia Mohammadia Arbia, Kanekal Road, Rayadurg, Anantpur	Fazil	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
ASSAM			
4.	State Madrasa Education Board Assam Kahilpara, Guwahati	Fadilul- Ma' Araf (F.M.)	B.A., B.A. (Hons-JMC)
		Mumtazul-Muhammadithin	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
5.	Madrasahul Banat & Banat Islamic Academy, Mahmani Pather, Dist. Morigaon	Alimiat	B.A., B.A. (Hons-JMC)
6.	Jamia Islamia Jalalia, Gopinagar, Hojai, Nagaon	Fazilat	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
BIHAR			
7.	Bihar State Madrasa Education Board	Mouvl	B.A., B.A. (Hons-JMC)
		Alimiat	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
8.	Madrasah Shamsul Huda, Patna	Fazil	
9.	Madrasa Jama'atul Qasim, Darul Uloom-ul-Islamia, Pratao Gani, Supaul	Alim	B.A., B.A. (Hons-JMC)

		UTTARAKHAND	
216.	Uttarakhand Madarsa Education Board Dehradun	Alim	B.A., B.A. (Hons-JMC)
		WEST BENGAL	
217.	West Bengal Madarsa Education Board, Kolkata	Fazilat	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
218.	Madrasah Aliya, Calcutta	Fazil	
219.	Madarsa Jamia Fatima Haqqania, At & P.O. Shershahi, Dist. Malda	Alimiat	B.A., B.A. (Hons-JMC)
220.	Madarsa Jamia Islamia Madinatul Uloom, Madina Market, Memari, Burdwan	Fazil	B.A., B.A. (Hons-JMC)
221.	Calcutta Madrasah College, Kolkata	Fazilat	B.A., B.A. (Hons-JMC)
222.	Bihadi Jamia Islahul Muslemeen, Malda	Fazilat	B.A., B.A. (Hons-JMC)

- All above listed programs of Madarsa are also eligible for admission to bridge courses.

- 12th Equivalent courses of all Madarsa Boards of respective states are eligible for admission to BA or Bridge Courses for B.Com and B.Sc.
- 10th Equivalent courses of all Madarsa Boards of respective states are eligible for admission to Bridge Course for Polytechnic Programs.

Madarsa education that Maulana Azad National Urdu University accepts for admission

Image source: <http://www.monks.org.uk/administrator/ckeditor/S2TB/ckeditor/S2TB/S2TB/images/ck20-S2TBn016.jpg>

What about education/institutions that pre-date modern recognition standards?



Canada-Ukraine Redemptio-sol-emina
LONDON, (2024)

Date: 17 - 03 - 1993

Ref No: [Redacted]

Final Name of Applicant (Declaration):
(Adult Ukrainian Citizen)
[Redacted] born [Redacted] day [Redacted] month [Redacted] year 1953
Wife: Maria - 1901 Wda, Matka 40

كفالة الدخول
WARRS SUDET

الرقم: 2656

الرقم: 17/03/1993

المقرر: [Redacted]

الميل: [Redacted]

الامتيازات التي تطلبها الملاك:
(الدخول والبقاء)

المستند الذي تقدمه (اللقا 10 1993)
الميل: 1001 - الجابا القصر 10

No.	Subject	Value	الرقم	الرقم
1.	Children, Ukraine	500	500	1
2.	Travel Grant	44	51	2
3.	Embassy Subsidy	47	57	3
4.	Assets, Auto, Ukraine, Waits	64	76	4
5.	Monthly, All-Union Subsidies	67	78	5
6.	Ad: upholds Public as Absolute	50	50	6
7.	All Therapeutic Means	55	55	7
8.	All Salary and Income	58	58	8
9.	Autism Social	59	59	9
10.	English	59	59	10
11.	An Adapted child with Therapist	73	73	11
12.	All Monopolies	500	500	12
13.				13
14.				14
15.				15
Total	651	731	731	المجموع

Sent: **COVENIENT**

Received: 17/03/93

Prepared By: [Signature]

Compared By: [Signature]

المقرر: [Signature]

الميل: 17/03/93

الامتياز: - - -

الرقم: - - -

(Signature)
[Signature]

Darul Ulloom Nadwat-ut-Usama (P.O. Box 93, Lucknow 7) [Uttar Pradesh]*#
Established in Lucknow in 1898 as a center seat of Muslim theological
learning. Administered by the Nadwatul Ulama Association, a religious
and educational association established in Kanpur in 1893 to promote
moral, religious, and educational reform among Muslim leaders.
Students: 1200 to 1400; faculty: 70. Library: 80,000 volumes in

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Arabic, English, Persian, Urdu, and other languages. Offers the
following programs:

- a. Pre-Primary - one year: arithmetic, physical education, theology,
and Urdu.
- b. Primary - five years: arithmetic, civics, English (fifth year
only), gardening, Hindi, physical education, social studies (fifth
year only), theology (Islamic creed, Islamic faith and practice,
and recitation of the Qur'an), and Urdu.
- c. Kifa - four years (alternative primary school curriculum):
Arabic language, Fiqah (Islamic Jurisprudence), mathematics,
memorization of the Qur'an, Qir'at (Recitation of the Qur'an),
and Urdu (reading and writing).
- d. Secondary - three years: Arabic, English, Hindi, Persian, and
Urdu grammar, composition, and literature; geography; history;
mathematics; science; theology (Islamic faith and practice, and
memorization and recitation of the Qur'an).

Image source: Sweeney and Washien, 1986, pp. 1225 and 1226

- e. Higher Secondary - two years (grades 9 and 10): Arabic, English,
and Persian grammar, composition, and literature; Islamic history;
religious sciences [Fiqh (Islamic Jurisprudence), Hadith
(Traditions of the Holy Prophet), and Sirah], and science.

- f. Alimiyyat - four years (equivalent of two years intermediate, two
years B.A.) Adm: Higher Secondary of this institution (10). Leads
to title of Alim (The Pious) [also translated as Bachelor in
Muslim Theology and Arabic Literature]. Arabic grammar, composition,
and literature; civics; English grammar, composition, and literature
(up to the intermediate standard of the Uttar Pradesh Board of High
School and Intermediate Education); economics; general science;
geography; Islamic culture; Islamic history; logic; philosophy;
religious sciences [Fiqh (Islamic Jurisprudence), Hadith
(Traditions of the Holy Prophet), Tafsir (Commentary on the Qur'an,
and other branches of Islamic learning)].

- g. Alimiyyat - five years: condensed program in Arabic and Islamic
Theology. Adm: Intermediate (12) or B.A. (12+2).

- h. Alimiyyat - five years: condensed program for students whose mother
tongue is English and who do not know Arabic and Urdu.

- i. Fazilat in Theology - two years. Adm: Alimiyyat. Leads to title
of Fazil (The Excellent) [also translated as Master in Muslim
Theology and Arabic Literature, and as Master in Islamic Theology
and Islamic Religious Law]. Arabic literature; Islamic Shar'i'a and
its wisdom [Abu Dawud Sharif, Baihaqi Sharif, Bukhari Sharif, Diwan
Al-Hamasa, Hidayah Akhbarin, Hidayatul Mujtahid, Hujjatullahi
Balighah, Kashshaf (Yahudiyyah wa Nasraniyyah), Muslim Sharif, Qur'an
Majid, Sirat Ibn-e-Husshah and Diwan Mutanabbi, and Tarikh-at-tashri'a
Islami and Tadwin-i-Hadis]; and religious sciences [Fiqh (Islamic
Jurisprudence), Hadith (Traditions of the Holy Prophet), and Tafsir
(Commentary on the Qur'an)].

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Modern Pakistan

While foundation of the first madrasa can be traced back to the Prophet Muhammed, the Pakistani Deeni Asnad system was inherited from the Islamic renaissance during the late 19th century in India, starting with the foundation of the Darul Uloom Deoband in 1867. The rift between Islamic education in the country and its national curriculum may be linked to the implementation of “Modern Education” by the British in the 1800s. The Charter Act of 1813 was the first step towards education being made an objective of the government, and under the administration of Governor-General Lord William Bentinck these policies were furthered with the English Education Act 1835 enacted to focus education in colonial India towards Western interests.

Madrasas in Pakistan

- Madrasa curriculum, including Quran, Hadith, Fiqh, and Arabic grammar, was developed in 1787, also in India, by Mulana Nizam-u-din Sehavi. No national equivalence for these credentials was established until 1982, by the then University Grants Commission of Pakistan, when an equivalence policy was created for solely the Shahadatul Almiya (as an MA Degree).
- There was a great international pressure put on Pakistan to regulate religious education institutions within the country following the events of September 11, 2001. Because of this pressure, Pakistan began the enormous task of registering tens of thousands of religious schools within the country as well as stipulating the parameters by which students from the Islamic religious education system could seek an equivalency to national academic credentials.
- The 2017-2018 Pakistan Education Statistics survey reported a total of 31,115 madrassas with a total enrolment of 4.099 million. While we don't see these credentials very often, the system serves a significant population, nearly 10% of children in Pakistan. Its percentage share of student enrollment is comparable to that of US private schools (~9%, based on data from 2019). Because, as of 2017, 44% of children in Pakistan between the ages of 5 and 16 did not participate in education (World Education and News Report), understanding these credentials is critical to understanding educational opportunities in Pakistan.

Madrasa Degree Structure

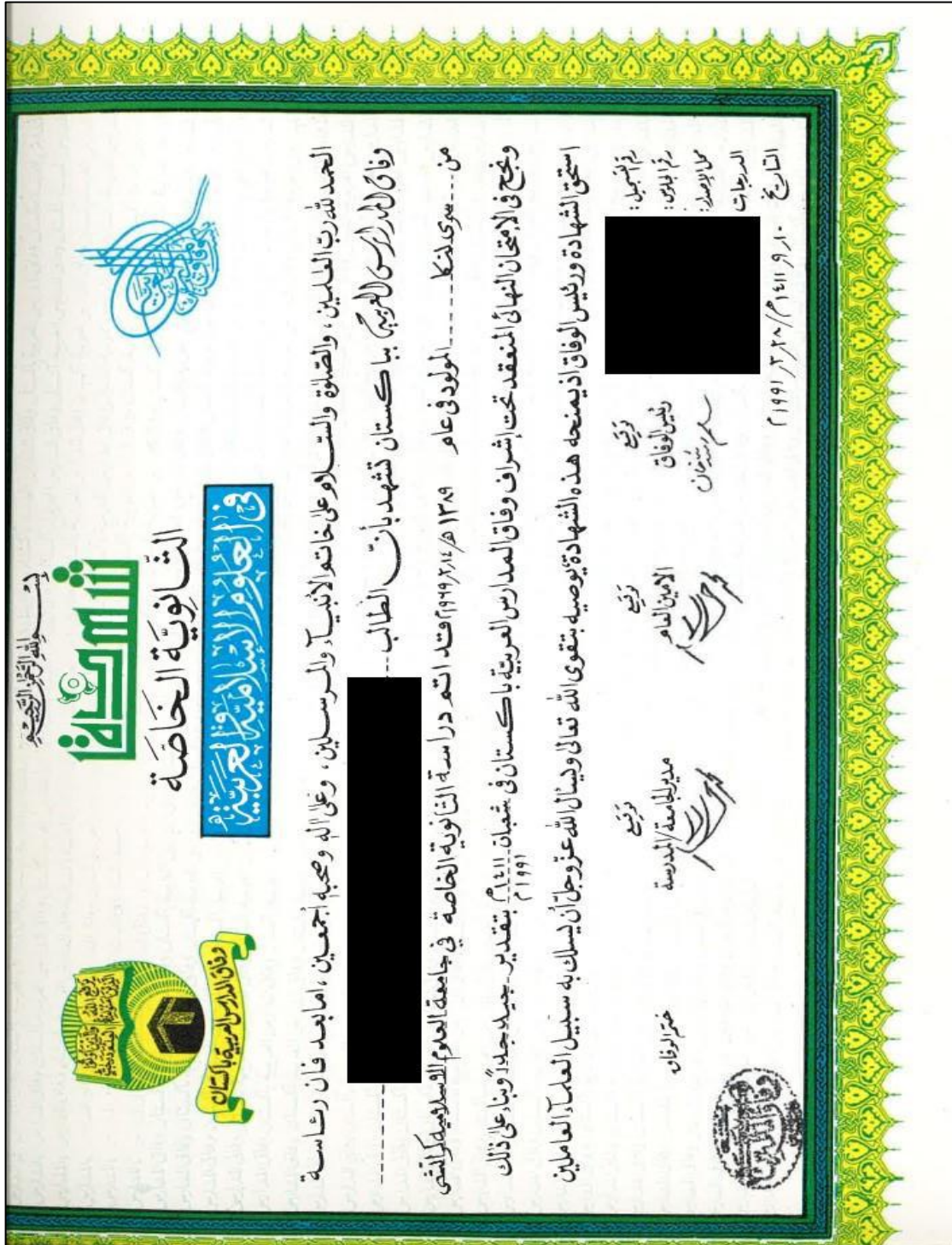
There are six benchmark credentials (sanad) within the system:

- Sahahdatul Tahfeez-ul Quran: 5 Years (Grade 5)
- Shahadatul Mutawassat: 3 years (Grade 8)
- Shahadatul Sanvia Aama: 2 years (Grade 10)
- Shahadatul Sanvia Khasa: 2 Years (Grade 12)
- Shahadatul Alia: 2 years (Bachelor pass)
- Shahadatul Almiya: 2 years (Master's)

While the Shahadatul Sanvia Aama and the Shahadatul Sanvia Khasa may be comparable to the completion of standard ten and the completion of standard twelve, in both cases, the credentials awarded by the madrassas are not considered equivalent unless accompanied by the national compulsory subject examinations taken through a recognized national or regional examination board and verified by the IBCC (Inter Board Committee of Chairmen).



Islamic Special Secondary Certificate, 1991



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وفاق المدارس العربية
باكستان

كشف الدرجات

امتحان الشهادة الثانوية الخاصة في العلوم الإسلامية والعربية (الف)

عام ١٤١١ هـ
١٩٩١ م

رقم التسجيل [redacted] رقم الجلوس [redacted]

اسم الطالب [redacted]

المديرية [redacted]

اسم الجامعة/المدرسة [redacted]

المادة	الدرجات	المادة	الدرجات
التفسير والحديث	١٠	النحو	٣٠
الفقه	١٠	المنطق	٣٠
أصول الفقه	١٠	الأدب العربي	٤٠

الدرجة الصغرى ٤٠ - الدرجة الكبرى ١٠٠ مجموع الدرجات ٢٠٠ - الدرجات المحصلة ٢٧٤

تشهد دارة وفاق المدارس العربية أن الطالب المذكور أعلاه قد نجح في امتحان الشهادة الثانوية الخاصة

بتقدير [redacted]


و صلى الله على سيدنا محمد وآله وصحبه وسلم

المكتب الرئيسي ملتان

توقيع مراقب الامتحان

التاريخ ١٤١١ هـ / ١٩٩١ م

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ


وفاق المدارس العربية
باكستان

كشف الدرجات

امتحان الشهادة العالمية في العلوم الإسلامية والعربية (بي. اے)

رقم التسجيل: [REDACTED] رقم الجلوس: [REDACTED]
 اسم الطالب: [REDACTED] اسم الوالد: [REDACTED]
 المدينة: [REDACTED] اسم الجامعة: [REDACTED]

المادة	الدرجة	المادة	الدرجة
التفسير	۸۰	اصول الفقه	۶۳
الحديث والفرائض	۷۰	الفلسفة والعقائد	۵۹
الفقه	۹۲	اللغة العربية والعروض	۴۸

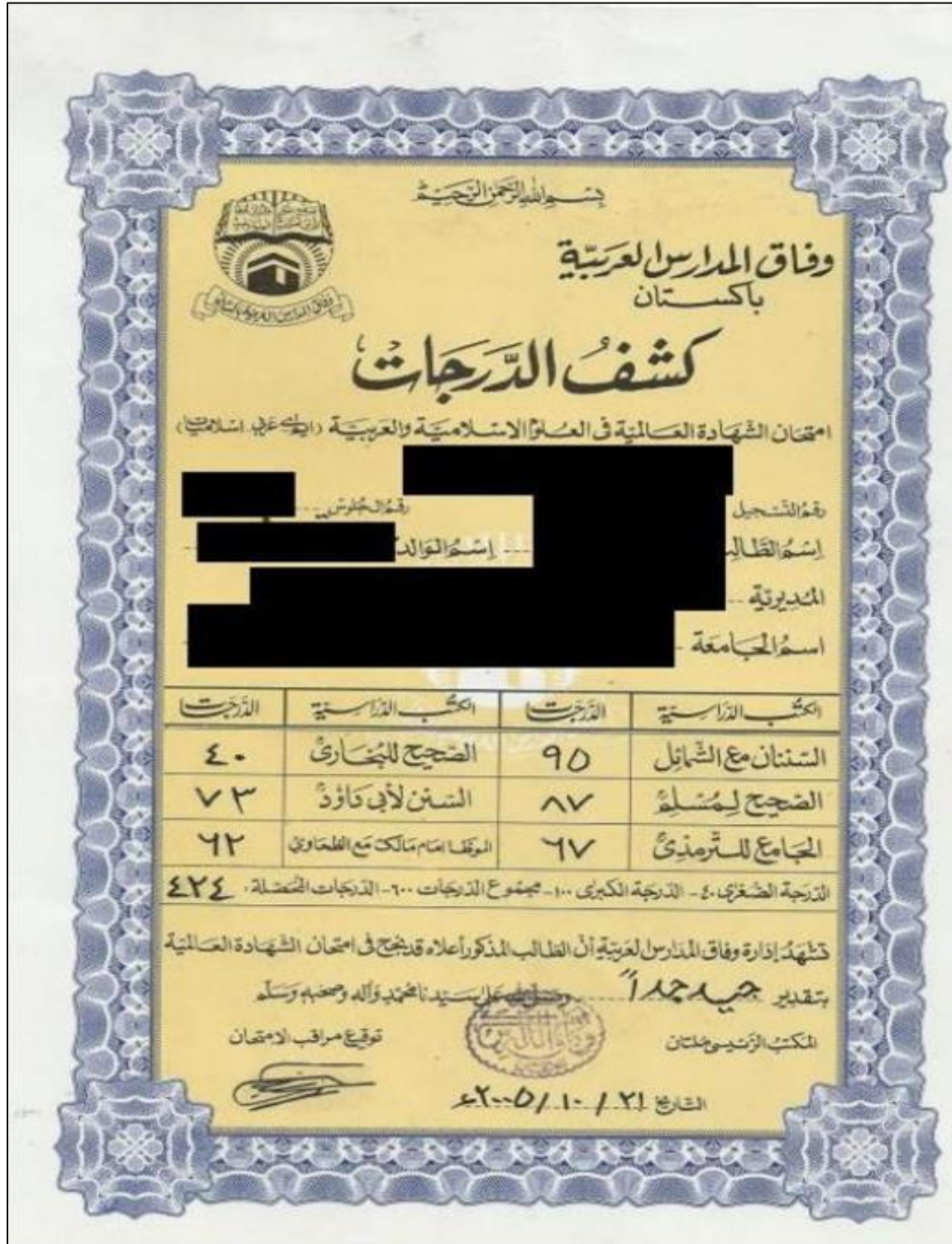
الدرجة الصغرى: ۴۰ - الدرجة الكبرى: ۱۰۰ - مجموع الدرجات: ۶۰۰ - الدرجات المحصلة: ۴۱۲

تشهد إدارة وفاق المدارس العربية أن الطالب المذكور أعلاه قد نجح في امتحان الشهادة العالمية بتقدير **جيد جداً**

المكتبة الوثائقية ملتان
 توقيع مراقب الامتحان: [Signature]
 التاريخ: ۲۰۱۳ م

Almiya Certificates, 2005






Equivalency Certificate and Letter

What do we make of these two equivalency statements for different applicants? Is either sufficient?

University of Karachi



Equivalence Certificate

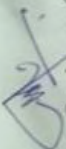
of

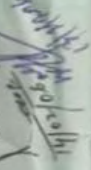
Shahadat al-'Alamiyah Fi al-'Ulum al-Islamiyah wa al-'Arabia

This is to certify that *Shahadat al-'Alamiyah Fi al-'Ulum al-Islamiyah wa al-'Arabia* awarded by the Board WIFAQ UL-MADARIS AL-ARABIYAH (MULTAN) to Mr./Ms. [REDACTED] S/o-D/o [REDACTED] is recognized as equivalent to *M.A. Arabic and Islamic Studies* for the purposes of teaching in College/University and for pursuing higher studies in Arabic and Islamic Studies.

Approved Boards

- 1) Jamia Darul Ulum Karachi (Karachi)
- 2) Tanzim ul-Madaris (Lahore)
- 3) Wifaq ul-Madaris al-'Arabiyyah (Multan)
- 4) Wifaq ul-Madaris al-Saffiyah (Faisalabad)
- 5) Wifaq ul-Madaris al-Shia (Lahore)


Deputy Registrar (Acad.)


14/01/2014



HIGHER EDUCATION COMMISSION

H-9, ISLAMABAD, PAKISTAN, Website: <http://www.hec.gov.pk>

Fizza Noor
Assistant Director (A&A)

Subject: **Equivalence of Sanad "Shahadatul Almiya Fil Uloomal Arabia wal Islamia" awarded by Wafaq ul Madaris Al-Arabia, Multan, Pakistan.**

Dear Sir,

With reference to your application dated May 8, 2018 on the subject cited above, it is informed that as per decision of the Equivalence Committee of erstwhile UGC, the Higher Education Commission recognizes the Sanad "Shahadatul Almiya fil Uloomal Arabia wal Islamia" held by you from Wafaq ul Madaris Al-Arabia, Multan, Pakistan as equivalent to M.A Arabic/Islamic Studies involving 16-year of schooling for the purpose of teaching Arabic and Islamic Studies in Educational Institutions and for pursuing higher studies.

For equivalence of Sanad "Shahadatul Alia fil Uloomal Arabia wal Islamia" as Bachelor (Pass) degree involving 14-year of schooling, an applicant is required to qualify compulsory subjects viz. English and Pakistan Studies at Bachelor (Pass) level from Allama Iqbal Open University (AIU) or any other chartered public sector university subject to provision of equivalence of Sanvia Aama and Sanvia Khasa from Inter Board Committee of Chairmen (IBCC) as Matric and Intermediate, respectively.

Yours faithfully,


(Fizza Noor)

Basic Equivalency

The Higher Education Commission does not require Middle School Certificates (grade 8) from holders of Deeni Asnad—this policy seems in part linked to system-wide barriers for students seeking to obtain copies of the Middle School Certificate.

Likewise, the Shahadatul Alia and the Shahadatul Almiya are not considered equivalent to tertiary academic credentials of a similar length of study without additional certification. Alone, the Shahadatul Alia is not equivalent to a bachelor pass, and the Shahadatul Almiya only qualifies one for employment as a teacher in Arabic or Islamic studies. The Shahadatul Almiya may be considered equivalent to an academic credential for the purposes of employment or admission into a formal master's program, only if they have qualified with “two additional elective subjects other than Arabic and Islamic studies” at the bachelor pass level. As this criterion must be completed at an institution recognized by the Higher Education Commission (HEC) of Pakistan, there will be necessary accompanying documentation from such an institution.

This process of obtaining equivalence is the same as used for holders of foreign degrees and qualifications not accredited by the HEC (such as O/A-levels). For any sanad to be considered for equivalence, the minimum duration of study is 2 years.

Recognition and Authority

As there are a number of unauthorized madrasas, and the list of recognized institutions has dramatically expanded over recent years, it is important to be aware of the recognition authorities responsible for overseeing the Deeni Asnad system. While the Higher Education Commission plays a role in recognizing institutions for final equivalence, they do not register or affiliate madrasas. One challenging element in understanding the structure of these schools is the way in which the English word “school” is utilized in translation.

At the secondary or higher secondary levels, madrasas can be affiliated with a Board of Intermediate and Secondary Education, or they are affiliated with a wafaq. While there are plans in place for madrasas to directly provide the compulsory coursework and examinations required nationally for lower and upper secondary education, these reforms have not yet been implemented.

The Ittehad Tanzeemat tul Madaris Pakistan (ITMP) is the federation of federations/organizations which represent the madrasas in Pakistan. Since 1983/84, madrasas were required to affiliate with one of the five members of this group. This was further regulated under Ordinance No. XL of 2001, following the establishment of the Pakistan Madrasah Education Board (PMEB).

The former names of the five waqfs/wafaq/wiqafs (Ittehad Tanzimat Madaris-e-Deeniya):

1. Wafaq-ul-Madaris Al-Arabia: Markazi Office Gordon Town, Sher Shah Road, Multan
2. Tanzeem-ul-Madaris Ahl-e-Sunnat: Jamia Naeemia, Ghari Shaho, Lahore
3. Wafaq-ul-Madaris Al-Salfia: Hajiabad Post Code 38600, Faisaalabad
4. Wafaq-ul-Madaris Shia: Jamia-al-Muntazar, H. Block, Model Town, Lahore
5. Rabita-ul-Madaris Al Islamia: Mansoor Road, Lahore

On August 29, 2019, an agreement was signed between Ministry of Federal Education & Professional Training (M/o FE&PT) and Ittehad Tanzeemat tul Madaris Pakistan (ITMP) that dramatically changed the structures of governmental recognition.

The Ministry of Federal Education & Professional Training (M/o FE&PT) was established as the sole authority in the country to collect the facts / figures and other relevant information pertaining to the Deeni Asnad system. It created the Directorate General of Religious Education (DGRE) along with sixteen (16) regional offices for the registration of madaris.

All Deeni Madaris are now required to register with the Ministry of Federal Education & Professional Training on pre-approved registration forms, and Deeni Madaris that fail to register with the Ministry of Federal Education & Professional Training (M/o FE&PT) or who violate the terms of registration are subject to closure by the federal government. Regional Centers of the HEC are not empowered to issue equivalence letters except to endorse photocopies of educational documents.

Current List of Recognized Wafaqs

1. Wafaq-ul-Madaris Al-Arabia, Multan November 17, 1982
2. Tanzeem-ul-Madaris Ahle Sunnat, Lahore November 17, 1982
3. Wafaq-ul-Madaris Al-Salfia, Faisalabad November 17, 1982
4. Wafaq-ul-Madaris Shia, Lahore November 17, 1982
5. Rabita-ul-Madaris Al Islamia, Lahore August 12, 1987
6. Ittehad ul Madaris Al Arabia Pakistan, Mardan February 4, 2021
7. Ittehad ul Madaris Al Islamia Pakistan, Lahore February 4, 2021
8. Nizam ul Madaris Pakistan, Lahore February 4, 2021
9. Majma ul Madaris Taleem ul Kitab wal Hikmat, Lahore February 4, 2021
10. Wafaq ul Madaris Al Islamia Al Rizvia Pakistan February 4, 2021
11. Wafaq Ul Madaris Wal Jamiaat Al-Deeniya Al-Bakistania April 15, 2021
12. Majma Ul Uloom Al-Islamia April 15, 2021
13. Wahdat-Ul-Madaris Al-Islamia, Pakistan April 15, 2021
14. Board of Islamic Education April 27, 2021
15. Kanz-ul-Madaris April 27, 2021

List of Approved Deeni Institutions

Annex-B**List of Approved Deeni Institutions****List of Wafaq and individual Madaris notified by erstwhile University Grants Commission (UGC)**

SN	Names of Wafaq (Examination Boards)	Date of Notification
1.	Wafaq-ul-Madaris Al-Arabia, Multan	November 17, 1982
2.	Tanzeem-ul-Madaris Ahle Sunnat, Lahore	November 17, 1982
3.	Wafaq-ul-Madaris Al-Salfia, Faisalabad	November 17, 1982
4.	Wafaq-ul-Madaris Shia, Lahore	November 17, 1982
5.	Rabitatul Madaris Al Islamia, Lahore	August 12, 1987

SN	Names of Individual Madaris/Deeni Institutions:	Date of Notification
6.	Jamia Islamia Minhaj-ul-Quran, Lahore.	April 27, 1992
7.	Jamia Taleemat-e-Islamia, Faisalabad.	June 07, 1984
8.	Jamia Ashrafia, Lahore.	February 03, 1985
9.	Darul Uloom Mohammadia Ghousia Bhera, Sargodha.	January 08, 1987
10.	Darul Uloom, Korangi Creek, Karachi	August 12, 1987

List of Wafaq and individual Madaris notified by Ministry of Federal Education and Professional Training, Government of Pakistan

SN	Name of Wafaq/Individual Madaris/Deeni Institutions:	Date of Notification
1.	Jamia tur Rasheed, Karachi	February 01, 2021
2.	Darul Uloom Jamia Naeemia Lahore	April 27, 2021
3.	Jamia Al-Madina Karachi	April 27, 2021
4.	Jamia tu Darasat Al-Islamia Karachi	April 15, 2021
5.	Jamia Binoria Aalamia Karachi	February 10, 2022
6.	Itehad-ul-Madaris Al Arabia Pakistan, Mardan	February 4, 2021
7.	Itehad-ul-Madaris Al Islamia Pakistan, Lahore	February 4, 2021
8.	Nizam-ul-Madaris Pakistan, Lahore	February 4, 2021
9.	Majma-ul-Madaris Taleem-ul-Kitab wal Hikmat, Lahore	February 4, 2021
10.	Wafaq ul Madaris Al-Islamia Al-Rizvia Pakistan	February 4, 2021
11.	Wafaq ul Madaris wal Jamiaat Al-Deeniya Al-Bakistania	April 15, 2021
12.	Majma ul Uloom Al-Islamia	April 15, 2021
13.	Wahdat-ul-Madaris Al-Islamia, Pakistan	April 15, 2021
14.	Board of Islamic Education	April 27, 2021
15.	Kanz-ul-Madaris	April 27, 2021

Current List of Recognized Madaris

In addition to a comprehensive list on the Directorate General of Religious Education's website detailing the registered madaris in different regions, the HEC provides a list of recognized individual madaris for operation.

The names of the five, individual madaris were as follows:

1. Jamia Islamia Minhaj-ul-Quran, 366 Model Town, Lahore
2. Jamia Taleemat-e-Islamia, Sargodha Road, Faisalabad
3. Jamia Ashrafia, Feroz Pura Road, Lahore
4. Darul Uloom Mohammadia Ghousia Bhera Distt. Sargodha
5. Darul Uloom, Korangi Creek, Karachi

The current list has been expanded:

1. Jamia Islamia Minhaj-ul-Quran, Lahore. April 27, 1992
2. Jamia Taleemat-e-Islamia, Faisalabad. June 07, 1984
3. Jamia Ashrafia, Lahore. February 03, 1985
4. Darul Uloom Mohammadia Ghousia Bhera, Sargodha. January 08, 1987
5. Darul Uloom, Korangi Creek, Karachi. August 12, 1987
6. Jamia tu Rasheed, Karachi. February 01, 2021
7. Darul Uloom Jamia Naeemia, Lahore. April 27, 2021
8. Jamia Al-Madina, Karachi. April 27, 2021
9. Jamia Tu Darasat Al-Islami, Karachi. April 27, 2021
10. Jamia Binoria Aalamia, Karachi. February 10, 2022

Mode of Study of Institutions

Approved mode of Deeni education for recognition of final Sanad, i.e., Sanad Shahadatul Almiya fil Uloom ul Arabia wal Islamia, of the following Madaris includes: Sanad Sanvia Aaama, Sanad Sanvia Khasa, Sanad Shahadatul Aliya, and Sanad Shahadatul Almiya. For recognition of Deeni Sanad Shahadatul Almiya fil Uloom ul Arabia wal Islamia, a 2-year gap between passing examinations of each deeni sanad is mandatory.

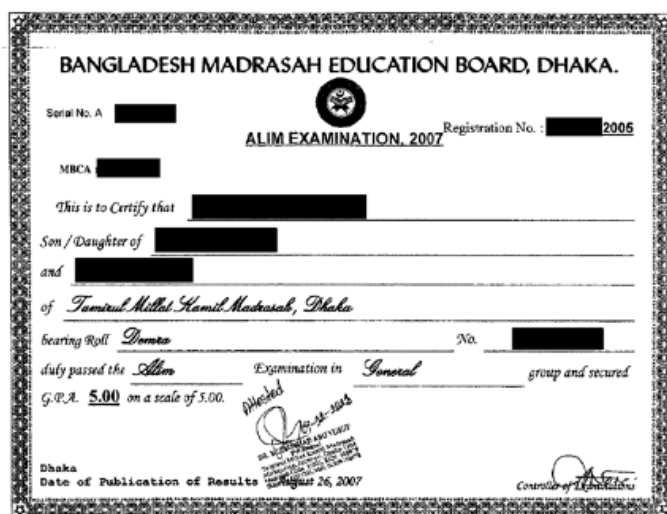
1	Wafaq-ul-Madaris Al-Arabia, Multan
2	Tanzeem-ul-Madaris Ahle Sunnat, Lahore
3	Wafaq-ul-Madaris Al-Salfia, Faisalabad
4	Wafaq-ul-Madaris Shia, Lahore
5	Rabitatul Madaris Al Islamia, Lahore
6	Itehad-ul-Madaris Al Arabia Pakistan, Mardan
7	Itehad-ul-Madaris Al Islamia Pakistan, Lahore
8	Nizam-ul-Madaris Pakistan, Lahore
9	Majma-ul-Madaris Taleem-ul-Kitab wal Hikmat, Lahore
10	Wafaq ul Madaris Al-Islamia Al-Rizvia Pakistan
11	Wafaq ul Madaris wal Jamiaat Al-Deeniya Al-Bakistania
12	Majma ul Uloom Al-Islamia
13	Wahdat-ul-Madaris Al-Islamia, Pakistan
14	Board of Islamic Education
15	Kanz-ul-Madaris
16	Jamia Taleemat-e-Islamia, Faisalabad
17	Jamia Ashrafia, Lahore.
18	Darul Uloom, Korangi Creek, Karachi
19	Jamia tu Darasat Al-Islamia Karachi
20	Darul Uloom Jamia Naeemia Lahore
21	Jamia Al-Madina Karachi
22	Jamia Binoria Aalamia, Karachi
23	Jamia tur Rasheed, Karachi

Approved mode of Deeni education for recognition of final Sanad i.e. Sanad Shahadatul Almiya fil Uloom ul Arabia wal Islamia of following Madaris includes: Matric, Intermediate, Bachelor and Sanad Shahadatul Almiya:-

01.	Wafaq ul Madaris wal Jamiaat Al-Deeniya Al-Bakistania
02.	Majma ul Uloom Al-Islamia
03.	Wahdat-ul-Madaris Al-Islamia, Pakistan
04.	Board of Islamic Education
05.	Kanz-ul-Madaris
06.	Jamia tu Darasat Al-Islamia Karachi
07.	Darul Uloom Jamia Naeemia Lahore
08.	Jamia Al-Madina Karachi
09.	Jamia Binoria Aalamia, Karachi
10.	Itehad-ul-Madaris Al Arabia Pakistan, Mardan
11.	Itehad-ul-Madaris Al Islamia Pakistan, Lahore
12.	Nizam-ul-Madaris Pakistan, Lahore
13.	Majma-ul-Madaris Taleem-ul-Kitab wal Hikmat, Lahore
14.	Wafaq ul Madaris Al-Islamia Al-Rizvia Pakistan
15.	Jamia Islamia Minhaj ul Quran, Lahore
16.	Darul Uloom Mohammadia Ghousia, Bhera Sargodha

Bangladesh

Bangladesh



Post-independence in 1971, the 1978 Madrasa Education Ordinance established the Bangladesh Madrasa Education Board as an autonomous entity in 1979.

The 1978 Ordinance was replaced by the 2020 Bangladesh Madrasah Education Bill. Article 28 of the proposed law legally protected activities of madrasah education since 1978.

This was necessary since the Bangladesh Supreme Court had declared any laws enacted during military regimes (martial law) as illegal.

<http://bdlaws.minlaw.gov.bd/act-566/section-7783.html>

<https://www.dhakatribune.com/bangladesh/parliament/230718/parliament-passes-bangladesh-madrasah-education>

<http://bdlaws.minlaw.gov.bd/act-1352.html>

Education Sector Plan (ESP) for Bangladesh Fiscal Years 2020/2021 – 2024-2025, 10 December 2020

https://planipolis.iiep.unesco.org/sites/default/files/ressources/bangladesh_esp_2020-21-2024-25.pdf pages 51-52)

“At present, there are two main types of Islamic faith-based madrasah education institutions in Bangladesh. Apart from the traditional mosque-connected makhtabs for instruction on the Quran and religious rites for young children, most of whom also go to regular primary schools, there are government-supported **Aliya** madrasahs, providing a full range of education from primary to tertiary. There is also the Qawmi madrasah system, which also offers pre-primary to tertiary programmes, but shuns government support or supervision. All of these have historical roots going back to the colonial period.”

“Madrasah Education is an important education subsector in Bangladesh. This subsector is large, catering to over 4.8 million students including the Ebtedayee (primary) level. The total institutions offering post-primary madrasah education, collectively known as the Aliya madrasah, was 7,820 in 2002 which rose to 9,278 in 2019, while independent Ebtedayee madrasah number was about 1,500 which received government subsidy. Ebtedayee madrasah offers the primary equivalent while post-primary madrasah covers the secondary, higher secondary and tertiary equivalent in the general education stream. (BANBEIS, National Education Statistics, 2019)”

“Qawmi madrasahs operate outside the government system and regulations. The word 'Qawmi' has its origin in the Arabic word 'qawmun' meaning 'nation.' Therefore, the appropriate meaning of Qawmi madrasah is national madrasah or national educational institution. Qawmi madrasahs do not seek

government assistance and insist on remaining free from government influence. They are run with the financial support from pious Muslims and national and international 51 philanthropy. They claim to represent the heritage of Islamic education going back to the medieval period and the indigenous Muslim education that developed during the British colonial period in South Asia. Many in the Muslim community at that time shunned the education system introduced by the colonial rulers (ASB, 2012)."

"The Aliya madrasahs operate parallel to mainstream general education and follow the curriculum and syllabus framed for them under government auspices giving prominence to Islamic religion. There are five stages in Aliya madrasahs, namely, Ebtedayee (5-year primary), Dakhil (5- year secondary), Alim (2-year higher secondary), Fazil (3 year- undergraduate/4 years, in case of Honours), and Kamil (2-years post graduate/1 year, in case of Honours). National curricula and syllabi were introduced in the Aliya Madrasahs in 1975 as recommended by the Education Commission chaired by Qudrat-e-Khuda, incorporating the main subjects of the secular education system, but retaining the religious contents of the madrasah (Qudrat-e-Khuda et al, 1974). Textbooks are prepared by the Bangladesh Madrasah Education Board (BMEDB), which also conducts the public examinations equivalent to those for general education."

"The 1974 report of the Education Commission of the newly independent Bangladesh is credited with proposing reforms in madrasah education to make it compatible with the needs of the modern times. The proposals included the following measures:

- Introducing the syllabus followed by the other education institutions of the country in the madrasah.
- Use of Bangla as the medium of education at all levels, replacing the prominence of Urdu.
- Introduction of religious education as a form of vocational training at the secondary level.
- After completion of eight years of primary schooling, three years of further religious education as vocational training for madrasah students. (Qudrat-e-Khuda et al, 1974)"

"The premise underlying the commission's recommendations was that madrasah education, besides having an emphasis on Islamic religious content, would be a form of vocational education to serve the needs of society for occupations and service providers related to the observance of Islam – religious instructors for children in makhtabs or as private tutors, imams and muezzins of mosques, quazis (Islamic marriage registrars) and others to perform Islamic religious rites and rituals at various religious and social occasions. The students of madrasahs who aspired to other occupations could transfer to general education at any stage or go on to general tertiary education institutions. *The Qudrat-e-Khuda Commission did not envisage a system of education from primary to tertiary parallel to the mainstream system.* It said little about the Qawmi system, which did not seek government support and was wary of any government oversight. Neither the Aliya nor the Qawmi streams were prominent in terms of number of institutions and enrollment at that time."

In 2018, the Division of Madrasah and Technical Education (DMTE) was created under the Ministry of Education to plan change and better management of madrasahs and technical/vocational streams of secondary and higher secondary education. The Directorate of Madrasa Education under the DMTE is primarily charged with monitoring the administrative and academic affairs, structural development and teacher recruitment.

Directorate of Madrasah and Technical Education: <https://www.tmed.gov.bd/>

Directorate of Madrasa Education: <https://dme.gov.bd/>

BANGLADESH MADRASAH EDUCATION BOARD, DHAKA.

Alim Examination – 2007

Serial No. MBA: [REDACTED] 341

MSCA: [REDACTED]



Line	Copy	Total Internal Score	Grade
A	1-10	4	
B	11-20	23	
C	21-30	1	
D	31-40	1	
E	41-50	1	
F	51-60	8	

ACADEMIC TRANSCRIPT

Name of Student : [REDACTED]

Father's Name : [REDACTED]

Mother's Name : [REDACTED]

Name of Institution : *General Madrasah Kamal Madrasah*

Name of Centre : *Dacca*

Roll No. : [REDACTED]

Group : *General*

Registration No. : [REDACTED]

Type of Student : *Regular*

Sl. No.	Name of Subjects	Letter Grade	Grade Point	GPA <small>(grand average of all subjects)</small>	Grade Point Average (GPA)
1	Quran Majid and Hadith Sharif	A+	5	4.75	5.00
2	Al Fiqh	A+	5		
3	Logic	A+	5		
4	English	A-	3.5		
5	Arabic	A+	5		
6	Islamic History and Beliefs & Mantra	A+	5		


Additional Subject *Submitted*

7	Other	Letter Grade	Grade Point	GPA above 7
	<i>Arabic</i>	A	4	2.0

Dhaka

Date of Publication/Result : 25 August, 2007.


Controller of Examinations



Ministry of Education

Intermediate and Secondary Education Boards Bangladesh

Official Website of Education Board

HSC/Alim/Equivalent Result 2007

Roll No	<div style="background-color: black; width: 100px; height: 1.2em;"></div>	Name	<div style="background-color: black; width: 150px; height: 1.2em;"></div>
Board	MADRASAH	Father's Name	<div style="background-color: black; width: 100px; height: 1.2em;"></div>
Group	GENERAL	Mother's Name	<div style="background-color: black; width: 100px; height: 1.2em;"></div>
Type	REGULAR	Date of Birth	N/A
Result	GPA= 5.00	Institute	TAMIKUL MILLAT KAMIL MADRASAH
GPA	5.00		


Grade Sheet

Code	Subject	Grade
201+202	QURAN MAZID AND HADITH AND USUL-E-HADITH	A+
203+204	AL FIQH-I AND AL FIQH-II	A+
207	BANGLA	A+
208	ENGLISH	A+
205+206	ARABIC-I AND ARABIC-II	A+
209+210	ISLAMIC HISTORY AND BALAGAT AND MANTIQ	A+
215+216	CIVICS-I AND CIVICS-II	A

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BANGLADESH MADRASAH EDUCATION BOARD, DHAKA.

Mark Sheet
Dakhil Examination-2000

Serial No. DAK [REDACTED]

Name of Candidate : [REDACTED]
 Father's Name : [REDACTED]
 Name of Centre : Karigram
 Name of Madrasah : Karigram Kamil Madrasah
 Roll No. : [REDACTED] Group : Science Type : Regular
 Reg. No. : [REDACTED] Session : 1999-00

MBCD : [REDACTED]

Subjects	Gen. Math & Tutorial	Health & Social	Arabic		Bangla	English	Fiqh & Islamic Prop.	General Math	Gen. Science-1	Gen. Science-2	Optional Subject	Mark Above 40 %	Grand Total	Result & Divisions
			1st Paper	2nd Paper										
	100	100	100	100	100	100	100	100	100	100	100			
Marks Obtained	070	077	073	030	068	066	071	095	058	060	042	042	012	First* Gen. Math, Gen. Science, Ag. Studies
									025	025	040			
Subject / Group Total	147		153		068	139	095		168		002			

Dhaka
Date of Publication of Results : 26 June, 2000.
Controller of Examinations

BANGLADESH MADRASAH EDUCATION BOARD, DHAKA.

BANGLADESH
ALIM EXAMINATION - 2002
MARKS SHEET

Serial No. MBA [REDACTED]

Name of Candidate : [REDACTED]
 Father's Name : [REDACTED]
 Mother's Name : [REDACTED]
 Name of Centre : Karigram
 Name of Madrasah : Karigram Kamil Madrasah
 Roll No. : [REDACTED] Group : Science Type : Regular
 Reg. No. : [REDACTED] Session : 2000-01

MBCA : [REDACTED]

Subjects	1st Group		2nd Group		3rd Group		4th Group		5th Group		Fourth Subject		Grand Total	Result & Divisions
	Gen. Math & Tutorial	Health & Social	Arabic	Arabic Sub-math	Bangla	English	Physics 1st	Physics 2nd	Chemistry 1st	Chemistry 2nd	Mathematics 1st	Mathematics 2nd		
	100	100	100	100	100	100	100	100	100	100	100	100		
Marks Obtained	060	068	072	072	065	060	051	049	048	047	042	050	061	752
							025	025	025	023	024	025		
Group Total	128		144		126		150		143		141			

Dhaka
Date of Publication of Results : 18 September, 2002.
Controller of Examinations

Uzbekistan

- Today, a total of 15 recognized religious educational institutions are operating in Uzbekistan. Thirteen of them are institutions of higher and secondary special Islamic education under the jurisdiction of the Office of Muslims of Uzbekistan. Among them, three are higher Tashkent Islamic Institute, Mir Arab Higher Madrasah, School of Hadith Science and 10 secondary specialized Islamic educational institutions, of which two are secondary specialized Islamic educational institutions for women and girls. The remaining two are Orthodox and Protestant seminaries: 1) Samarkand Protestant Seminary (1992), renamed and re-registered as Tashkent Protestant Seminary in 2004; and 2) Tashkent Orthodox Seminary (1990) as a secondary school education and in 1998 upgraded to a seminary.
- Governed by Committee on Religious Affairs, a state administrative body established in 1992

Institution Name (Uzbek)	Institution Name (English)
Toshkent islom instituti	Tashkent Islamic Institute
Mir Arab" Oliy madrasasi	Mir Arab" Higher Madrasa
Hadis ilmi maktab	School of Hadith Science
Ko'kaldosh" o'rta maxsus islom bilim yurti	"Kokaldosh" secondary special Islamic educational institution
Sayyid Muhyiddin maxdum" o'rta maxsus islom bilim yurti	"Sayyid Muhyiddin Makhdum" secondary special Islamic educational institution
Hidoya" o'rta maxsus islom bilim yurti	"Hidaya" secondary special Islamic educational institution
Muhammad al-Beruniy" o'rta maxsus islom bilim yurti	"Muhammad al-Beruni" secondary special Islamic educational institution
Faxriddin ar-Roziy" o'rta maxsus islom bilim yurti	"Fakhridin ar-Razi" secondary special Islamic educational institution
Xoja Buxoriy" o'rta maxsus islom bilim yurti	"Khoja Bukhari" secondary special Islamic educational institution
Mir Arab" o'rta maxsus islom bilim yurti	"Mir Arab" secondary special Islamic educational institution
Imom Termizi" o'rta maxsus islom bilim yurti	"Imam Termizi" secondary special Islamic educational institution
Xadichai Kubro" o'rta maxsus islom bilim yurti	"Hadichai Kubro" secondary special Islamic educational institution
Jo'ybori Kalon" o'rta maxsus islom bilim yurti	"Joybori Kalon" secondary special Islamic educational institution

Highlighted institutions indicate that higher education beyond secondary is offered

Uzbekistan while identifying as predominantly Muslim is classified as a secular state.

O'zbekiston Respublikasi Vazirlar Mahkamasi Huzuridagi Din Ishlari Bo'yicha Qo'mita (Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan)

<https://web.archive.org/web/20240807163209/https://moturidiy.uz/oz/news/192> (posted on the Imam Maturidi International Scientific Research Center webpage affiliated with International Islamic Academy of Uzbekistan, formerly Tashkent Islamic University)

<https://web.archive.org/web/20240520101207/https://religions.uz/uz/pages/1>

The Committee on Religious Affairs of the Republic of Uzbekistan was established in accordance with the Decree of the President of the Republic of Uzbekistan dated March 7, 1992 "On the establishment of the Committee on Religious Affairs of the Republic of Uzbekistan" and is a state administration body authorized to solve tasks in the field of ensuring the right of every person to freedom of conscience and religious belief, ensuring equality of citizens regardless of their attitude to religion, as well as regulating relations related to the activities of religious organizations is considered.

<https://thediopmat.com/2024/06/new-amendments-target-parents-seeking-islamic-education-for-children-in-uzbekistan/>

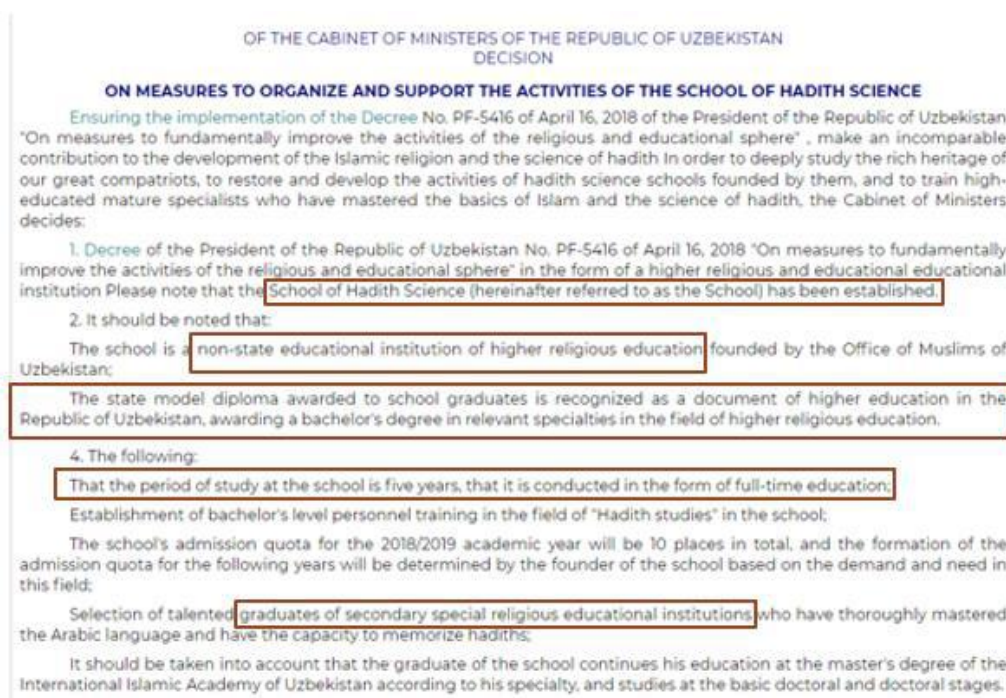
In 2021, the Committee on Religious Affairs issued three detailed letters stating that there is no urgent need for private religious education. Explaining that many parents want their children to be familiar with the everyday affairs of Islam, rather than seeking professional religious education in theology or academic education about religion in secular educational institutions, the committee argued that sufficient opportunities already exist – including 17 “Quran and Tajweed” courses to teach reading the Quran in three months, call centers, and different e-platforms to address any inquiries people might have about the Islamic lifestyle.

The committee also argued that adding Islamic classes within the mandatory state secondary education system obliges them to create the same opportunities for representatives of all faiths registered in

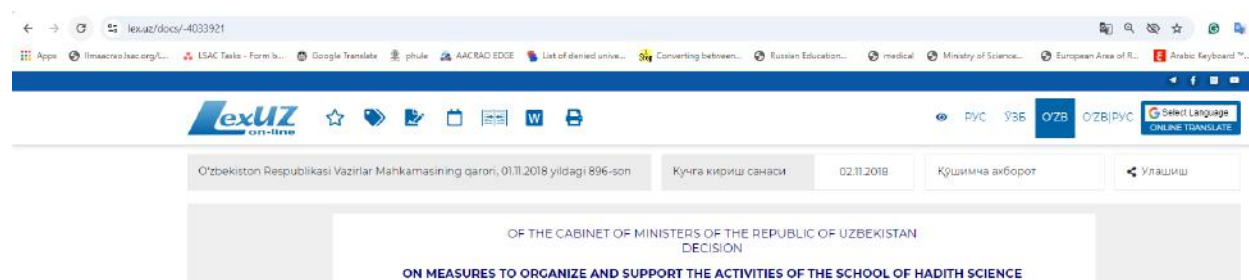
Uzbekistan and this in turn might “cause various misunderstandings, disagreements, sedition and disagreements” in the Muslim majority country.

<https://www.swp-berlin.org/10.18449/2023RP08/>

Religious Policy in Uzbekistan: Between Liberalisation, State Ideology and Islamisation
Stiftung Wissenschaft und Politik (German Institute for Security and International Affairs)
SWP Research Paper 2023/RP 08, 21.08.2023, 31 Seiten
doi:10.18449/2023RP08
SWP Research Paper 2023/RP 08, 21.08.2023, 31 pages
doi:10.18449/2023RP08



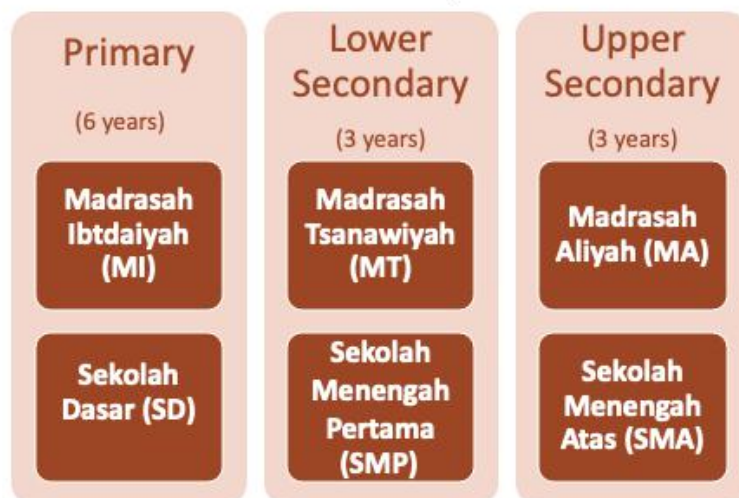
<https://lex.uz/docs/-4033921>



Lex.uz is the National Database of Legislation of the Republic of Uzbekistan; fantastic resource to determine recognition dates and in some cases length of programs and equivalency.

Indonesia

Law No. 20/2003 on the National Education System specifically mentioned the alignment of the various levels of madrasa education with public school education.



PIER World Education Series, Indonesia: A Study of the Educational System of the Republic of Indonesia and a Guide to the Academic Placement of Students in Educational Institutions in the United States, 1993, ed. Johnson, Karin, Gaylord, Wendy, Chamberland, Gerald

In 1989, 98% of Islamic education was private and 8% of the primary school.

“The dynamics of Islamic education policies in Indonesia”

Mohammad Kosim, Faqihul Muqoddam, Faidol Mubarak & Nur Quma Laila (2023) The dynamics of Islamic education policies in Indonesia, *Cogent Education*, 10:1, 2172930, DOI: 10.1080/2331186X.2023.2172930

<https://www.tandfonline.com/doi/full/10.1080/2331186X.2023.2172930>

The previous education Law No. 2/1989, which only mentioned the levels of public schools and simply referred to madrasas as “other equivalent educational units”

Pesantren (Islamic boarding schools) were not regulated under the 1950 law and were independent of government oversight. Most Pesantren took one of three paths:

“Some chose to open formal schools within their own facilities, either as regular schools or madrasas, that followed the government curriculum while still maintaining their primary mission of teaching Islamic religious sciences through the study of classical texts (kitab kuning). This allowed students (santri) to receive formal education within a pesantren setting while still participating in the pesantren’s Islamic studies program and earning formal certificates that might be useful for further studies or employment in the formal sector. Other pesantren continued to prioritize the study of kitab kuning and rejected the formal school system altogether. A third group of pesantren attempted to integrate the formal school system with the pesantren system into a cohesive whole. This pattern of integration was already in practice at Pesantren Gontor in East Java, which implemented the **kulliyatul mu’allimin al-Islamiyyah** (KMI) system in 1936 (Saifullah, 2019)—long before Indonesia’s independence—and at Pesantren al-

Amien, also in East Java, which instituted the **tarbiyatul mu'allimin al-Islamiyyah** (TMI) system in 1971 (Jauhari, 2002)."

- In 1998, the government of Indonesia has officially issued the recognition of equivalence of KMI diplomas with both the Madrasa Aliyah (MA) and the Sekolah Menengah Atas (SMA) credential
 - Law 20/2003 specifically recognized pesantren as Islamic religious education institutions that can offer both formal and non-formal education. A group of legislative and presidential acts issued from 2019 through 2021 further legitimized the position of pesantren within the educational ecosystem of Indonesia.
1. Law No. 18/2019 on Pesantren;
 2. Minister of Religious Affairs No. 30/2020 on the Establishment and Implementation of Pesantren;
 3. No. 31/2020 on Pesantren Education;
 4. No. 32/2020 on Ma'had Aly; and
 5. Presidential Regulation No. 82/2021 on the Funding for the Implementation of Pesantren



Issued by Department of Religious Affairs rather than the Departemen Pendidikan dan Kebudayaan (Department of Education and Culture)

DAFTAR NILAI
EVALUASI BELAJAR TAHAP AKHIR MADRASAH ALIYAH
(MADRASAH MENENGAH TINGKAT ATAS)
TAHUN AJARAN 1991/1992

NAMA SISWA: XXXXXXXXXX

PROGRAM PELAJARAN : A. ILMU-ILMU ISLAM

NO. BUKU: 095024

NO. EBTANAS: 9248068

JENIS PROGRAM	NO	MATA PELAJARAN	NILAI	
			ANGKA	URUT
PROGRAM IPS	1	A. PENDIDIKAN AGAMA	6	6
	2	Qur'an - Hadis	6	6
	3	Aqidah - Akhlak	6	6
	4	Fiqh	6	6
	5	Sejarah dan Peradaban Islam	6	6
	6	Bahasa Arab	6	6
	7	B. PENDIDIKAN DASAR UMUM 1	6	6
	8	Pendidikan Moral Pancasila	6	6
	9	Pendidikan Sejarah Perjuangan Bangsa	6	6
	10	Bahasa dan Sastra Indonesia	6	6
PROGRAM FILSAFAT	11	Sejarah Nasional Indonesia dan Sejarah Dunia	6	6
	12	Ekonomi	6	6
	13	Geografi	6	6
	14	Biologi	6	6
	15	Matematika	6	6
	16	Bahasa Inggris	6	6
	17	Pendidikan Olahraga dan Kesehatan	6	6
	18	Pendidikan Seni	6	6
	19	Pendidikan Ketrampilan	6	6
	PROGRAM FILSAFAT	20	C. PENDIDIKAN PENGEMBANGAN KEILMUAN	6
21		Etika	6	6
22		Sejarah dan Antropologi	6	6
23		Tata Negara	6	6
24		Matematika	6	6
25		Bahasa Inggris	6	6
JUMLAH			169	6

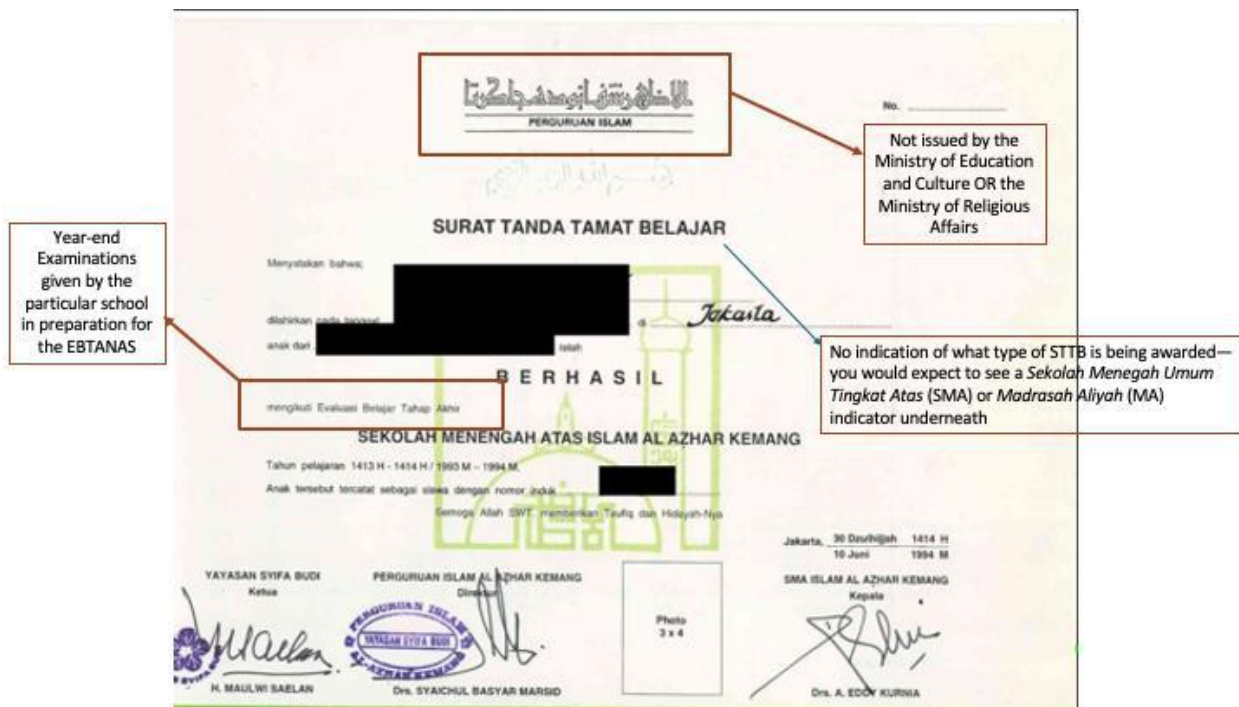
Jakarta, 6 Juli 1992

KEPALA MADRASAH

[Signature]

Dr. Warden AS

NIP. 500 050 678



DAFTAR NILAI
EVALUASI BELAJAR TAHAP AKHIR
SEKOLAH MENENGAH ATAS ISLAM AL AZHAR KEMANG
TAHUN PELAJARAN 1413 H / 1993 M. - 1414 H / 1994 M

Program : **Keagamaan Sosial**
Nama Murid : **[REDACTED]**
Nomor Induk : **[REDACTED]**

A. Daftar Nilai Bidang Studi yang di-EBTA dan EBANAS-kan

PROGRAM (NT)	BIDANG STUDI	NILAI	
		Dengan Angka	Dengan Huruf
PROGRAM INTI	1. Pendidikan Agama Islam	8	delapan
	a. Al-Quran	8	delapan
	b. Aqidah	8	delapan
	c. Akhlak	8	delapan
	d. Sejarah Kebudayaan Islam	8	delapan
	e. Sejarah Kebudayaan Islam	8	delapan
	2. Pendidikan Moral Pancasila	7	tujuh
	3. Pendidikan Sejarah Perjuangan Bangsa	7	tujuh
	4. Bahasa dan Sastra Indonesia	7	tujuh
	5. Sejarah Nias, Indonesia dan Sejarah Dunia	7	tujuh
	6. Geografi	7	tujuh
	PROGRAM FILIHAN	7. Ekonomi dan Akuntansi	7
8. Sosiologi dan Antropologi		7	tujuh
9. Tata Negara		6	enam
10. Matematika		6	enam
11. Bahasa Inggris		6	enam
12. Bahasa Jepang		6	enam
J U M L A H		113	delapan belas

B. Mata Pelajaran lain yang diperoleh di kelas-kelas sebelumnya

NOMOR URUT	BIDANG STUDI	KELAS	
1.	Pendidikan Jasmani		
2.	Pendidikan Seni		
3.	Pendidikan Keterampilan		
4.	Sejarah		
5.	Fisika		
6.	Kimia		

Telah mengikuti Pesantren Lathoni Azy-Syifa sebanyak **2** kali, pada tahun pelajaran **1991-1992** dan **1992-1993**

Jakarta, 30 Dzulhijjah 1414 H
10 Juni 1994 M
WALI KELAS **[Signature]**
[Signature]

SEKOLAH MENENGAH ATAS ISLAM AL AZHAR KEMANG

KEPALA SEKOLAH **[Signature]**

Reference to the *Evaluasi Belajar Tahap Akhir Nasional (EBTANAS)*—the Ministry of Education and Culture National School Leavers Examination

Pesantren Islamic Boarding School

KEMENTERIAN AGAMA
REPUBLIK INDONESIA
IJAZAH
MADRASAH ALIYAH
PEMINATAN MATEMATIKA DAN ILMU PENGETAHUAN ALAM
TAHUN PELAJARAN 2021/2022

Nomor : **[REDACTED]**

Yang bertanda tangan di bawah ini, Kepala **MA Negeri 1 Negeri**
nomor induk sekolah nasional **20530016**
Kabupaten/Kota **Negeri**
Provinsi **Sulawesi Tengah**
memerangkan bahwa:
nama **[REDACTED]**
tempat dan tanggal lahir **[REDACTED]**
nama orang tua/wali **[REDACTED]**
nomor induk siswa **[REDACTED]**
nomor induk siswa nasional **[REDACTED]**
nomor peserta ujian madrasah **[REDACTED]**
madrasah asal **MA Negeri 1 Negeri**

LULUS

dan bahwa pendidikan tersebut memenuhi seluruh kriteria sesuai dengan peraturan perundang-undangan.

Kediri, 06 Mei 2022
Kepala Madrasah **[Signature]**
Jabatan, M. B. I.
Pencapaian SL. P. S.

MA-22 131030041

Negeri 201 Negeri 1 Negeri 2022

DAFTAR NILAI
MADRASAH ALIYAH
PEMINATAN MATEMATIKA DAN ILMU PENGETAHUAN ALAM
TAHUN PELAJARAN 2021/2022

Nama **[REDACTED]**
Tempat dan Tanggal Lahir **[REDACTED]**
Nomor Induk Siswa **[REDACTED]**
Nomor Induk Siswa Nasional **[REDACTED]**

No.	Mata Pelajaran	Nilai	
		Angka	Huruf
Kategori A (Majelis)			
1.	Pendidikan Agama Islam		
a.	Al-Quran Hadis	87	delapan puluh tujuh
b.	Akhlak-Akhlak	87	delapan puluh tujuh
c.	Fikih	86	delapan puluh enam
d.	Sejarah Kebudayaan Islam	86	delapan puluh enam
2.	Pendidikan Pancasila dan Kewarganegaraan	85	delapan puluh lima
3.	Bahasa Indonesia	87	delapan puluh tujuh
4.	Bahasa Arab	84	delapan puluh empat
5.	Matematika	87	delapan puluh tujuh
6.	Sejarah Indonesia	80	delapan puluh
7.	Bahasa Inggris	80	delapan puluh
Kategori B (Majelis)			
1.	Seni Budaya	85	delapan puluh lima
2.	Pendidikan Jasmani, Olahraga, dan Kesehatan	85	delapan puluh lima
3.	Pengetahuan dan Keterampilan	85	delapan puluh lima
4.	Muatan Lokal		
a.			
b.			
c.			
Kategori C (Peminatan)			
1.	Matematika	85	delapan puluh lima
2.	Biologi	85	delapan puluh lima
3.	Fisika	85	delapan puluh lima
4.	Kimia	85	delapan puluh lima
5.	Mata Pelajaran Pilihan		
a.	Sejarah dan Sastra Inggris	85	delapan puluh lima
b.			
c.			
Rata-rata		85,3	delapan puluh lima

Kediri, 06 Mei 2022
Kepala Madrasah **[Signature]**
Jabatan, M. B. I.
Pencapaian SL. P. S.

MA-22 131030041

Negeri 201 Negeri 1 Negeri 2022

Yeshiva Education



Image source: <https://static.timesofisrael.com/www/uploads/2021/08/F190902YS03.jpg>

Crash course in history of yeshivas

Basic terminology

Movements of Judaism

Types of yeshiva

Recognition

Yeshiva education abroad



Yeshiva



Institute of Talmudic learning



More specifically. . . Jewish institution that focuses on the study of traditional religious texts, primarily the Talmud and Torah study.



Yeshiva education exists at all levels of education; however, we will be focusing on those beyond secondary level education. For the most part, when referring to Yeshiva, we will be talking about those located in Israel, although Yeshivas can be found in many countries around the world. Yeshivas generally enroll students beyond the age of 17/18.

History

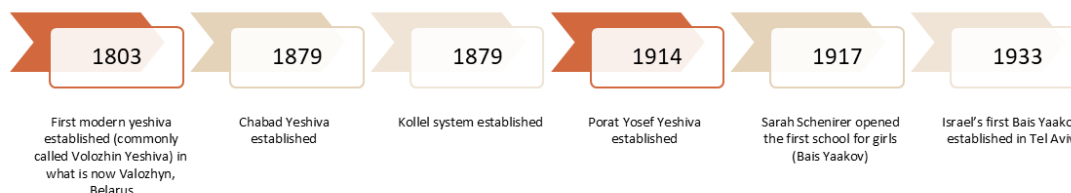
“You shall teach them to your son”

- Torah education was the responsibility of the father to pass it along to his child
- Written and Oral (Torah and Talmud)
- Had been an oral tradition until Rabbi Yehudah HaNasi wrote down the oral teachings (Talmud) (around 189 CE)



There is a passage in the Torah that is taken quite literally “You shall teach them to your son.” It is a father’s responsibility to teach his son Torah. There is further evidence by other passages that confirm it is the father’s obligation (and not a mother’s) to teach sons; it is not imperative to teach daughters. The Torah can mean different things in different contexts. In the narrowest sense it refers to the first five books of the bible. The Torah is the word of God given to Moses in written form and the oral component is now written in the Talmud. The Talmud is the way to interpret the written law. In a broader sense, Torah can refer to all Jewish law and tradition. It was revolutionary at the time to write down the oral traditions because in the Torah it says it’s forbidden to commit oral tradition in writing, but the Rabbi felt that there was a danger the oral traditions might be lost forever if not written down.

Modern History



Yeshiva education was taking place well before the 1800s, but since this is an abbreviated version, the 1800s marks the “modern” history of yeshivas. The first modern yeshiva was established in 1803. It is considered a Lithuanian yeshiva and has had the most influence on modern yeshivas that we see today. It was known at the time for implementing a modern organizational structure. Before this, funding for yeshiva education was done by the community in which it was located. This new yeshiva was not funded by the community, but outreach was completed all over the world for funding. Study usually took place six days a week from early morning through the night. The purpose was not to become rabbis, but to return to your community with a strong understanding of Judaism towards your daily pursuits.

Chabad Yeshiva established in 1879. This was part of the Chassidic movement, where emphasis included Jewish mysticism. The emphasize was on prayer and social concerns and economic justice being equal to learning the Torah.

In 1879, the Kollel system was also established. Designed for married men to continue their Torah studies. They do not work and may receive a small stipend for studying. They have become known as those who “Torah is their occupation.”

In 1914, Porat Yosef Yeshiva was established. This was the first Sephardic Yeshiva.

In 1917, a woman named Sarah Schenirer established the first school for girls and young women, known as Bais Yaakov. It was set up in Poland with 25 students.

In 1933, the first Bais Yaakov was established in Israel in Tel Aviv. After WWII, the center of the movement shifted to Israel and North America.

Movements of Judaism

Orthodox: most traditional. Believe the Torah and Talmud are the sole norm of religious observance. Further subdivided into: Modern Orthodox and Ultra (Haredi) Orthodox (with even further subgroup of Hasidic).

Reform: most liberal. Places less emphasis on obedience to Jewish law and authority and more on universal values.

Conservative (Masorti): seen as a centrist position between Reform and Orthodox Judaism. Conserve Jewish law but modernize practices.

Reconstructionist: most recent branch of Judaism. See Judaism as an evolving religious civilization.



The terminology used to describe these may vary. Literature on the topic uses branches, movements, strands, denominations (sometimes all within the same article).

Orthodox Judaism really was the only kind of Judaism until the 18th century; only later was it known as Orthodox to differentiate from the other movements. It is known for its strict observance of Jewish laws and traditions. It also is not a unified movement; within Orthodox Judaism there is a range from “modern” to “ultra” which can be even further subdivided into various sects, traditionally named after the place in which it originally began.

Reform: The most liberal of the major movements. It originated in Germany in the late 18th century as a response to wider society but flourished in North America. They believe they must change and adapt, placing less importance on rituals and personal observance and believing in individual autonomy.

Conservative: Known as Masorti Judaism outside of North America. This movement conserves traditional Judaism but allows for the modernization of practices. Its roots stem from 19th century Germany but grew as a movement in the US in the early 20th century.

Reconstructionist: The youngest movement of Judaism, it developed in the early 20th century in the US, based on the concepts of Rabbi Mordecai Kaplan. He believed Judaism was a “religious civilization” and constantly evolving, rejecting the idea that the Torah and Talmud were absolute.

Types of Yeshiva

Based on the movement, but also ethnic subdivisions

Lithuanian

Combatic style of argumentation

- No limitation on time of study

Chassidic (Chabad)

Encourages rabbinical ordination

- Usually limitation of time studying

Sephardic

Guided by pragmatic concerns

- Similar to Chassidic but can also focus on those of Sephardic descent



Yeshivot Hesder

Combines Israel army service with intensive yeshiva studies

The learning style of the Yeshiva may defer based on the movement or ethnic subdivision the yeshiva caters to.

Lithuanian: This style is the majority of yeshivas today (we'll go into the learning practices on the next slide).

Chassidic: The major difference in the Chabad yeshiva is the focus on prayer and the centrality of the Rabbi. He is a community and spiritual leader and sought after for guidance and help in numerous matters. The Chabad-Lubavitch movement (a branch of Hasidism) is one of the largest Chassidic movements.

Sephardic: Very similar to Chassidic yeshivas in practices, but generally cater to Sephardic Jews since there are slight differences in food, how holidays are celebrated, prayers and music, and similar but different laws and traditions.

Yeshivot Hesder: Combines Israel army service and yeshiva studies. Generally a five-year program with two absences for army training and duty (usually a total of 16 months).

Learning Practices at Yeshivas



The overall learning practices at Yeshiva is repetitiveness. Students learn six days a week for at least 6 hours a day with the same schedule and participate in the same activities.

Shiur: Traditionally, a Rabbi delivers a lesson by asking students difficult questions and challenges their arguments. Considered a teacher-led discussion, and the only study that would be similar to an academic classroom elsewhere, but really it is the instructor introducing a subject and the students challenging and arguing with the instructor possibly stepping in to advance arguments.

Chavrusa: The traditional approach to Talmudic study in which a pair of students learn, discuss, and debate a shared text. This is primarily an autonomous activity for the pair of students. Students read the Talmudic text and the commentaries aloud, then analyze, debate, and defend their points of view to come to a mutual understanding.

Chaburah: A gathering of students to present/listen to each other about what they learned during their Talmudic studies. These are student organized and led. This gathering may take place once every two weeks and is really the only time different groups of students are comparing and evaluating what others are doing. This is the time where students can receive social validation by their peers and exceptional students can stand out.

How to Setup a Yeshiva

Must register as a non-profit organization (amuta).

Register two adults as the founders, select a name, and define its principle objectives, and contact information must be provided.

After two years of operation, they may apply for support with the Torah Institutions Division of the Ministry of Education.

Many Yeshiva are eligible for tax exemptions.



There are thousands of yeshivas operating in Israel. As of 2023, there were a total of 167,500 Haredi students studying in yeshivas and kollels in Israel.

Compare this to the total number of Haredi students in higher education in the 2022-2023 school year which was around 16,700. Many attend colleges and only 10% study at a university (not including the open university), compared to 34% of other Jewish students.

Recognition



The Council for Higher Education (CHE) is the body responsible for recognition of higher education institutions in Israel.

No Yeshiva institutions are officially recognized by CHE, but. . .

The Torah Institutions Division of the Ministry of Education is responsible for supporting religious institutions.

The Torah Institutions division is responsible for supporting 1,850 religious institutions for students over the age of 18. There are several laws in place passed by the Knesset that allow for assistance for torah learners.

What We See as Evaluators

After secondary school, students attend Yeshiva institutions in Israel for one year.

Many Yeshiva have offices in both Israel and the US.

Information on transcripts varies greatly.



Transcripts for Yeshivas are really constructed for institutions abroad. Receiving a transcript with grades is not a general practice but is an accommodation these institutions make for students that are trying to receive transfer credit abroad. Since many students attending these institutions are from the US, they will use a typical A-F grading scale.

Students may have as little as four courses per year and upwards of 20-30 courses per year. Similarly with credits, there may be as little as 12 credits per semester or upwards of 40 credits per semester.

Unless it is a well-established Yeshiva, school websites don't have much information on them besides a how to apply page, contact us form, and a page on how you can donate. There may be a schedule page, but there is generally no information about the actual curriculum or course information.

Yeshiva Education Abroad

Yeshivas are worldwide

First Yeshiva in the US was Etz Hayyim (Yeshiva Eitz Chaim) established in New York in 1886, which has now developed into Yeshiva University

1938-First Bais Yaakov established in the US by a student of Sarah Schenirer's



Beyond Israel, there are a large number of Yeshivas throughout North America. Outside of Israel, you'd want to look at the recognition body in that country to determine the status of the institution.

First Yeshiva in the US has now developed into Yeshiva University which is accredited by Middle States in the US. Yeshiva University and Touro University (which includes the Hebrew Theological College) usually will give a year's worth of credit for yeshiva program. Other New York institutions will also tend to award transfer credit for certain Yeshiva programs. Brooklyn College CUNY for example will award up to 27 credits for yeshiva education programs.

Things to Consider




Does it have proper recognition?



Would your institution be willing to give transfer credit for these courses?



Sample Documents



Beth Jacob of Jerusalem
Sarah Shreiber Teachers Institute
38 Szechin St., Jerusalem, Israel - 01000

Official Transcript

Date of Birth: SS Number:


Fall 2022-2023

Course #	Description	Hours	Credits	Grade
Biblical Literature				
BL13	Deuteronomy 1	4	3.0	C
BL11	Pentateuch Survey - Genesis	2	2.0	B
BL18	Early Prophets 1 Joshua, Judges	3	3.0	C+
BL15	Latter Prophets 1	1	1.0	B
BL20	Hagiographa 1 - Kohélet	1	1.0	B+
Education				
E12	Pedagogy 1	1	1.0	A-
E14	Observing and Student Teaching	3	2.0	A
E16	Educational Psychology	1	1.0	A
Grammar and Language				
L11	Advanced Hebrew Grammar 1	2	1.0	B-
L13	Modern Hebrew Language	2	1.0	B-
History and Geography				
H15	Modern Israel Geography 1	1	1.0	C
H17	Chain of Jewish Tradition	1	1.0	B+
Philosophy				
P13	Law 1	2	2.0	B+
P13	Halachic Survey 1	1	1.0	A-
P15	Jewish Philosophy 1	2	2.0	C
P17	Ethics 1	2	2.0	A

Spring 2022-2023

Course #	Description	Hours	Credits	Grade
Biblical Literature				
BL14	Deuteronomy 2	4	3.0	C
BL12	Pentateuch Survey - Exodus	2	2.0	C-
BL19	Early Prophets 2 Samuel 1&2	3	3.0	D
BL16	Latter Prophets 2	1	1.0	D+
BL21	Hagiographa 2 - Kohélet	1	1.0	D
Education				
E13	Pedagogy 2	1	1.0	A-
E15	Observing and Student Teaching	3	2.0	B
E17	Educational Psychology	1	1.0	A
Grammar and Language				
L12	Advanced Hebrew Grammar 2	2	1.0	C+
L14	Modern Hebrew Language	2	1.0	C-
History and Geography				
H12	Modern European History 2	2	2.0	A-
H14	History of the Holy Land 2	2	2.0	B-
H16	Modern Israel Geography 2	1	1.0	B
H18	Chain of Jewish Tradition	1	1.0	C
Philosophy				
P12	Law 2	2	2.0	B+
P14	Halachic Survey 2	1	1.0	B+
P16	Jewish Philosophy 2	2	2.0	C
P18	Ethics 2	2	2.0	C+

17-Aug-23

Signature:  Date: _____

Valid only if signed and sealed.

Knowing the history of these institutions now, just by looking at the name, we know this institution is for women. Notice at the top, you can see “Beth Jacob of Jerusalem,” but then in the stamp on the bottom refer to themselves as “Bais Yaakov Yerushalayim.” And sometimes the location in the US will send the transcripts and they just refer to themselves as BJJ. Understanding the differences between translations helps us to understand these are all the same thing.

This transcript shows 25-29 credits/semester. Usually the same course titles each semester; just a continuation of the subject matter. This one is broken down by the area of study (Biblical literature, Philosophy, etc).

BAIS YAAKOV SEMINAR

RECHOV FRANK 38, JERUSALEM, ISRAEL, 96386
 PHONE: (02) 643-9803, (02) 643-6307, FAX: (02) 642-2487

Academic Transcript For:

SS#: [REDACTED]

Date of Birth: [REDACTED]

Semester: Fall 2022

Course	Title	Credits	Grade
Bible 111	Biblical Literature: Deuteronomy I	3	B+
Bible 119	Biblical Topics I	1	C+
Codes 417	Cycle of the Jewish Calendar I	1	A
Codes 414	Prayer I	1	C+
Codes 411	Social and Religious Law I	2	A
Education 8191	Childhood Education I	2	A
Education 8140	Elementary Student Teaching & Observation I (Opt.)	2	A
Education 8160	Methodology and Lesson Planning I (Opt.)	1	A
Judaism 916	Study of Self Development I	1	C+
Judaism 912	The Jewish Home I	1	A
Judaism 913	The Jewish Woman in Tanach I	1	A-
Philosophy and Ethics 5197	Character Development I	1	C
Philosophy and Ethics 511	Classical Jewish Writings I	1	A
Philosophy and Ethics 5193	Concepts in Jewish Thought I	1	A
Philosophy and Ethics 515	Essays in Midrash I	2	A
Philosophy and Ethics 5196	Ethics of the Fathers I	1	B-
Philosophy and Ethics 512	Jewish Philosophy I	2	A
Philosophy and Ethics 517	Modern Day Jewish Thought I	1	B+
Philosophy and Ethics 513	Mussar I	1	A
Prophets 215	Late Prophets I (Text)	2	A
Prophets 218	Late Prophets I (Philosophy)	1	A-
Prophets 213	Samuel I	3	A
Scriptures 318	Book of Proverbs I	1	A-
Scriptures 311	Book of Ruth I	1	C+
Scriptures 317	Daniel I	2	A
Scriptures 314	Ecclesiastes I	1	C-
Scriptures 313	Psalms I	1	A
Scriptures 318	Scriptures I	1	B-

Semester: Spring 2023

Course	Title	Credits	Grade
Bible 121	Biblical Literature: Deuteronomy II	3	B
Bible 129	Biblical Topics II	1	A
Codes 427	Cycle of the Jewish Calendar II	1	A
Codes 424	Prayer II	1	C-
Codes 421	Social and Religious Law II	2	A
Education 8291	Childhood Education II	2	A
Education 8240	Elementary Student Teaching & Observing II (Opt.)	2	A
Education 8260	Methodology and Lesson Planning II	1	A
History 626	Development of the State of Israel II	1	A
Judaism 922	The Jewish Home II	1	A-
Judaism 923	The Jewish Woman in Tanach II	1	A
Philosophy and Ethics 5297	Character Development II	1	F
Philosophy and Ethics 621	Classical Jewish Writings II	1	A
Philosophy and Ethics 5293	Concepts in Jewish Thought II	1	A
Philosophy and Ethics 525	Essays in Midrash II	2	A
Philosophy and Ethics 5296	Ethics of the Fathers II	1	A-
Philosophy and Ethics 622	Jewish Philosophy II	2	A
Philosophy and Ethics 527	Modern Day Jewish Thought II	1	C-
Philosophy and Ethics 523	Mussar II	1	A
Prophets 224	Kings I	3	A-
Prophets 228	Late Prophets II (Philosophy)	1	F
Prophets 225	Late Prophets II (Text)	2	B-
Scriptures 326	Book of Proverbs II	1	B-
Scriptures 321	Book of Ruth II	1	C-
Scriptures 327	Daniel II	2	A
Scriptures 324	Ecclesiastes II	1	B-
Scriptures 323	Psalms II	1	A
Scriptures 328	Scriptures II	1	F

Grade Point Average: 3.27

This is an official transcript of the student whose name appears above only if it bears the signature of the Registrar or Dean and is impressed with a school seal.

Signed: [Signature]

Title: Dean

Date: July 13, 23

Again, looking at the name, we know this is for women because of "Bais Yaakov." 39 credits/semester and again the same courses each semester.


Survey of Religious Education Workshop Reference Guide

				Dean Rav Eliezer Yehuda Finkel Rosh Hayeshiva																																																																																																																														
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Rabbi Yaakov Lopiansky																																																						

This one only has three courses per term and the same course titles, but different mesechta's listed as the area of study.

Yeshivas Mir Yerushalyim is the largest Yeshiva in the world, with over 9,000 students.



Keser Chaya

Nagara 14, Givat Shaul, Jerusalem, Israel
Phone (02) 651-5132 Fax (072) 257-8511

Academic Transcript for: [REDACTED]

Academic Year: 2021-2022

Date of Birth: [REDACTED]

Social Security No.: [REDACTED]

SPRING 2021-2022

COURSE NAME	CREDITS	GRADE
Adams Sin	1.00	B
Bible Commentaries	1.00	B
Bible Prep- Guided Independent Study	2.00	B
Book of Daniel	1.00	A+
Book of Esther and Ruth	1.00	A+
Book of Judges	2.00	B+
Concepts in Judaism	1.00	A+
Deuteronomy	2.00	F
Female personalities in Torah	1.00	D
Foundations of Weekly Torah Portion	1.00	A+
General Knowledge- Self Study Program Exams	1.00	B-
Halacha	3.00	B+
Independent Study of Parsha/ Weekly exams	1.00	C-
Jewish Philosophy and Holidays	1.00	B
Middot	1.00	B
Modern Jewish History and Zionism	3.00	F
Path of the Just	1.00	B
SIP	1.00	A+
Taryag Mitzvos	2.00	D
The Book of Proverbs	2.00	A+
The Book of Psalms	2.00	F
The Book of Samuel	2.00	D
The Book of Song of Songs	2.00	D
The Jewish Home	3.00	A+
The Shmoneh Esrei Prayer	2.00	A+
Yehadus	1.00	A+
41.00 Credits		GPA: 3.23

FALL 2021-2022

COURSE NAME	CREDITS	GRADE
Adams Sin	1.00	A+
Bible Commentaries	1.00	C-
Bible Prep- Guided Independent Study	2.00	A+
Book of Daniel	1.00	A-
Book of Esther and Ruth	1.00	A+
Book of Judges	2.00	A-
Concepts in Judaism	1.00	A+
Deuteronomy	2.00	A
Female personalities in Torah	2.00	B
Foundations of Weekly Torah Portion	1.00	A+
General Knowledge- Self Study Program Exams	1.00	B
Halacha	3.00	C-
Independent Study of Parsha/ Weekly exams	1.00	A-
Jewish Philosophy and Holidays	1.00	B-
Middot	1.00	A+
Modern Jewish History and Zionism	3.00	A
Path of the Just	1.00	B
SIP	1.00	A+
Taryag Mitzvos	1.00	A+
The Book of Proverbs	2.00	A+
The Book of Psalms	2.00	A
The Book of Samuel	2.00	B+
The Book of Song of Songs	2.00	A+
The Jewish Home	3.00	B+
The Shmoneh Esrei Prayer	2.00	A+
Yehadus	1.00	B
41.00 Credits		GPA: 3.66

No entries below here. This is an official transcript of the student whose name appears above only if it bears the signature of the Registrar (or designee) or Dean and bears the school stamp:

Signed: F. Gross

Date Issued: 8/08/2024

Title: Registrar

רשמי פנינים (ע"ר)
580434710 מס' זיהוי

41 credits/year, same courses listed for each semester. Also has their amuta number listed, so good indication it's gone through the steps to be registered and most likely financially supported by the Ministry.


Survey of Religious Education Workshop Reference Guide

**Tehilas Bais Yaakov
Jerusalem**

Israel: Rechov Nissan Bak 5, Jerusalem
(02) 532-6628

USA: 11 W. Connecticut Concourse Jackson, NJ 08527
(732) 719-3773

Official Transcript



[Redacted]

Lakewood NJ 08701
USA


Date of Birth: [Redacted]

Fall 2023

Department	Course #	Description	Grade	Credits
Bible	B1	Bible	B+	2.0
	B2	Topics in Bible	B	2.0
	B3	Weekly Portion	B	1.0
	B4	Bible Overview	B	1.0
Prophets	B5	Prophets	A-	2.0
	B6	Haftora	B	1.0
	B7	Yehoshua	D+	2.0
Scriptures	S1	Megillot	B-	2.0
	S2	Daniel	A	2.0
	S3	Prophets in Scriptur	C-	2.0
	S4	Prayer	A+	1.0
History & Geography	S5	Prayer Preparation	A	1.0
	H1	Jewish History	D	2.0
	H2	Geography	B+	1.0
Education	E1	Education 1	A+	2.0
	E2	Classroom Psycholo	A+	1.0
	E3	Jewish calendar	C	1.0
Law	L2	Laws of Festivals	C+	2.0
	L1	Laws	B	1.0
	L3	Laws of Daily Jewish	A	1.0
Philosophy	L4	Mitzvot	A+	1.0
	P2	Jewish Philosophy 1	B+	1.0
	P1	Jewish Philosophy	A	1.0
	P3	Jewish Philosophy 2	A-	1.0
	P4	Ethics of Judiasm	B-	2.0
	P5	Foundations of Jewi	A	1.0
	P6	Foundations of Philo	B	2.0
P7	Concepts in Judais	A	1.0	

Spring 2024

Department	Course #	Description	Grade	Credit
Bible	B1	Bible	C-	2.0
	B2	Topics in Bible	B	2.0
	B3	Weekly Portion	A+	1.0
	B4	Bible Overview	A	1.0
Prophets	B6	Haftora	A-	1.0
	B7	Yehoshua	C-	2.0
	Scriptures	S1	Megillot	B-
S2		Daniel	A	2.0
S3		Prophets in Scriptur	B+	2.0
S4		Prayer	A+	1.0
History & Geography	S5	Prayer Preparation	C	1.0
	H1	Jewish History	F	0.0
	Education	E1	Education 1	A+
E2		Classroom Psycholo	A+	1.0
E3		Jewish calendar	A+	1.0
Law	L2	Laws of Festivals	A	2.0
	L1	Laws	A	1.0
	L3	Laws of Daily Jewish	A+	1.0
Philosophy	L4	Mitzvot	A+	1.0
	P2	Jewish Philosophy 1	A-	1.0
	P1	Jewish Philosophy	A+	1.0
	P3	Jewish Philosophy 2	A	1.0
	P4	Ethics of Judiasm	C+	2.0
	P5	Foundations of Jewi	B	1.0
	P6	Foundations of Philo	B	2.0
P7	Concepts in Judais	C-	1.0	




9/2/2024

Again, 40 credits/semester, same courses per term. Many times, they'll have both their Israel and US contact information listed.

YESHIVA TIFERES CHAIM

רחוב זית רענן 1
ירושלים

Official Transcript:

Student: 
ID #:
DOB:
SS #:

Term: Fall 2021

<u>Course</u>	<u>Descriptive Title</u>	<u>Credits</u>	<u>Grade</u>
ETH 101	Topics in Jewish Ethics I	2	A
TAL 103	Talmudic Survey I	5	A-
TAL 105	Talmudic Analysis I	5	A-
PSY 107	Interpersonal Relations I	2	A
BIB 109	Biblical Exegesis I	2	A

Term: Spring 2022

ETH 201	Topics in Jewish Ethics II	2	A
TAL 203	Talmudic Survey II	5	A-
TAL 205	Talmudic Analysis II	5	A-
PSY 207	Interpersonal Relations II	2	A
BIB 209	Biblical Exegesis II	2	A

Term: Fall 2022

ETH 301	Topics in Jewish Ethics III	2	A
TAL 303	Talmudic Survey III	5	A
TAL 305	Talmudic Analysis III	5	A-
PSY 307	Interpersonal Relations III	2	A
BIB 309	Biblical Exegesis III	2	A

Total Credits: 48

Sarah Pugh
Registrar

Again, very minimal information. This one however at least has numerical information in the course titles and different course codes, although it is the same topic.



ישיבת תורת משה – כולל דבר יוסף (ע"ר)
מספר עמותה – 580107803
תיק נכונים – 941317638

OFFICIAL TRANSCRIPT

ECE



USA

Date of Birth


Passport Number:



Semester	Course Title	Number	Credits*	Grade	GPA
Fall 2020	Jewish Law I The Laws of the	Jewish Law 101 Sabbath I	2	A	
Fall 2020	Talmud II Nedarim Ch 1	Talmud 102 Ned 1	5	A	
Fall 2020	Talmud I Shevuos Ch 3	Talmud 101 Shev 3	12	A	
Fall 2020			19		4.00
Spring 2021	Jewish Law II Sabbath VI	Jewish Law 102 Sabbath	1	A	
Spring 2021	Talmud IV Nedarim Ch 3	Talmud 104 Ned 3	3	A	
Spring 2021	Talmud III Shevuos Ch 6	Talmud 103 Shev 6	6	A	
Spring 2021			10		4.00
Fall 2021	Talmud II Bava Metzia Ch 6	Talmud 202 BM 6	5	A	
Fall 2021	Talmud I Bava Metzia Ch 3	Talmud 201 BM 3	12	A	
Fall 2021	Jewish Law I The Laws of	Jewish Law 101 Shema	2	A	
Fall 2021			19		4.00
Spring 2022	Jewish Law II Laws of Prayer	Jewish Law 102 Prayer	1	A	
Spring 2022	Talmud IV Bava Metzia Ch 2	Talmud 204 BM 2	3	A	
Spring 2022	Talmud III Bava Metzia Ch 8	Talmud 203 BM 8	6	A	
Spring 2022			10		4.00
Fall 2022	Talmud I Bava Kama Ch 7	Talmud 401 BK 7	12	A	
Fall 2022			12		4.00

41 Yoel Street, PO Box 5322, Jerusalem
tel. office: 972-2-582 6541
fax. office: 972-2-582 2502

tel. student: 972-2-532 5213 / 582 1000
email: admin@torasmoshe.org
http://www.torasmoshe.org




ישיבת תורת משה – כולל דבר יוסף (ע"ר)
 מספר עמותה – 580107803
 דעק ניכיים – 941317638


<u>Semester</u>	<u>Course Title</u>	<u>Number</u>	<u>Credits*</u>	<u>Grade</u>	<u>GPA</u>
Cumulative Total			70		4.00

*This credit recommendation is based on an evaluation by The New York Regents National College Credit Recommendation Service (National CCRS (PONSII)) of The University of the State of New York.

This transcript is not official without a stamp.

Signature: 
 Chaim Estrin
 Registrar

Date: July 10, 2023



41 Yoel Street, PO Box 5322, Jerusalem
 tel. office: 972-2-582 6541
 fax. office: 972-2-582 2502

tel. student: 972-2-532 5213 / 582 1000
 email: admin@torasmoshe.org
<http://www.torasmoshe.org>

The second page of the transcript confirms that the “credit recommendation is based on an evaluation by the New York Regents National College Credit Recommendation Service of the University of the State of New York.” The majority of students attending yeshivas in Israel are from the New York/New Jersey area of the US.

**BAIS CHAYA MUSHKA SEMINARY**

5115 Vezina, Montreal, QC, H3W 1C2 Canada

Official Transcript

Must bear school seal to be valid

2012 - 2013

T^{no}


Name				Student ID:	
Semester	Department	Course #	Course Name	Grade	Credit Hours
Fall 12	Biblical Literature	BL 101	Book of Genesis I	F	1
Fall 12	Biblical Literature	BL 211	Biblical Exegesis I	C-	3
Fall 12	Biblical Literature	BL 311	Prophetic Tradition I	B-	1
Fall 12	Biblical Literature	BL 611	Ecclesiastes I	IN	1
Fall 12	Chavrusa	HU 401	Jewish Practice I	D	1
Fall 12	Education	E 101	Child Development I	A	3
Fall 12	Education	E 501	Community Field Work I	P	2
Fall 12	Education	E 701	Art in Education I	A+	1
Fall 12	Education	E401	Early Childhood Education I	A	1
Fall 12	Hebrew	HL 311	Talmud - Ein Yaakov I	B+	1
Fall 12	Hebrew	HL 401	Talmud I	A	1
Fall 12	Hebrew	HL 901	Independent Study I	A-	1
Fall 12	History	H 201	Modern Jewish History I	A-	1
Fall 12	Humanities	HU 201	Ethics of our Fathers I	B+	1
Fall 12	Humanities	HU 311	Contemporary Social Issues I	A-	1
Fall 12	Humanities	HU 411	Jewish Law & Custom I	A-	2
Fall 12	Humanities	HU 501	Dietary Laws I	C-	3
Fall 12	Humanities	HU 601	Personal Development I	A	1
Fall 12	Philosophy	P 201	Hasidic Philosophy I	C+	1
Fall 12	Philosophy	P 211	Jewish Mysticism I	C	2
Fall 12	Philosophy	P 921	The Messianic Concept I	B-	1
Winter 13	Biblical Literature	BL 102	Book of Genesis II	B-	2
Winter 13	Biblical Literature	BL 212	Biblical Exegesis II	A	2
Winter 13	Biblical Literature	BL 312	Prophetic Tradition II	B-	1
Winter 13	Biblical Literature	BL 612	Ecclesiastes II	B+	1
Winter 13	Chavrusa	HU 402	Jewish Practice II	C-	1
Winter 13	Education	E 102	Child Development II	A	3
Winter 13	Education	E 402	Early Childhood Education II	A-	1
Winter 13	Education	E 502	Community Field Work II	P	2
Winter 13	Education	E 702	Art in Education II	B-	1
Winter 13	Hebrew	HL 312	Talmud - Ein Yaakov II	D+	1
Winter 13	Hebrew	HL 402	Talmud II	B	1
Winter 13	Hebrew	HL 902	Independent Study II	B+	1
Winter 13	History	H 202	Modern Jewish History II	A-	1
Winter 13	Humanities	HU 202	Ethics of our Fathers II	C+	1
Winter 13	Humanities	HU 312	Contemporary Social Issues II	A-	1
Winter 13	Humanities	HU 412	Jewish Law & Custom II	IN	2
Winter 13	Humanities	HU 502	Dietary Laws II	C-	3
Winter 13	Humanities	HU 602	Personal Development II	IN	1
Winter 13	Philosophy	P 202	Hasidic Philosophy II	A+	1
Winter 13	Philosophy	P 212	Jewish Mysticism II	B-	2
Winter 13	Philosophy	P 922	The Messianic Concept II	B-	1

Credit Hour: 30 hours of class activity, with a minimum of 15 hours of formal instruction
P represents a passing mark in a pass/fail course.

Date Of Issue : November 10, 2016

Mikhael Dahan
Mikhael Dahan, Dean

This institution offers the seminary program and in partnership with Campus Notre Dame de Foy (CEGEP institution) they offer a DEC program with a Jewish Literature option. The seminary program is not recognized. For the DEC program, the official docs would be issued by the CEGEP and recognized.



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 כולל תפארת צבי
**NER ISRAEL
 JOSEPH TANENBAUM
 YESHIVA OF TORONTO**
 THE HERSCHEL RUBENSTEIN POST GRADUATE SCHOOL

SURNAME: **FIRST NAME:**

DATE OF BIRTH:

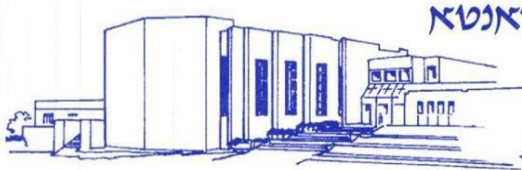
DAY / MONTH / YEAR

Course No.	Description of Course	Year	Fall	Winter	Spring	Credits
		2014/15				
C101-10	Comprehensive Talmud		A-	A-	A	6
103-03	Commentaries		B+	A-	A-	6
104-03	Codes		A-	A-	A-	3
105 -9B	Bible		A	A	A	3
107-10	Ethics		A	A	A	6
109-03	Jewish History		B+	B+	B+	3
110-03	Semitic Languages		B	B+	B+	3

MARK EQUIVALENCY

A+ = 90-100	C+ = 67-69	Date of Entry: <u>August 2015</u> Total Credits: <u>30</u>
A = 85-89	C = 63-66	
A- = 80-84	C- = 60-62	
B+ = 77-79	D+ = 57-59	
B = 73-76	D = 53-56	
B- = 70-72	D- = 50-52	

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YESHIVA OF TORONTO
THE HERSCHEL RUBENSTEIN POST GRADUATE SCHOOL

SURNAME: **FIRST NAME:**

DATE OF BIRTH:

DAY / MONTH / YEAR

Course No.	Description of Course	Year	Fall	Winter	Spring	Credits
		2015/16				
C201-10	Comprehensive Talmud		A-	A-	A-	6
203-03	Commentaries		B+	A-	A-	6
204-03	Codes		A-	A-	A-	3
205 -9B	Bible		B+	A-	A-	3
207-10	Ethics		A	A	A	6
209-03	Jewish History		B+	B+	B+	3
210-03	Semitic Languages		A-	A-	A-	3


MARK EQUIVALENCY

A+ = 90-100 A = 85-89 A- = 80-84 B+ = 77-79 B = 73-76 B- = 70-72	C+ = 67-69 C = 63-66 C- = 60-62 D+ = 57-59 D = 53-56 D- = 50-52
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Date of Entry: August 2016

Total Credits: 30

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SURNAME: **FIRST NAME:**

DATE OF BIRTH: DAY / MONTH / YEAR

Course No.	Description of Course	Year	Fall	Winter	Spring	Credits
		2016/17				
C301-10	Comprehensive Talmud		A-	A+	A-	6
303-03	Commentaries		A-	A	A	6
304-03	Codes		B	A-	A	3
305 -9B	Bible		A-	A-	A	3
307-10	Ethics		A	A	A	6
309-03	Jewish History		B+	B+	B+	3
310-03	Semitic Languages		B+	A-	A	3

MARK EQUIVALENCY
 A+ = 90-100 C+ = 67-69
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בס"ד

OHEL CHANA

WERDIGER LEARNING INSTITUTE

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אהל חנה

תחת נשיאות כ"ק אדמו"ר מליובאוויטש


STUDENT TRANSCRIPT ACADEMIC YEAR 2015- 2016

NAME: [REDACTED]

COURSE: Diploma of Advanced Jewish Studies and Education for Women
January 2016- June 2016

CODE	MODULE TITLE	HRS PER WEEK	RESULTS
	Core Subjects		
VU20309	Analyse the book of Genesis	3	A
VU20310	Analyse the Book of Deuteronomy	2	B+
VU20311	Present theological ideas	3	A
VU20312	Jewish Laws and Customs	3	A
VU20313	Educate others in Jewish Studies	1	B+
VU20314	Laws pertaining to Jewish holidays	3	B
VU20315	Apply Jewish Morals and Ethics	2	A
VU20316	Analyse the book of Joshua	2	B+
VU20317	Analyse the historical period related to the Book of Joshua	1	A
VU20318	Introduction to Talmudic Studies	2	C+
VU20319	Talmudic Studies – the Sabbath	1	A
VU20320	Talmudic Studies – Prayer and Benediction	2	A
TAEDES401A	Design and develop learning programs	3	S
TAEDEL401A	Plan, organize and delivery group-based learning	5	S
	Electives		
VU20321	Conduct Jewish Festival and Cultural Activities	Variable	S
CHCPAS401A	Undertake pastoral care work	Variable	S
CHCYTH503A	Undertake youth work in specific communities	Variable	S
CHCCS411A	Work effectively in the community sector	Variable	S

A+ 95-100	D+ 65-69		
A 90-94	D 60-64		
B+ 85-89	E 59-55		
B 80-84	F Less than 55		
C+ 75-79	N/A Not applicable		
C 70-74	S Satisfactory		
	I Incomplete		



Dean: Rabbi Levy Tenenbaum Ph. 0419 613222 613 9527 9633

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Glossary of Yeshiva Education Terms

Ashkenazi (plural: Ashkenazim): Broadly, this refers to Jews descended from Central or Eastern Europe, but more specifically, those from Germany and Northern France.

Bais Yaakov (Hebrew: בית יעקב, also translated as Beis Yaakov, Beit Yaakov, Beth Jacob, Bait Yaakov, Bayit Yaakov): Generic term for Haredi Jewish schools. Can also refer to the educational movement that began in 1917 in Poland by Sarah Schenirer to formalize a system of Jewish education for girls and young women.

Beit Midrash (Hebrew: בית מדרש, also translated as Beis Medrash, Beth Midrash): “House of Study.” Usually referring to the physical study space for Torah learning.

Chavrusa (Hebrew: חבורה, also translated as chavruta, havruta): Fellowship or Friendship. Generally refers to a pair (or possibly a small group) of students learning Jewish texts together and is the most common practice in yeshivas. They may analyze, discuss, and debate a shared text.

Conservative: Also known as Masorti outside of North America. Seen as a centrist position between Reform and Orthodox Judaism. Place emphasis on conserving Jewish law but modernizing practices.

Halakhah (Hebrew: הלכה): Jewish law. A set of rules and practices that regulate religious observances and daily life and conduct.

Haredi (Hebrew: חרדי, also translated as Charedi; plural: Haredim, Charedim): “Tremble” or “God Fearing.” Often referred to as ultra-Orthodox or strictly Orthodox Jews. This is probably the most recognizable sect of Jews (men in black clothing and hats, women modestly dressed covering their hair). They try to limit their contact with outside groups and generally live in their own communities.

Hasidic (Hebrew: חסידים): A stream within ultra-Orthodox Judaism that grew out of an 18th century mystical revival movement. They emphasize joy in prayer and are centered around a leader known as a rebbe. Within Hasidic Judaism, there are different sects, generally named for the place it originated from.

Jerusalem (Hebrew: ירושלים, also translated as Yerushalayim): The holiest city within Judaism.

Kollel – (Hebrew: כולל) “Collective.” A yeshiva program for married men, who often receive a small stipend to facilitate their devotion to Torah study.

Midrasha (Hebrew: מדרשה; plural: Midrashot, Midrashas): Generally used for institutions of torah study for post-high school age women.

Mizrahi (plural: Mizrahim): Jews descended from North Africa and the Middle East. Most now live in Israel or the US.

Orthodox: Most traditional movement of Judaism. Believe the Torah and Talmud are the sole norm of religious observance.

Reconstructionist: Most recent branch of Judaism. See Judaism as an evolving religious civilization.

Reform: Most liberal movement of Judaism. Places less emphasis on obedience to Jewish law and authority and more on universal values.

Seminar (Hebrew: סמינר): Can be interchangeable with Midrasha, an institution of study for post-high school age women.

Sephardi (plural: Sephardim): Jews descended from Spain and Portugal.

Talmud (Hebrew: תלמוד): Refers to the oral laws.

Torah (Hebrew: תורה): Most often referring to the first five books of Moses; the written word.

Ulpan (Hebrew: אולפן): Institute or school for the intensive study of Hebrew.

Yeshiva (Hebrew: ישיבה, also translated as yeshivah, yeshibah; plural: yeshivas, yeshivot, yeshivoth, yeshibot): Institutes of Talmudic learning.

NOTE: there are different ways some of these Hebrew terms will be translated. It will depend on translation versus transliteration (letter-to-letter representation). Pronunciation issues vary depending on the type of Judaism. So, certain letters in Ashkenazi Hebrew will be pronounced differently than Sephardi Hebrew: ת *raphated t̡āw* (ת) is pronounced [s] in Ashkenazi Hebrew. It is always pronounced [t] in Modern and Sephardi Hebrew (for example, Shabbos vs. Shabbat).

Torah is generally written in Hebrew while the Talmud is usually written in Aramaic.

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Holy See Education Resources

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