

Education as a Basic Right of Humankind

International Gandhi Jayanti Conference 2015

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Education as a Basic Right of Humankind

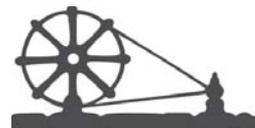
International Gandhi Jayanti Conference 2015



INDIALOGUE FOUNDATION
Dialogue for Peace



Jamia Millia Islamia
(A Central University)



**Gandhi Smriti
and
Darshan Samiti**

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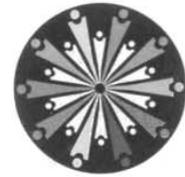
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Organizer's Message



INDIALOGUE

It gives us immense pleasure to extend a hearty welcome to you all witnessing the International Gandhi Jayanti Conference 2015 on "Education as a Basic Right of Humankind" jointly organized by Indialogue Foundation, Institute of Advance Studies in Education -Jamia Millia Islamia (A Central University) and Gandhi Smriti & Darshan Samiti, New Delhi.

Being an annual academic event, this year's conference continues its tradition of furnishing a crucial forum for showcasing research results, experience reports and new findings on leading edge issues of education, including Education a Priority in global development agenda, ICT enabled Education, UN's Educational MDGs, RTE Act applications, and theories with special focus on Gandhian vision of education.

Acknowledging that any school or education system anywhere in the world conveys values overtly and covertly, directly and incidentally, deliberately and inadvertently, the well known Turkish Islamic scholar, Fethullah Gulen envisions that learning is a duty for all humans and "by fulfilling it we attain the rank of true humanity and become a beneficial element of society". Similarly, the corn stone of Gandhian educational philosophy is also based on his very contemplation that "By education I mean an all round drawing out of the best in child and man-body mind and spirit"

Education as a basic human right is a sine qua non for the human development. The holistic philosophy of education proposed by Gandhiji that later came to be known as the Nai Talim, has the crucial rapport even in today's scenario. In resonance with Gandhian educational philosophy many existing international laws and UN documents have been created to help establish viable legal mechanisms from which a number of countries including India can and have implemented, supported, and assessed effective social structures necessary to make the education more inclusive accessible and universal. In spite of all these efforts the staggering statistics still suggest that the enforcement of right to education is a high-priority claim in today's world.

We as the organizers, hope that you will find this conference interesting and thought-provoking and that the conference will provide the platform for constructive dialogue on education and its different aspects along with furnishing a healthy forum to communicate and discuss research findings and new advances for evolving education to be more inclusive with the notion of being education a human right which is basic in nature and everyone is equally entitled to access it. It gives researchers and practitioners a unique opportunity to share their perspectives with others interested in the various aspects of education and learning.

We would like to thank our co-organizers, volunteers for their kind supports and paper presenters for their willingness to share their thoughts and ideas and hope that you all will actively engage yourselves throughout proceedings of the Conference to make it a grand success.

Bilal Acikgoz
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गांधी स्मृति एवं दर्शन समिति
(एक स्वायत्त निकाय, संस्कृति मंत्रालय)
Gandhi Smriti and Darshan Samiti
(An Autonomous Body under Ministry of Culture)

F.No.GSDS/Education/2015-16/PU/1

Dated: September 18, 2015



Dear Friends of Gandhi Smriti and Darshan Samiti!

I am delighted that Indialogue Foundation and Institute of Advanced Studies in Education, Jamia Milia Islamia are organising an International Gandhi Jayanti Conference 2015 on "Education as a Basic Right of Humankind" on the occasion of the International Day of Nonviolence on October 3-4, 2015 in New Delhi. I find that the subjects of the discussion are equally poignant in the contemporary scenario and it is quite heartening to learn that youth from several countries are taking part in the conference.

Mahatma Gandhi's concept of education is of quite significance in the contemporary situation whereby he stresses on the philosophical aspect of education which is entirely based on the development of human personality. that encompasses within its fold myriad dimensions, from maintaining discipline, developing skill-sets, garnering the energy of youth towards constructive work and more so, laying the foundation of a strong and equitable society. Peace and conflict resolution falls within the ambit of the whole philosophical thought-process of Mahatma Gandhi's vision and philosophy.

Learning to develop the culture of the peace through education per se is what Mahatma Gandhi espoused for in all the initiatives he undertook. He was a great educationist and an individualist par excellence. He knew that education is the most important means in the society which can be used as an instrument of socio-economic progress, material advancement, political evolution and moral development of an individual.

Gandhiji's whole philosophy and work is based on ethics and morality. His concept of education is also founded on ethics and morality, with 'service of humanity' at the core of it. Gandhiji's concept of 'Nai Talim' or 'basic education' as Archarya Kriplani puts it: '... is the coping stone of Gandhi's social and political edifice'.

I believe this international conference will motivate the young minds to work on varied issues in their communities to inspire others to take the campaign of 'Education for all' to the entire humankind. I hope the participants will make use of this educational process, a process dedicated to continuity to lead humankind on the pathway of prosperity on the basis of knowledge and accomplishments.

I am full of conviction that the conference will entrust responsibilities towards the character building of individuals in society to these young participants. This will not only enhance the moral, intellectual and social behaviour of individuals, but also develop them on a sense of understanding towards building their personality, that will in turn develop the virtue of compassion, kindness, fair-mindedness and the spirit of dedication.

I wish the conference a grand success.

(Dipanker Shri Gyan)

“अहिंसा का विज्ञान ही शुद्ध लोकतंत्र की ओर ले जा सकता है।”

JAMIA MILLIA ISLAMIA

(A Central University by an Act of Parliament)

जामिया मिल्लिया इस्लामिया



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Head



Message

It is an honour for IASE, Jamia Millia Islamia to be a co-organizer of the two day International Conference on Education as a Basic Right of the Human kind on the occasion of Gandhiji Jayanti celebrations. It is well known that Dr. Zakir Husain, the then Shiekh-ul-Jamia (Vice Chancellor) of Jamia Millia Islamia, was the chairman of Wardha Committee constituted in the national conference on Basic Education, in which Gandhiji for the first time presented his educational thoughts on Bunyadi Taleem, later known as Nai Taleem, to the nation. In response to the key question as to who will prepare teachers for Nai Taleem, Jamia Millia came forward and established the first Basic Teacher Training Institute (TTI) which has now grown into a full fledged Faculty of Education. In its long and arduous journey from TTI through Ustadon Ka Madarsa (Teachers' College) to Department of Teacher Training and Non Formal Education (IASE), Basic Education has been the guiding philosophy of this institution. We at IASE have always been practicing and adapting to many of the educational ideas of Gandhiji. Thus a conference on Education as a Basic Right is fully in consonance with the idea of Basic Education of Gandhiji and is highly relevant in the contemporary Indian context. As a co-host, we hope that the conference would provide us an opportunity to showcase some of our experiences in Basic Education on the one hand, and on the other, it will be an avenue for us, as for others, to learn more from fellow researchers, thinkers and practioners of Gandhiji's educational thoughts and will enable us to practice his thoughts more effectively in which we have always been a firm believer.

I am sure, faculty, research scholars and students of IASE will participate whole heartedly in making the conference a great success.

S. Abdullah

(Prof. Shoeb Abdullah)

Head

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CHAPTER I

GANDHI ON EDUCATION: IMPLICATIONS FOR TODAY

Western Education, Indian Variant and Gandhian Alternative



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Abstract—Education is the process, through which an individual gains knowledge or insight, develops attitudes or skills, attains perfection or wisdom. Education, knowledge and values are integrated and integral parts of human edification, wisdom, culture and civilization. It could be a system or a tradition of teaching and learning, transfer of knowledge from one individual to another, from one community to another, from one generation to another. Education as a value has always been an important component of Indian tradition which comprised of beliefs, attitudes and practices of the people. These are extended through time in which certain fundamental agreements are defined and redefined in terms of both internal and external debates. People have either consciously adopted or uncritically accepted the education of a tradition or reflectively revised it or have made innovations in rare cases. Education not only moulds the new generation, but reflects a society's fundamental assumptions about itself and the individuals which compose it.

The paper is an attempt to develop the status of Western educational system (especially from Plato to Kant), placing Indian tradition of education as a difference and Gandhi's Nai Taleem as an alternative which incorporates Western education but transcends it in order to assimilate indigenous values. It is proposed to be achieved in four parts. Part-I, I'll discuss modernist educational system in the context of enlightenment rationality especially with reference to Immanuel Kant (1724–1804), the epistemological concerns of education in unfolding the ways and means of knowing why and towards what aim one must educate; especially individual autonomy and dignity. Part-II, I'll develop Indian tradition of education in which there is an absence of cognitive dualism and it has facilitated in India an applied integral approach to all issues, including values and virtues in particular and education in general. In Part-III, I'll present Gandhi's Nai Talim and its three pillars; namely, its focus on the lifelong character of education, its social character and its form as a holistic process. As an alternative to Western education, it means 'basic education for all', with the principle which states that knowledge and work are not separate. Finally in Part- IV, I'll critically examine the postscript of Gandhi's Nai Talim comprising of my findings in terms of going ahead of Gandhi's anti-colonial project and bringing education up to date in the light of globalization with the emphasis on glocalization.

Keywords: Tradition, Modernity, Knowledge, Autonomy, Dignity, Integration, Glocalization

Before I come to Part-I of the paper, I would like to mention a piece published in 1994 by Professor Krishna Kumar who wrote that 'no one rejected colonial education as sharply and as completely as Gandhi did, nor did anyone else put forward an alternative as radical as the one he proposed. Gandhi's critique of Western, particularly English, education was part of his critique of Western civilization as a whole. There is a story that, on arriving in Britain after he had become famous, someone asked him the question: 'Mr. Gandhi, what do you think

of civilization in England?' to which he replied 'I think that it would be something worth trying!'¹

Gandhi's experience in South Africa not only changed his outlook on politics but also helped him to see the role education played in that struggle. He was aware that he had been a beneficiary of Western education and for a number of years while he was in South Africa he still tried to persuade Indians to take advantage of it. With these words, let us examine the significance of the modernist educational system.

PART I: MODERNIST EDUCATIONAL SYSTEM—THE ENLIGHTENMENT RATIONALITY

Two basic features of Western education have been of prime importance; namely, i) method of dialogue in education; and, ii) individual's autonomy and dignity as developed in enlightenment rationality.

In education, there is a method of dialogue used by Socrates², Freire³ and Buber⁴ to substantiate the virtues on the one hand and the notion of Being, the irreducible Being and the 'Other'. For Plato, virtues can be attained all the way through three stages of advance knowledge. These are "knowledge of one's own job", "self-knowledge", and "knowledge of the Idea of the Good". Plato has introduced certain stages in which education towards these virtues are directed. For this purpose, Plato has used the method of dialogue. A dialogue in Plato's *Theaetetus*, *Meno*, *Phaedrus*, etc. is a process of conversation, argumentation and mutual supplementation of ideas between two individuals. With dialogue, a method has evolved in which the encounter with the other is essential. It is just opposed to a monologue, which can formulate nothing but a dogma. The ideas I formulate to defend my standpoint must confront with the other, must give expression to other thinkers as *others*, and not as possible elements of a system in which I can recognize my own thought. Other thinkers must be permitted to speak as others on the same subject. I am and remain only a participant. Here the totality of moments of participation comes to be on a specific subject. Two or more than two thinkers exchange their ideas through argumentation with the aim of the *search for truth*. It is the search for truth that provides food for thought and thus thinking is stimulated.

Dialogue has developed in dialectic which is theory loaded and ideationally elevated method in Hegel and Marx. It has been used by Freire for the purpose of humanization and social transformation on the one hand and on the other by Buber to vindicate the normative existential and ontological status of irreducible self and the other.

The epistemological concerns of education lie in unfolding the ways and means of knowing why and towards what aim one must educate, what could be the teaching- learning process, i.e. how one educates the other who is being educated, or what is the relationship between the educator and the educated, i.e. the questions regarding 'self', 'other' and the 'intersubjectivity'; what is the worth of education, and so on. In order to answer these questions and concerns, one is supposed to follow a method/ procedure/ perspective to delineate the wholeness and the irreducibility of the knower and learner or as one can put it in terms of 'self and the other engaged in an intersubjective relation.'

It may not be possible for me to go into the details of Plato, Hegel, Marx, Buber and Freire because of the limitations of the paper; I would like go into the details of Immanuel Kant's contributions to the modernist educational system. Though Kant has not developed full fledged system of education as has been done by his predecessors like Rousseau, yet education, for him, implies nurture, discipline and moral training.⁵ It is only man who needs nurture and not the animals. Animals by the virtue of their instincts can guide themselves. Man needs discipline so that he is placed in subjection to the laws of mankind, and brought to feel their constraint. By discipline man is to accustom himself to yield to the commands of reason, for if a man be allowed to follow his own will in his youth, without opposition, a certain lawlessness will cling to him throughout his life. Kant says that man can only become man by education, i.e., education alone can accomplish the task of perfecting of man's nature. Man needs reason of his own to develop his natural gifts and fulfilment of his destiny. But to achieve the destiny is no simple task, it is not the work of an individual alone but that of the whole human race! The fulfilment of destiny is a development towards the good! In its entirety education must aim the universal good for which man has also a natural disposition. And in this way the basis of a scheme of education must be cosmopolitan. Education should have moral training as its essential part.

Kant has placed autonomy, dignity, tolerance, property, public and private spheres which laid down the foundations of the modernist educational system with democracy and secularism at its centre. He had asked that question and answered it in his article in December 1783, entitled "Answer to the Question: What is the Enlightenment"? His answer is: "Enlightenment is the coming out of man from his self-imposed immaturity. Immaturity is the incapacity to serve one's own understanding without direction (*Leitung*) from another. This immaturity is self-imposed; Reason itself languishes, not because it lacks understanding; what it lacks is resolution and courage; it is unwilling to serve itself (*Sapere Aude ! Hebe Mut*). Take courage to serve your own understanding! This is therefore the Motto (*Walspruch*) of the Enlightenment."⁶ It is in this rather general framework of the Enlightenment rationality that the concept of tolerance has evolved and it gets its elaborations in the categorical imperatives.

But the enlightenment was able to assert on the 'autonomy' and 'adulthood' (maturity). According to the evolutionary ideology including social evolutionism of Auguste Comte⁷, which was going through that time, humanity has been developing into three phases; one is the religious stage, the second stage is metaphysics. These two stages are the stages of 'immaturity' of humanity.

Humanity becomes 'mature' when its knowledge becomes 'scientific' which is the third stage. Science is the mature form of human dealing with reality. Both religion and metaphysics belong to the 'childhood' of humanity. Maturity means repudiating religion and metaphysics.

Kant is the first philosopher who has tried to give a definition of *how* a moral action *ought* to be in conformity with the Enlightenment rationality. These are the *Principles* of human actions such as 'universality', 'end in itself' and 'kingdom of ends.'⁸ These principles could be prescribed to any study of morality anywhere. There have been certain attempts to define moral issues in terms of the constitution or of nationality, ethnic, cultural or religious identities, etc. But if we wish to define morality in the most general sense of the term inclusive of all specificities, Kant's categorical imperative is the only principle that could be taken into account. Kant has tried to give a definition of *how* a moral action *ought* to be *what* a moral action ought to be. These are the *Principles* of human actions which could be regarded as global such as 'universality', 'end in itself' and 'kingdom of ends.' These principles could be prescribed to humanity as a whole in terms maxims of the categorical imperative. These maxims, however, cannot be practiced, exemplified or illustrated by any action. These are simply formal principles without any content and specification.

Until enlightenment, the integrating intellectual principle was the belief in God. It was in the theology that all human problems in experience were integrated. Now the enlightenment threw out that integrating principle—the religion as the matrix of thought process. In that place enlightenment put the human reason which could integrate everything. This was the basic change which European enlightenment brought. I myself do not subscribe to that theology as integrating element. But once you subscribe to enlightenment reason, you find that the integrating principle does not fully work. So you divide 'experience' into three compartments—science, ethics and art. In the new enlightenment thinking, technically it is human reason that reconciles the three. But that integration is very flimsy. It does not have adequate foundation. Kant particularly was the one who was trying to distinguish between three kinds of reason—pure reason, practical reason and the judgement. In the one, you know the things (phenomena); in the other, you know how to act; in the third, you have to discern what is good. By making this separation, he held on the 'idea of reason' which was already divided into three compartments. European enlightenment has this problem that 'reason' as such is not able to fulfil the task of integrating everything. It has serious implications. It has created dualism between fact and value, descriptive and prescriptive, is and ought, or as Kant has done it between phenomenon and noumenon. Kant agreed with Hume

who created an unbridgeable gulf between 'is' and 'ought'. Hume has stated that many writers make claims about what *ought* to be on the basis of statements about what *is*. Hume found that there seems to be a significant difference between descriptive statements (about what is) and prescriptive or normative statements (about what ought to be), and that it is not obvious how one can coherently move from descriptive statements to prescriptive ones.⁹ Its implication is that science has no moral responsibility or that science is value neutral. Scientific pursuit could be concerned with what is, what has been and what will be. It has discarded what ought to be. It has been reflected in the model of education being completely anthropocentric discarding ecological and environmental issues in the whole of European modernity.

In contrast to Humean and Kantian principles, Indian tradition of morality including education places integration between fact and value, knowledge and morality, rationalism and empiricism and all such dichotomies.

PART II: INDIAN TRADITION OF EDUCATION AS A VALUE

Education, knowledge and values are integrated and integral parts of human edification, wisdom, culture and civilization. Education as a value has always been an important component of Indian tradition of education. A tradition comprises of beliefs, attitudes and practices of the people which are extended through time in which certain fundamental agreements are defined and redefined in terms of both internal and external debates. People have either consciously adopted or uncritically accepted the education of a tradition or reflectively revised it or have made innovations in rare cases. As a matter of fact, what is ordinarily said to be 'value' in English parlance is *mūlya* obtained from *mūla* or root or source. Things have their being potentially or *dharma*. Even the basic elements of the physical world like water, fire, etc. have their *svadharma* or *mūladharma*. The *svadharma* of heat is to burn (*dāhika sakti*), to give heat (*tāpa*), etc. The *mūladharma* of human beings is to be *vyotirmaya* (luminous, bright and obviously 'fire-world'). Education and knowing are moving to the sphere of light, leaving that of darkness or ignorance behind. Knowing is a *tapasyā* for the life immortality, beyond everything which is perishable and mortal. Education is not only truth-seeking or *value enterprise* (*sādhana*) but also an engagement with *virtue-realization* with the method of dialogue. In other words, to try to know is itself an act of virtue.

The distinction between 'norms' and 'facts' has never been a major concern in Indian tradition. It is essentially a western thinking especially with reference to Hume and

Kant as discussed in Part-I. It is because of the fact that most of the Indian systems of thought do not draw a fundamental line of demarcation between *theoretical* reason and *practical* reason as has been done by Kant. All 'reasons' are practical (in a very important way). I'll take *Samhitā* and *Mīmāṃsā* to overcome most of the dichotomies like between 'norms' and 'facts', between rationalism and empiricism and so forth. The different *Mandalas* of the *Rgveda* have been attributed to different schools and groups of intellectuals. Even *Yajurveda* is a *Samhitā* and *Charak* is a *Samhitā*. These are compilation of different views, plurality of views, diversity of ethnic groups. Pluralism is the act of philosophizing. These ought to be assumed, otherwise we cannot explain *Samhitā*. It is this diverse interaction that gives rise to compilation of *Samhitā*. There is a need to critically engage in this process and we need *Mīmāṃsā* to resolve the differences of the proliferated group of thinkers. We have *Pūrva-Mīmāṃsā*, Kumarila Bhatta, who is a symbolic of a name, then *Uttara Siddhānta*, etc. These are the texts even of jurisprudence; legal disputes are settled there, hence an integral part of Indian education. Indian jurisprudence system has come from philosophy. *Mīmāṃsā* system, a grammatical philosophy, deals, not only with its grammar, but also with its epistemology. Correctly speaking, the Indian traditional thought is more concerned with *practical experience* than with *reason*. That explains why in Indian thought; there is no recognized distinction between rationalism and empiricism. The absence of cognitive dualism has facilitated in India an *applied integral approach* to all issues, including the issues of *values* and *virtues* in particular and *education* in general.

We may recall that there was a time when the whole Indian traditional system of education whether it was *Ayurveda*, or *Charakasamhitā*, or *Susrutasamhitā*, was all applied. This learning and education was a journey from disease to well-being, from darkness to light, from ephemeral to the durable, from the perishable to the imperishable. Indian traditional learning was elucidative, evocative and inspirational. It had enlightenment, attainment and accomplishment. Our education was edification, much more than erudition. As a matter of fact, learning is a delightful adventure into the world of ideas and ideals. Learning is an elevating process of self-transformation. The learned is enlightened in thought and action, in attitude and disposition, full of love for all—everything and being of this seamless universe.

Gandhi was in his middle thirties, when he became so opposed to English education that he could write about 'the rottenness of this education' and that 'to give millions a knowledge of English is to enslave them that, by receiving English education, we have enslaved the nation'. He was enraged that he had to speak of Home Rule or Independence in what was clearly a foreign

tongue, that he could not practice in court in his mother tongue, that all official documents were in English as were all the best newspapers and that education was carried out in English for the chosen few. He did not blame the colonial powers for this. He saw that it was quite logical that they would want elite of native Indians to become like their rulers in both manners and values. In this way, the Empire could be consolidated. Gandhi blamed his fellow Indians for accepting the situation. Later in his life he was to declare that 'real freedom will come only when we free ourselves of the domination of Western education, Western culture and Western way of living which have been ingrained in us. Emancipation from this culture would mean real freedom for us'.

Gandhi's rejection of 'modern' education or Western civilization was all encompassing. He described it as the 'Kingdom of Satan' polluting everyone it touched. Modernization in the form of industrialization, machinery, parliamentary government, the growth of the British Empire and all the things that most people regarded as progress, Gandhi rejected. In opposition to modern civilization he counter posed ancient Indian civilization with its perceived emphasis on village communities that were self-sufficient and self-governing. He was concerned with the stranglehold that Western civilization had over India. The materialistic values that the British Raj imposed on India had to be countered by the spirituality of Ancient India. Time and time again throughout his life he would return to this theme of the need to revert to what he called their 'own glorious civilization' which was far superior to anything modern society could offer.

Gandhi had not only rejected colonial education but also put forward a radical alternative. So what was this alternative? What was so radical about it? In what way did Gandhi seek to alter the symbolic meaning of 'education' and thereby to change the established structure of opportunities for education?

PART III: GANDHIAN ALTERNATIVE

NAI TALIM, HANDICRAFT VERSUS TECHNOLOGY, SWADESHI AND SWARAJ

India's indigenous tradition of education as well as the colonial education system had emphasized the skills (such as literacy) and knowledge of which the upper castes had a monopoly. In terms of its epistemology, Gandhi's proposal intended to stand the education system on its head. The social philosophy and the curriculum of 'basic education' thus favoured the child belonging to the lowest stratum of society. "Basic education was an embodiment of Gandhi's perception of an ideal society as one consisting of small, self-reliant communities. To him, Indian villages were capable of becoming such communities; indeed, he believed that Indian villages were historically self-reliant,

and the great task now was to restore their autonomy and to create the conditions necessary for economic self-sufficiency and political dignity in villages.” This is how in *Nai Talim* Gandhi implied a programme of social transformation by altering the symbolic meaning of ‘education’ and thereby to change the established structure of opportunities for education.

Gandhi’s *Nai Talim*, meaning ‘basic education for all’, is a principle which states that knowledge and work are not separate. It has three pillars; namely, its focus on the *lifelong character* of education, its *social character* and its form as a *holistic process*. For Gandhi, education is ‘the moral development of the person’, a process that is by definition ‘lifelong’. Gandhi’s model of education was directed toward his alternative vision of the social order: Gandhi’s basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community. *Nai Talim* also envisaged a different role for the teacher, not simply as a professional constrained by curricula and abstract standards, but rather as a person relating directly to the student in the form of a dialogue: “A teacher, who establishes rapport with the taught, becomes one with them, learns more from them than he teaches them. He who learns nothing from his disciples is, in my opinion, worthless. Whenever I talk with someone I learn from him. I take from him more than I give him. In this way, a true teacher regards himself as a student of his students. If you will teach your pupils with this attitude, you will benefit much from them. Gandhi’s disciple, *Vinoba Bhave*, developed the idea further as a means of social transformation: “The crux of *Nai Talim* lay in overcoming distinctions between learning and teaching, and knowledge and work. *Vinoba* discusses the need to redefine the relationship between teacher and student, “they must each regard the other as a fellow worker.” Instead, the ‘teacher’ was to be skilled in a *kalā/hunar* (and to derive sustenance from this and not a teaching salary). The student was to live, work and grow with the teacher and his/her family. In this process s/he would learn the *kalā/hunar*—the skill as part of a way of life, code of ethics, web of relationships, etc.”

Finally, *Nai Talim* was conceived as a response to one of the main dialectics of modernity as Gandhi saw it—the dialectic between human being and ‘machine’ or ‘technology’: “In this dialectic, man represented the whole of mankind, not just India, and the machine represented the industrialized West.”¹⁰ It developed out of Gandhi’s experience with the English educational system in particular, with colonialism in general and most importantly with enlightenment rationality and modernization of Europe. In the context of English

educational system, he saw that Indian children would be alienated and ‘career-based thinking’ would become dominant. In addition, it embodied a series of negative outcomes: the disdain for *manual work*, the development of a new elite class, and the increasing problems of industrialization and urbanization. It is for this reason, among others, that Gandhi placed such central emphasis in his pedagogy on the role of handicrafts such as spinning; they symbolized the values of self-sufficiency or *Swaraj* and independence or *Swadeshi*.

Gandhi’s proposal to make handicrafts the centre of his pedagogy had as its aim to bring about a “radical restructuring of the sociology of school knowledge in India” in which the ‘literacies’ of the lower castes—“such as spinning, weaving, leatherwork, pottery, metal-work, basket-making and book-binding”—would be made central. Traditional and colonial forms of education had emphasized literacy and abstract, text-based knowledge which had been the domain of the upper castes. The other aim of this use of handicrafts was to make schools financially and socially independent of the state—an even more radical concept. Thus in his influential article on education in *Harijan* in 1937 he argued: “By education I mean an all-round drawing out of the best in child and man-body, mind and spirit. Literacy is neither the end of education nor even the beginning. It is only one of the means by which man and woman can be educated. Literacy in itself is no education. I would therefore begin the child’s education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus every school can be made self-supporting.”¹¹

Why Gandhi proposed the introduction of productive handicrafts into the school system was not really as outrageous as may appear. What he really wanted was for the schools to be self-supporting, as far as possible. There were two reasons for this. Firstly, a poor society such as India simply could not afford to provide education for all children unless the schools could generate resources from within. Secondly, the more financially independent the schools were, the more politically independent they could be. What Gandhi wanted to avoid was dependence on the state which he felt would mean interference from the centre. Above all else, Gandhi valued self-sufficiency and autonomy. These were vital for his vision of an independent India made up of autonomous village communities to survive. It was the combination of *swaraj* and *swadeshi* related to the education system.

“Basic education links the children, whether of cities or the villages, to all that is best and lasting in India.”

“The principal idea is to impart the whole education of the body, mind and soul through the handicraft that is taught to the children.”

"An education which does not teach us to discriminate between good and bad, to assimilate the one and eschew the other, is a misnomer."

"The aim of university education should be to turn out true servants of the people who will live and die for the country's freedom."

"The schools and colleges are really a factory for turning out clerks for Government."

"The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated. The girls, we say, do not have to earn; so why should they be educated? As long as such ideas persist there is no hope of our ever knowing the true value of education."¹²

SWARAJ AND SWADESHI

What Gandhi was looking for was what he called *swaraj* and *swadeshi*.¹³ *Swaraj* for Gandhi was not simply a question of ousting the British from India and declaring independence. What it implied was a wholly different type of society. He did not want the British to be replaced by Indians doing exactly the same. If that was all they achieved, they would not have achieved true freedom but merely the same type of government run by a different set of men. He wanted the value system and life style of the British Raj to be done away with and totally replaced by a simpler, more spiritual, communal life. This new type of society, reflecting the old values of pre-colonial days, was to be based on the village.

Gandhi's proposal intended to stand the education system on its head. The social philosophy and the curriculum of what he called 'basic education' thus favoured the child belonging to the lowest stratum of society. In such a way it implied a programme of social transformation. It sought to alter the symbolic meaning of 'education' and to change the established structure of opportunities for education. He was also of the opinion that manual work should not be seen as something inferior to mental work. He felt that the work of the craftsman or labourer should be the ideal model for the 'good life'. Schools which were based around productive work where that work was for the benefit of all were, therefore, carrying out education of the whole person—mind, body and spirit. The right to autonomy that Gandhi's educational plan assigns to the teacher in the context of the school's daily curriculum is consistent with the libertarian principles that he shared with Tolstoy. Gandhi wanted to free the Indian teacher from interference from outside, particularly government or state

bureaucracy. Under colonial rule, the teacher had a prescribed job to do that was based on what the authorities wanted the children to learn. Textbooks were mandatory so that Gandhi found that 'the living word of the teacher has very little value. A teacher who teaches from textbooks does not impart originality to his pupils'. Gandhi's plan, on the other hand, implied the end of the teacher's subservience to the prescribed textbook and the curriculum. It presented a concept of learning that simply could not be fully implemented with the help of textbooks. Of equal, if not more importance, was the freedom it gave the teacher in matters of curriculum. It denied the state the power to decide what teachers taught and what they did in the classroom. It gave autonomy to the teacher but it was, above all, a libertarian approach to schooling that transferred power from the state to the village. Gandhi's basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community. For informal educators, we can draw out a number of useful pointers. First, Gandhi's insistence on autonomy and self-regulation is reflected in the ethos of informal education. Gandhi's conception of basic education was concerned with learning that was generated within everyday life which is the basis on which informal educators work. It was also an education focused on the individual but reliant on co-operation between individuals. I would like conclude with Gandhi's familiar picture of the relationships between educators and students/ learners:

'A teacher who establishes rapport with the taught, becomes one with them, learns more from them than he teaches them. He who learns nothing from his disciples is, in my opinion, worthless. Whenever I talk with someone I learn from him. I take from him more than I give him. In this way, a true teacher regards himself as a student of his students. If you will teach your pupils with this attitude, you will benefit much from them.'¹⁴ Lastly, it is an education that aimed at educating the whole person, rather than concentrating on one aspect. It is a highly moral activity.

PART IV: POSTSCRIPTS TO GANDHI'S NAI TALIM: GLOCALIZATION

The National Planning Commission set up by the central government expressed its opposition to Gandhi's vision of Basic Education on several grounds. The Nehru government's vision of an industrialized, centrally planned economy had no place for 'basic education' or self-supported schools, rather it reflected the "vision of a powerful and growing class of industrialists, their supporters in politics and intellectuals with high qualifications in different areas, including science and technology." A further detailed history of the attempts to implement basic education in India is given by Marjorie

Sykes, *The Story of Nai Talim* in which she has furnished an account of education from 1937 to 1987. Finally, as has been noted by Krishna Kumar, "the implementation of Gandhi's plan could not survive the 'development decade' of the 1960s when the Indian economy and its politics entered into a new phase featuring the penetration of Indian agriculture by the advanced economies of the West and the centralization of power."¹⁶

Krishna Kumar also chronicles the early opposition to Gandhi's *Nai Talim*: "The basic education proposal coincided with the setting up of the National Planning Committee (NPC) by the Congress Party. The specific aim of the NPC was to formulate a plan for India's industrialization with the aim of 'economic regeneration' after independence. Its chairman, Jawaharlal Nehru, had believed for a long time that large-scale industrialization alone could solve India's problems of poverty and unemployment. But apart from Nehru's own beliefs, the NPC's reports on different spheres of development reflected the vision of a powerful and growing class of industrialists, their supporters in politics and intellectuals with high qualifications in different areas, including science and technology. The NPC's sub-committee on general and technical education saw serious problems in the Wardha scheme of basic education. The sub-committee's argument against this was that 'too much stress on vocation at such [an] age is spiritually harmful and teaching of general subjects through such [a] single narrow-down medium makes the knowledge of subject superficial and defective'... 'To a certain extent such a system will mean [the] existence of child labour in schools', the report said."¹⁷

Many Indian intellectuals who were committed to rapid modernization found Gandhi's educational plan unacceptable. One of them was the well-known novelist Mulk Raj Anand, who wrote fragments on education published at the time of independence: 'The dream of perfecting good little minds on the basis of Khadi and non-violence, so that these morons vegetate within the limits of their self-sufficient communities, is not only impossible in an India where every village is already inundated with cheap machine-made goods produced by foreign and indigenous capitalists, but is likely to bring about the very opposite of all those qualities which the Mahatma seeks to create in the average Indian'. In spite of such strong reservations, attempts to put this daring philosophy into practice picked up momentum in many of the Congress governed states from 1938. The practitioners met every year to compare notes and report on what had been achieved. Subsequently this idea of *Nai Talim* was also extended and conceptualized at the post-school higher education level.

Marjorie Sykes also writes, "From 1952 onwards a lot of thought had been given by the *Talimi Sangh* to what they called *Uttam Buniyadi Talim*, mature and original study and research into the needs and problems of rural

India such as might be developed in a rural university. In 1955 this "university" work had formally begun at *Sevagram*, with a few young men who had graduated from the post basic stage. The school level experiments fizzled out by late 1950s. One way of looking at this collapse of *Nai Talim* is that this was inevitable. The Gandhian vision of ideal society required *Nai Talim* kind of education system for its fulfilment. However the vision of the dominant society was in many senses exactly the opposite. It proposed an urban- industrial- unlimited material growth- nature conquering mega S&T- centralized nation state. Agriculture too started mimicking standardized industry dwindling traditional rural existence."¹⁸

Post Nehruvian era has been marked by the era of globalization. In this phase, I wish to concentrate on the role of education in the era of globalization. Subtle relics of the human past underpin the visible parts of educational institutions and culture, ordinarily designated civilization. Comparative archaeologists and comparative philologists help us in discovering the vanished past marked by its ways of knowing, living, making and using tools and utensils and other artefacts used by them. All these factors are interactive in character, paving the way to the emergence of new knowledge and civilization and newer forms of culture. Even in the antiquity, the Indians, the Chinese, the Greeks lived with contact, though not much, with one another and in that sense there was pluralism.¹⁹ But each education and culture regarded its principles to be universally valid. It is in this process that we come across moral dilemmas. That is why new questions and anxieties begin to confront us: Who are we? What is our culture? Does globalization enrich our culture, and make it more fluid and flexible? Can we exist as an equal partner in the globalizing process? Along with economic and political globalization, educational globalization is equally an important issue that needs to be understood and reflected upon. It is in the domain of education, as stated time and again, that we think, express ourselves, articulate our inspirations and anxieties, and decide the mode of life we wish to engage in. In other words, it is education- its ideals, symbols and everyday practices, its rights, duties and obligations- that distinguishes us, and defines our humanity. There are multiple ways of educating the people including *Nai Talim* as one of them besides modern scientific education that have given distinctive identities as academicians, specialists, administrators and so on.

In the era of globalization, academicians and educators often meet, interact, overlap and overcome linguistic and territorial boundaries. The focus is on a global educational industry that has people worldwide, from Johannesburg, Rio de Janeiro, and Paris to Bangkok, Los Angeles, and Cairo, from townships, and barrios to upscale apartments, office complexes, shopping malls, and wearing Levi's, watching MTV, drinking Coca-Cola, smoking Marlboro cigarettes, and visiting, or dreaming of visiting, a Disney theme park. For another

aspect of westernization, we can see the impact of western music and English language, which is dominant on local or traditional music and local language. From this perspective, educational globalization represents nothing more than a form of educational imperialism. Educational flows are profoundly imbalanced, and what is sometimes described as global education is really Western, or American, culture.²⁰ There is a need to advocate local with the global.

Roland Robertson proposes that instead of focusing on the global and the local as opposing forces, we employ the term "glocalization" to capture the dialectical and contingent interchange between local cultures including education and global trends. Globalization is developing its own local cultural traits and dimensions. Robertson calls this process "glocalization."²¹ Glocalization primarily encompasses how regional tendencies intersect with the proliferation of global corporations. At a 1997 conference on *Globalization and Indigenous Culture*, Robertson stated that glocalization "means the simultaneity --- the co-presence --- of both universalizing and particularizing tendencies. Glocalization is an historical process whereby localities develop direct economic and cultural relationships to the global system through information technologies, bypassing and subverting traditional power hierarchies like national governments and markets. In contrast, "globalization" is often used as a term to suggest the historical processes leading to a more one-way relationship between the "global" realm inhabited by multinational corporations, the entertainment industry, CNN, the Web, etc. and a subjugated "local" realm where the identity-affirming senses of place, neighbourhood, town, locale, ethnicity, etc. survive (if just barely) against the global onslaught of global capitalism, media, and network identities.

Through glocalization, a more modern way of subjecting the local with the global industry, the imminent diffusion of the local knowledge and know-how with those of global appears clear. The significance of the terms "local identity" and "local culture" have been given such grave emphasis nowadays because of the driving influence of glocalization. This slow market influence has caused a self-reflexive awareness for those who are gravely affected by the changes in both education and identity.

Undoubtedly, in the present era, we can see that on the one hand, the significant potential benefits of globalization, but on the other hand many people have been experiencing the negative effects of the process of globalization. Towards the end of the last century, there have been some protest movements against globalization on new world economic, political, cultural, technological, religious order, and the way the pros and cons of a new global world have been assessed. Besides the increasingly unequal distribution of wealth, the loss of cultural heritage and identity is often cited as one of the negative side

effects of globalization. As Arjun Appadurai explains: "The central problem of today's global interactions is the tension between cultural homogenization and cultural heterogenization."²² When we think of the globalization of culture, we tend to think of the consumption of cultural goods produced in the West and the effects of these goods on the values and practices of non-Western consumers. The literature on the globalization of culture also tends to focus on how Western markets for non-Western cultural goods affect patterns of cultural production in the non-Western world. Globalization was predominantly driven by the outward flow of culture and economic activity from the United States.

Along with culture, globalization has indeed made an important impact on philosophical and moral issues and above all on education. One of the features of globalization is that people, resources, knowledge, ideas and along with these the moral values move from one place to another. We live in an independent global political economy and we cannot avoid its impact on our all aspects of social and moral life including education. In the age of globalization, the uses of information technology bring world events in our living room. The world has become a global village. So, in that time, it is very important to know that--what we should be thinking ethically? How can we morally integrate to each other? What is the importance of moral values for individuals, communities and nations? There are many ways to moral theories and we come across a dilemma over moral issues.

There are several types of normative ethical theories existing in societies. These theories are equally important for individuals, communities and nations. We cannot say which theory is better than the other. Utilitarianism, in so far as public policy, decisions of the emerging democracies is concerned, and Kantianism, in so far as individual moral life and principles matter. Utilitarianism is important because it proposed that the greatest useful goodness for the greatest number of people should be our guiding principle when making ethical decisions. The central insight of Utilitarianism, that one ought to promote happiness and prevent unhappiness whenever possible, seems undeniable. On the other hand, Kantianism is also important because Kant's formulation of the categorical imperative has certain implications so far as the private morality is concern. It attempts to elevate individuals to the level of autonomy and dignity. This is what is significant in the era of globalization. However, more attractive today are Aristotelian Ethics expanded to include many present-day virtues, and, a communitarian ethics, which goes back to a sort of Hegelian *Sittlichkeit* as the basis of one's moral conceptions. Both of these allow for pluralism and reject a monistic theory. Pluralism is the ethos of the day.

I would like to sum up with a remark on the three principles of Gandhi's *Nai Talim*; i.e. the *lifelong character* of education, its *social character* and its form as

a *holistic process*. These principles are still valid and indispensable for glocalization to succeed. Individual's education and morality develop and nurture throughout a life span. Within these morals are values and ethics that guide the integrity and character of people. However, when an individual chooses to act in a manner inconsistent to his or her value system, everyone suffers. Values provide the basis for judgments about what is important for the organization to succeed in its core business. Education ought to be value oriented. Values are rules both individuals and organizations use to make decisions regarding right and wrong. For politics, finance, business, and other institution or organization, moral education is very necessary.

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- [13] These two terms taken together represent the type of society that Gandhi was looking for. Swaraj, very badly translates as independence/autonomy/home rule/self rule. Swadeshi can be translated as self-sufficiency or self-reliance. The core of Gandhi's proposal was the introduction of productive handicrafts in the school curriculum. The idea was not simply to introduce handicrafts as a compulsory school subject, but to make the learning of a craft the axis of the entire teaching programme. It implied a radical restructuring of the sociology of school knowledge in India, where productive handicrafts had been associated with the lowest groups in the hierarchy of castes. Knowledge of the production processes involved in crafts, such as spinning, weaving, leatherwork, pottery, metal-work, basket-making and book-binding, had been the monopoly of specific caste groups in the lowest stratum of the traditional social hierarchy. Many of them belonged to the category of 'untouchables'.
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Education in Gandhiji's Philosophy – Implication for Today



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Abstract—*Albert Einstein was absolutely right when he said that the coming generation will find it hard to believe that one man in flesh and bones ever roamed the surface of the earth. What else can you expect a mere human to be perfect in so many fields at the same time? Gandhiji was not only a visionary but a man of action whose thoughts will never become outdated particularly his views on education. This paper is a small attempt to highlight the philosophical doctrine of the great saint and its relevance in today's difficult time that we are living in.*

Keywords: *Non-violence, Satyagrah, Non-cooperation, Values, Harmonious Development*

INTRODUCTION

Mohandas Karamchand Gandhi was born in 1869 in Porbander on the West coast of India. He had a reasonably conventional middle class Indian upbringing. His father was the senior official (deewan) of a small Indian state (Porbandar) before moving on to be the chief advisor in the principality of Rajkot. He looked to his son to follow in his footsteps. Gandhiji went to school, did not particularly excel at anything but learned the things that were expected of him. He married in 1882, aged 13. His wife, Kasturbai Makanji who was also 13, was the daughter of a local merchant. He was later to speak strongly of the 'cruel custom of child marriage'. At the end of his formal schooling he decided that he wanted to be a lawyer. To do this, he had to come to England to enroll at the Inner Temple. He was called to the Bar in the summer of 1891. On his return to India, he found that he could not make a successful career as a lawyer so he moved to South Africa in 1893.

His varied experiences in South Africa changed his life. While he was there, he came face to face with blatant racism and discrimination of a kind that he had never witnessed in India. The humiliation he felt at the hands of officials turned him from a meek and unassertive individual into a determined political activist. He had originally gone to South Africa on a one year contract to

work for an Indian law firm in Natal Province. There he took up various grievances on behalf of the Indian community and gradually found himself first as their advocate on civil rights issues and finally as their leader in a political movement against racial discrimination and for South African Indian rights. His methods were unusual. He launched a struggle against the authorities which, in keeping with his strict Hindu philosophy, was based on a strict adherence to non-violence.

Gandhiji's ideas were gradually perfected as a result of his South African experiences. His rejection of the so called 'Modern' or 'Western' civilization was all encompassing. He described it as the 'Kingdom of Satan' polluting everyone it touched. Modernization in the form of industrialization, machinery, parliamentary government, the growth of the British Empire and all the things that most people regarded as progress, Gandhiji rejected as a total degradation of the modern world. In opposition to modern civilization, he counter posed ancient Indian civilization with its perceived emphasis on village communities that were self-sufficient and self-governing. He was concerned with the stranglehold that Western civilization had over India.

When we talk about Gandhiji, automatically certain ideals come to our mind i.e. truth, non-violence, simplicity, love for all, leadership, dignity of labor and

implementation or practicing ideas rather than just propagating them. These ideals or qualities are reflected in the educational philosophy of Gandhiji. His mesmerizing definition of Education is all well-known: “By education, I mean, all-around development, drawing out of the best in the child-man body, mind and spirit.” Thus we can infer from this famous sentence that literacy according to him is neither the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is not education. Gandhiji gave the concept of 3 R's and 3 H's

3 R's: Read, write and arithmetic

3 H's: Hand-psychomotor domain/ skills

Heart-spiritual domain/ skills

Head-Cognitive domain/ skills

Gandhiji emphasized certain ideals, practical work and the potentiality of students in education. It is education through which we can find out the potential of the students and teach them certain ideals which will help them to be a good citizen and through practical activities students will be in a position to think practically and they will be attentive and active, this will help them to mould their character. Thus Gandhian education has been characterized as encompassing the head, the heart and the hands that means the all-around development of child. According to him education is that which draws out and stimulates the spiritual, intellectual and physical faculties of children. Thus Gandhiji's purpose of education is to raise man to a higher order through full development of the individual and the evolution of a “new man.”

Given Gandhiji's values and his vision of what constituted a truly civilized and free India, it was not surprising that he developed firm views on education. Education not only moulds the new generation, but reflects a society's fundamental assumptions about itself and the individuals which compose it. However, it was not until the early years of this century, when he was in his middle thirties, that he became so opposed to English education that he could write about ‘the rottenness of this education’ and that ‘to give millions a knowledge of English is to enslave them ... that, by receiving English education, we have enslaved the nation’. He was enraged that he had to speak of Home Rule or Independence in what was clearly a foreign tongue, that he could not practice in court in his mother tongue, that all official documents were in English as were all the best newspapers and that education was carried out in English for the chosen few. He did not blame the colonial powers for this. He saw that it was quite logical that they would want elite of native Indians to become like their rulers in both manners and values. Gandhiji blamed his fellow Indians for accepting the situation.

Let us briefly discuss certain educational angles that have been proposed by the great Mahatma:

AIMS OF EDUCATION

BREAD AND BUTTER AIM

Bread and Butter aim refers to utilitarian aim which is an immediate requirement. Gandhiji focused on education that provides earning while learning. This has to be a tool with each and every learner. She can remove unemployment keeping in mind the poverty and unemployment of India. Gandhiji focused and suggested industrial training and development of manual skills and handicraft as subject of education which will give satisfaction to the educand of his earning and self-reliance but also it will be proved as a support to his/her family and nation at large.

CULTURAL AIM

According to Gandhiji cultural aspect of education is more important than the literacy. Culture is the foundation, the primary thing which the girls ought to get from here. It should show in the smallest detail of your conduct and personal behaviour, how to sit, how to walk, how to dress etc. it is the education through which students or everyone learn the glorious culture of the country-India, it's incredible arts, religions and so on. Education is the device which makes them familiar with our great culture and it is to be taught that how do they adopt and what is the importance of value of our culture. Thus Gandhiji laid much emphasis on cultural aim of education and recommended that *Geeta* and *Ramayana* to be taught as a means of introducing students to their rich cultural and spiritual heritage.

HARMONIOUS DEVELOPMENT

Education should develop all the three levels i. e. 3RS- Read, Write and Arithmetic. The education should help in feeling what is taught and what happens to him and to express, what he feels and also what he wants to do. So every perspective, evident or hidden, of a person should be developed.

MORAL AIM

Education should make person aware of what is right & wrong. It inculcates in us values and manners and moulds our character. Gandhiji focused more on character building than on literacy.

SOCIAL AND INDIVIDUAL AIM

The aim of education of Gandhiji is both social and individual. He wanted individual perfection and a new social order based on “Truth” and “Non-violence”. Education trains an individual and makes him an ideal citizen who will help his nation.

ULTIMATE AIM

Self-realization is the ultimate aim of life as well as of education. Through education everyone understands about themselves and get answer of the universal question who am I? It is the education which helps them to understand their existence and its purpose. It is the spiritual education which provides knowledge of God and self-realization. The individuals recognize their potentials or abilities and prove them as ideal citizens of their nation via education. It is the education which makes them familiar with spirituality and different religious and finally every individual realize what they are? This is the self-realization-the ultimate aim of education. In the words of Gandhiji- "true education should result not in material power but in spiritual force. It must strengthen man's faith in God and not awaken It." he further adds "Development of the whole-all were directed towards the realization of the ultimate reality-the merger of the finite being in to infinite."

TYPES OF EDUCATION

After the Zakir Husain's report on education Gandhiji initiated a concept of Sarvoday Society. Gandhiji has given six types of education under the Sarvodaya scheme:

1. Basic Education.
2. Buniyadi Talim.
3. Nai Talim.
4. National Education.
5. Wardha Shiksha/ Education.
6. Life Education.

MAJOR COMPONENTS OF EDUCATION

FREE AND COMPULSORY EDUCATION

Gandhiji advocated free and compulsory education for all because within the age of group 7 to 14 everyone enables to read, write, and count the basic expenses or sums. If the education is not free and compulsory then students who are coming from poor families remain illiterate who will be the future of India. He wanted to combine the primary with secondary education and called it "English less Matriculation"

THE CURRICULUM

According to Gandhiji curriculum of the basic education should consist of the craft, the mother tongue of the students, social studies, natural science and music. He introduced the following subjects:

The Craft

Gandhiji believed in the utilization of swadeshi things so the Basic National Education aimed at providing

education through the medium of craft or productive work. The basic craft which may be agriculture or spinning and weaving or card board, wood and metal work, gardening, leather work etc. His curriculum was activity centered which should transform the schools in to "place of work, experimentation and discovery."

MOTHER TONGUE

Gandhiji emphasized the mother tongue to be the medium of instruction. Mother tongue would enable the children to express themselves effectively and clearly.

SUBJECTS

Gandhiji emphasized Mathematics, Social Studies, General Science including the study of nature. Botany, Zoology, Chemistry, Astronomy, Hygiene, Physical culture and knowledge of stars were considered important by him. Teaching of Mathematics helped the students to develop their reasoning capacities. *Social Studies* were a combination of some subjects like History, Geography, Civics and Economics. It was introduced to enable the students to understand and appreciate their own culture. *General Science* is necessary from the point of view of knowing our health, hygiene and also to think logically the cause and effect relationship. It gives students an intelligent and appreciate outlook on nature. It forms in the students the habit of accurate observation and of testing experience by experiment. *Domestic Science* was initially for both boys and girls but how it is limited to girls only. It is necessary to learn about how to manage house and its expense. *Drawing and Music* were included in the curriculum to develop creativity in boys and girls.

PRINCIPLES OF BASIC EDUCATION

According to Gandhiji, Basic curriculum includes three things:

1. Physical environment i.e., seen and felt which compresses Biology, Botany, Zoology, Geography and Astrology.
2. Child's social environment which contain his interaction with society-his work as individual and as a member of society.
3. The child's craft work which helps in knowing craft- how to weave, learning to do something which lead to productivity.

Further elaboration of the above points may be done under the following headings:

FREE AND COMPULSORY EDUCATION

Gandhiji regarding basic education or bunyadi talim, he has given his views that education is i.e., elementary education should be free of charge and all should get educated so that they can do minute calculations of daily life expense, read and write. This is necessary because this will make a person live independently.

MOTHER TONGUE AS A MEDIUM OF EDUCATION

Gandhiji emphasized the mother tongue to be the medium of instruction. Mother tongue would enable the children to express themselves effectively and clearly.

CRAFT CENTEREDNESS

Learners should get exposure to learn skills and craft like knitting, weaving, agricultural activities, cooking which make them self-dependent because they will not only earn on their own but also develop three domains:

Physical Domain

By doing physical work like agriculture which will give good physical exercise.

Psycho-motor Domain

By developing social skills- how to behave? How to work in groups? and How to co-ordinate?

Cognitive Domain

By developing thinking skill, analyzing, estimating-what would be the expense to prepare craft and how much material will be required. Gandhiji also suggested there should be any inferiority or superiority regarding work. We should do every work/ everything with the thinking that those works are mine and they have value whether it is sweeping or working in an office.

Self-sufficiency

Basic education should provide such training that one can realize that immediate aim- earning- after or during basic education. Earning for one's own self and satisfying one's needs.

Co-related Teaching

Gandhiji considered knowledge as a whole that is each and every subject interrelated. While doing craft work, it requires economical skills to buy material and to keep estimate how much it would require.

Non-violence

One of the aims of basic education is to prepare ideal and responsible citizen who will develop virtues like non-violence so that they are not attracted by violence and other anti-social activities.

Ideal Citizen

Education makes man to think from broader and ideal perceptive therefore Gandhiji focused on preparing ideal citizens of the nation who are responsible and sensible to nation, duties and rights. Education of civics will give them civic sense-rights and duties to the nation, how

government works and it exist. History will make them aware of golden days as well as of the bravery of the nation, heroes who fought for the freedom of India which will lift their nationalistic feeling.

BASIC EDUCATION AND THE ROLE OF A TEACHER

According to the Mahatma, the teacher has higher responsibilities. He has to develop values among the learners. The teacher should follow morality. There should not be any dark patch on his character because he is role model for many students. Gandhiji says-“education of the heart could only be done through the living touch of the teacher.” Education becomes effective and faithful only to the extent to which there is personal touch between the teacher and the taught. It will be very difficult to achieve character building in the absence of devotion to the teacher. He should have devotion to duty, to the students and to God. He is to play the role of a mother. An ideal teacher in Gandhiji's word is the “mother teacher.” He says I used the word “mother teacher” because the teacher must really be a mother of children. With regard to the three main isms, the following conclusion can be drawn.

Gandhiji as an Idealist

Gandhiji had very high ideals that he followed ideals like simplicity, truthfulness, nonviolence. He had not only these principles in mind but also plasticized them in his life.

Gandhiji as a Pragmatist

Pragmatist is one who solves problem in a realistic way. Gandhiji believed that the best way to learn is by doing and it is believed that when you learn by doing you remember 90% and it leads to knowledge. Pragmatism is the hallmark of Gandhian philosophy.

Gandhiji as a Naturalist

He believed that Nature is the best source of knowledge.

CONSTRUCTIVE PROGRAMME

In his Constructive Programme, Gandhiji lays focus on discipline of a civil disobedient nonviolent soldier, communal unity, removal of untouchability, training for promotion of khadi and other village industries, village sanitation, adult education, women as equal partners, economic equality, patriotism, prohibition, bravery and honesty.

NAI TALEEM OR BASIC EDUCATION

Gandhian philosophy of education concerns Gandhiji's stress on his New or Basic Education in 3R's—reading, writing and arithmetic along with the principle of learning and earning through regular practice including extra-curricular activities for children, adolescents, youth

and adults alike. Craft, Art, Health and education should all be integrated into one scheme. Nai Talim is a beautiful blend of all the four and covers the whole education of the individual from the time of conception to the moment of death....Instead of regarding craft & industry as different from education, We would regard the former is the medium for the latter. System of (Basic) education leads to the development of the mind, body and soul. The ordinary system cares only for the mind.

ELEVEN VOWS

Gandhiji points out eleven vows as absolutely necessary rudiments for proper education in ethical values, imbibing Indian culture, personality development and character building. He has taken up these so-called eleven commandments from Patanjali's ancient work *Yogapradepta*. These eleven vows are Satya (truth), Ahimsa (nonviolence), Asteya (non-stealing), Aparigraha (non-possession), Brahmcharya (selfcontrol, self-discipline and celibacy), Sharirshrama (bread-labour), Aswada (palate control), Sarvtra bhayavarjana (fearlessness and bravery), Sarva Dharma Samantva (equality of all religions), Swadeshi (using locally available resources and produced goods), Sparsha Bhavana (removal of untouchability). The first five vows, among these eleven, are also known as the Panchyama of Patanjali.

MEDIUM OF EDUCATION

The school must be an extension of home. There must be concordance between the impressions which a child gathers at home and at school, if the best results are to be obtained. Education through the medium of a strange tongue breaks the concordance which should exist. Those who break this relationship are enemies of the people even though their motives may be honest. To be a voluntary victim of this system of education is as good as the betrayal of our duty towards our mothers. The harm done by this alien type of education does not stop here; it goes much further. It has produced a gulf between the educated classes and the masses. The people look on us as beings apart from them.

The foreign medium has caused brain damage, put an undue strain upon the nerves of our children, made them crammers and imitators, unfit for original work and thought, and disabled them from filtrating their learning to the family or the masses. The foreign medium has made our children practically foreigners in their own lands. It is the greatest tragedy of the existing system. The foreign medium has prevented the growth of our vernacular. One among his famous phrase was 'No country can become a nation by producing a race of imitators'.

SWARAJ AND SWADESHI

What Gandhiji was looking for was what he called swaraj and swadeshi. These two terms taken together represent

the type of society that Gandhiji was looking for. Swaraj, very badly translates as independence/ autonomy/ home rule/ self-rule. Swadeshi can be translated as self-sufficiency or self-reliance.

Swaraj for Gandhiji was not simply a question of ousting the British from India and declaring independence. What it implied was a wholly different type of society. He did not want the British to be replaced by Indians doing exactly the same. If that was all they achieved, they would not have achieved true freedom but merely the same type of government run by a different set of men. He wanted the value system and life style of the British Raj to be done away with and totally replaced by a simpler, more spiritual, communal life. This new type of society, reflecting the old values of pre-colonial days, was to be based on the village. He stated that:

"Independence must begin at the bottom. Thus every village will be a republic ... having full powers. It follows, therefore, that every village has to be self-sustained and capable of managing its affairs. Thus, ultimately, it is the individual who is the unit. This does not exclude dependence on and willing help from neighbors or from the world... In this structure composed of innumerable villages, there will be ever-widening, never-ascending circles. Life will not be a pyramid with the apex sustained by the bottom". Gandhiji's vision for a new India entailed that 'every religion has its full and equal place'. Equally, 'there would be no room for machines that would displace human labour and that would concentrate power in a few hands'.

In his *Collected Works* there is a passage, written in 1942, that amplifies his ideas on the role of the village. He states that 'my idea of village swaraj is that it is a complete republic, independent of its neighbours for its own vital wants, and yet interdependent for many others in which dependence is a necessity'. Gandhiji's proposal intended to stand the education system on its head. The social philosophy and the curriculum of what he called 'basic education' thus favoured the child belonging to the lowest strata of the society. In such a way it implied a programme of social transformation and it sought to alter the symbolic meaning of 'education' and to change the established structure of opportunities for education.

Why Gandhiji proposed the introduction of productive handicrafts into the school system was not really as outrageous as may appear. What he really wanted was for the schools to be self-supporting, as far as possible. There were two reasons for this. Firstly, a poor society such as India simply could not afford to provide education for all children unless the schools could generate resources from within. Secondly, the more financially independent the schools were, the more politically independent they could be. What Gandhiji wanted to avoid was dependence on the state which he felt would mean interference from the centre. Above all else, Gandhiji valued self-sufficiency and autonomy.

These were vital for his vision of an independent India made up of autonomous village communities to survive. It was the combination of swaraj and swadeshi related to the education system. A state system of education within an independent India would have been a complete contradiction as far as Gandhiji was concerned.

He was also of the opinion that manual work should not be seen as something inferior to mental work. He felt that the work of the craftsman or labourer should be the ideal model for the 'good life'. Schools which were based around productive work where that work was for the benefit of all were, therefore, carrying out education of the whole person—mind, body and spirit. Gandhijis basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small co-operative community.

For informal educators, we can draw out a number of useful pointers. First, Gandhijis insistence on autonomy and self-regulation is reflected in the ethos of informal education. Gandhijis conception of basic education was concerned with learning that was generated within everyday life which is the basis on which informal educators work. It was also an education focused on the individual but reliant on co-operation between individuals. There is also a familiar picture of the relationships between educators and students/ learners: A teacher, who establishes rapport with the taught, becomes one with them, learns more from them than he teaches them. He who learns nothing from his disciples is, in my opinion, worthless. Whenever you talk with someone learn from them. Take from them more than give them. In this way, a true teacher regards himself as a student of his students. If someone will teach pupils with this attitude, he/she will benefit much from them.

IMPLICATION OF MAHATMA GANDHIJIS PHILOSOPHY

Mahatma Gandhijis philosophy was based on truth, non-violence and ethics. He was fully aware of the problems of Indians and he kept this thing in mind, when he tracked about focusing of education on job-orientation, character formation, social development and giving sex-education and basic education. When we relate these aims of education with existing condition in the society we feel that the education in schools and colleges it's not fulfilling the target of job orientation and the child is now more involved in violence and other anti-social activities. The number of crime done by adolescents is increasing in every country throughout the world.

The demand of the situation is that the philosophy of Gandhiji should be followed seriously and only in that condition we can save humanity and could do overall development of the child. Mahatma Gandhiji was a great philosopher, educationist and sociologist who led India to

Independence and inspired movements for non-violence, civil rights and freedom across the world. He had spent a long time in England and South Africa, so his thinking process was influenced by Western culture also. He had a deep knowledge of Geeta, Quran and Bible. The important point of Gandhijis Educational views were that he was fully aware of the problems of Indians and he kept this thing in mind while imparting educational views.

On one side he supported the aims of old Indian Education System and on other side he modified them according to modern period. His philosophy is a master-piece of co-ordination between Naturalism, Pragmatism and Idealism. The Gandhian thought is based on such philosophy and tradition, which is basically secular and give answers to all questions, which are full of ecological consciousness. Philosophy of Gandhiji is based on three fundamentals—truth, non-violence and ethics, which are not only conceptual frames but also virtual applications.

In the coming text we will discuss his educational thoughts briefly and side by side we will also see its relevance in today's scenario. According to him the aims of education should be:

JOB-ORIENTED

He was of the opinion that by education we should be able to draw out the best from child's body, mind and spirit. He further said that literacy in itself is no education. According to him education should be a kind of insurance against unemployment. For that he focused on handy-craft and education by industry. Now-a-days the school education, which we are providing is just a whitewash, which has no use to the students and every year, the number of unemployed student is increasing. The worst part is that the fees which is given by poor parents is a mere wastage because their wards are not able to perform well as they are not able to provide them extra classes after school and in govt. schools the quality is deteriorating day by day.

CHARACTER FORMATION

In his philosophy character formation was given much importance as compared to literacy because in character he includes purity of soul, ideas, activities and non-violence. When we look towards the headlines of media of USA, UK we come to know that frequency of violence occurring in schools of these countries is increasing day by day and the educationist of these countries are worried a lot today. We also feel that character of the society is going down and it needs an upliftment. These anti-social elements are the result of impurity of soul and ideas. So here the need is to make the curriculum in school according to Gandhian views and teach them Bhagwatgeeta, Upanishad, spirituality, meditation so that then purity of souls and ideas could be done and they can move on the path of non-violence.

SOCIAL DEVELOPMENT

According to him aim of education should not only be to impart knowledge but it should be focused on social development of child. The child should learn how to live in the society and obey the norms of the society. Discipline and responsibility cannot be imposed from outside but they have to emerge from within. When they follow this in life, their life will become more beautiful and will enjoy healthy relations with their parents, sister, brother, wife, neighbors, friends, classmates, colleagues, junior, senior etc.

SEX-EDUCATION

Regarding sex education he said sexual science is of two kinds: one, which is used for controlling or overcoming the sexual passion and second which, is used to stimulate and feed it. Instruction in the former is as necessary as part of child's education as the latter is harmfully and dangerous and fit therefore only to be shunned. We should avoid the situation where we can't make a difference between a man and an animal. That's why Gandhiji focused more on character formation.

WOMEN EDUCATION

He was in the favor of women education because of the poor condition of women in India. Gandhiji strongly favored the emancipation of women and he went so far as to say that "the women have come to look upon me as one of them" he opposed purdha, child-marriage, untouchability and the extreme oppression of Hindu widows and sati's. The same is been recommended by Kothari Commission and New Education Policy. The Indian Govt. is working in this direction and the situation of women education is at a better platform as compared to earlier times.

CONCLUSION

Gandhiji has secured a unique place in the galaxy, a great teacher who has brought fresh light to the field of Education. Among the contemporary Philosophers of India, Mahatma Gandhiji stands supreme as a practical philosopher. He has successfully synthesized different philosophies of Education and emerged as an Idealist, Naturalist and Pragmatist. He stands for freedom, self-realization, spiritual development, learning by doing, education through life experiences and activities. An impartial study of Mahatma Gandhiji's educational teaching reveals that he's the starting point of Modern Educational theory. In fact, his system of Education can be described as 'revolutionary' who brings about social, moral, spiritual and economic changes in human life.

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Gender Discrimination & Gandhi's Theory of Education



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Abstract—Traditional system of educations/ attitudes of a large number of humans towards women in India and the rest of the world have been criticizing by many great thinkers some of them we call feminists. Feminists have shown us that traditional ways of thinking have undervalued women's experiences. It has focused mainly on masculine cultural traits like reason, autonomy etc. and undervalues feminine traits like interdependence, emotion, etc. The aims and objectives of feminism are to create gender-equal society. Mahatma Gandhi who is the champion of our modern education system is one of the critics of the traditional education. To him education is backbone of society and is largely responsible for its uplifting. Gandhi's education offered to the whole mankind should be incorporated to the realm of modern feminist education. Our concern here is also to frame a conceptual framework of domination of men over women. We shall show how in the patriarchal society women are received discriminations in many ways. One of the reformers, Gandhi has taken people of all types poor and rich, educate and uneducated, boys and girls to give education. Gandhi has a belief that until and unless women, on the basis of education and knowledge do not find their proper place in social and economic fields, they could not be achieved self dependence and self-respect for themselves. If feminism is an attempt to revise, reformulate and rethink those traditional attitudes articulated by patriarchy, Gandhi's vision of proper education to women is a genuine alternative to take place.

So, the so called traditional system of education that we endorsed as the ideal and viewed with the world around does really not work. Those, who claim to be an educated/ humanist in true sense without travelling en route feminism, are not serious in their proclamation. Following Gandhi and also the feminists, first bridge the gap of status and dignity between man and woman, seek gender equal education, and then only we may proceed to the realm of real humanism.

INTRODUCTION

Traditional system of educations/ attitudes of a large number of humans towards women in India and the rest of the world have been criticizing by many great thinkers some of them we call feminists. Mahatma Gandhi who is the champion of our modern education system is one of the critics of the traditional educational system. According to him, education is backbone of society and is largely responsible for its uplifting. He also says "By education, I mean an all-round drawing of the best in child and man in body, mind and spirit."¹ To feminists traditional education emphasizes on masculine ways like reason, justice and also appreciates men viewing world is superior to women viewing, but depreciates the women views and experiences of the world. We mean by feminism is: (a) a belief that women universally face some form of oppressions or exploitations; (b) a commitment to uncover and understand

what causes and sustains oppression, in all its forms and (c) a commitment to work individually and collectively in everyday life to end all forms of oppression (Maguire, 1987, p. 79)². Gandhi's education offered to the mankind especially women, would play a great role and should of course be incorporated to the realm of modern feminist education, through which such sort of evil attitudes towards women by men can be abolished.

Unlike the western thinkers, Gandhi thinks that a conceptual framework has been grown up to discriminate both man and women in different educational manners, today what feminists labeled it as 'patriarchy' which is embedded in our social, economic and political arena to which women is grown up, nurtured, and educated. As we know his education system is unique of any kinds of education whatever, it is far from all forms of discriminations, under the education system he has taken people of all types poor and rich, educate and

uneducated, boys and girls to make the ideal. Gandhi has a belief that until and unless women, on the basis of education and knowledge do not find their proper place in social and economic fields, they could not achieve self-respect for themselves. Nor they could become self-dependent in any of the walks of life. He emphasizes education should be offered to all irrespective of any gender like men and women, the gender equal education that we need today actually Gandhi has prescribed earlier.

If the feminism is an attempt to revise, reformulate and rethink those traditional attitudes articulated by patriarchy, Gandhi's vision of proper education to women would be a genuine appeal to take place. To say if our aims and objectives are to make a society which is free from all sort of oppressions and depressions then Gandhi's method of education would come into the forefront and could be a way out. We may call Gandhi as a feminist because he always emphasizes such an education that must be gender equal which is of course the spirit of feminism.

This paper contains different sections. Section I. includes the definition and the goal of feminism. A brief note on some western thinkers has been kept for record of differential thinking about women in section II. Section III. would be reserved mainly on a conceptual scheme of gender discrimination, sex and gender distinction, and different levels of women hating. A special emphasis on Gandhi's education of women and a report from the Government of India in this regard would be given in section IV. And lastly a concluding remark would be drawn for the society uplifting i.e., the abolishment of the gender issue, the end of all types of oppression that women received from the society, and to show Gandhi's prescription can bridge the gap between the status and dignity of men and women.

I

The term 'feminist' first used in 1851, and multiple definitions of 'feminism' have existed ever since, reflecting different understandings of what the term means: "The belief and aim that women would have the same rights and opportunities as men."³ "A phase of protest against the standards and values of the dominant tradition, and advocacy of minority rights and values."⁴ "The Feminist reader is enlisted in the process of changing the gender relations which prevail in our society, and she regards the practice of reading as one of the sites in the struggle for change."⁵

Feminism is a political, economic, cultural, and social movement aimed at eliminating systems, structures, and attitudes that create or maintain patterns of male domination and female subordination. Naturally question rises what does it mean by eliminating systems, etc.? They want to eliminate the traditional system of attitudes by incorporating the feminine qualities of care, emotion, etc. into it. We may say no system is rational when it gives

absolute values of its own. Traditional systems hold that man viewing world is absolute and with this everything is formulated. Any system can said to be scientific only if it does have the flexibility and magnifying capacity to grasp something and modify it with the foreseeable favourable arguments. What patriarchy is claimed is not scientific because it places the reason at the acme of the system. And there is no room left for emotion, passion, care, etc to be considered in its fold. Traditional attitudes always undervalue such sort of qualities and overvalues to reason, abstract thinking, etc. Feminists contended that same treatment dues to the values of care, emotion, etc. as reason, mind etc. deserve.

The most useful sense of the term 'feminism' is to mark this simple conviction that women suffer systematic injustice just because of their sex. And a feminist is a person who believes in the full equality of woman vis-a-vis man. Anyone irrespective of male or female who supports this ideology in thought and action, can be said a feminist. The goal of feminism is concrete equality with men and that means to recognise both that women can do what men have done (be fire-fighters and corporate executives!) and that men can do what women have done (be stay-at-home fathers and secretaries!). Feminism proposes to explain why women are suppressed, oppressed and depressed, and to suggest morally and theoretically desirable and practically feasible ways to give concrete justice to them.

The feminists' contentions, e.g., are:⁶ a) Traditional society does not recognise the importance of the acts performed, and problems that arise, in the so called private sphere (in which most of the women have to spend most of their time!), e.g., in which they cook, clean, and care for the young, the old and the sick. b) The traditional corpus of knowledge shows little concern for women's interests, rights and identities vis-à-vis men's. c) It overvalues so called masculine traits, e.g., mind, reason, independence, transcendence, etc., and undervalues feminine traits, like body, emotion, interdependence and immanence, etc. d) It supposes that women are not, as if, properly developed as an autonomous moral agent, as men are. e) It favours culturally masculine ways of reasoning that emphasize on rules, universality, impartiality, etc. over feminine ways of reasoning that emphasize on interrelationship, particularity, and sometimes even partiality.

II

Even philosophy is riddled with misogyny (women hating) and androcentricity (male centrism). For examples: Aristotle says that the courage of a man lies in commanding, a woman's lies in obeying; that 'matter yearns for form, as the female for the male and the ugly for the beautiful;' that women have fewer teeth than men;

that a female is an incomplete male or 'as it were, a deformity': which contributes only matter and not form to the generation of offspring; that in general 'a woman is perhaps an inferior being'; that female characters in a tragedy will be inappropriate if they are too brave or too clever'.⁷

Kant writes 'Labourious learning or painful pondering, even if a woman should greatly succeed in it, destroys the merit that are proper to her sex and because of their rarity they can make of her an object of cold admiration but at the same time they will weaken the charms with which she exercises her great power over the other sex.' 'Her philosophy is not to reason, but to sense.' 'I hardly believe that the fairer sex is capable of principles...' 'As culture advances, each party must be superior in his own particular way; the man must be superior to the woman by his physical strength and courage; the woman to the man, however, by her natural talent for gaining mastery over his desire for her.' 'It is by marriage that woman becomes free: man loses his freedom by it.' 'As for the scholarly woman, she uses her books in the same way as her watch, for example, which she carries so that people will see that she has one, though it is usually not running or not set by the sun.' 'A woman, regardless of her age, is under civil tutelage (or incompetent to speak for herself); her husband is her natural curator, though if a married woman has property of her own, it is another man.' '(S)he cannot personally defend her rights in civil affairs for herself, but only through her representative.'⁸

Hegel writes: 'Women are capable of education, but they are not made for activities which demand a universal faculty such as the more advanced sciences, philosophy and certain forms of artistic production.... Women regulate their actions not by the demands of universality, but by arbitrary inclinations and opinions.'⁹

III

In order to explore and to understand the nature of systematic injustice, we take a note of some distinctions, first, between sex and gender, and secondly, among different levels of misogyny.

Sex is simply a biological category, determined primarily by sex organs, and secondarily, by accompanying sexual and reproductive functions, and also by some differences in behavior-patterns.¹⁰ An XX chromosomal structure is female, whereas an XY chromosomal structure is male. Gender, on the other hand, is a cultural category, constructed and determined by social and religious codes and customs and distinct role-prescriptions for men and women. Females exhibit 'feminine' traits and males exhibit 'masculine' traits. As sex is a natural endowment, where we have hardly any option to exercise, and we also are not in a position to change something in it, the cultural category of gender is man-made, a socially constructed structure or 'a lens'

through which we see ourselves and others, and here we have the opportunity to change something and do our level best. Some thinkers, like Margaret Mead, think that 'the notion of gender has emerged from that of sexual roles'.¹¹ Simon de Beauvoir emphasizes: 'One is not born, but rather becomes, a woman.'¹²

According to Allan G. Johnson, a sociologist, "misogyny is a cultural attitude of hatred for females because they are female."¹³ He argues that misogyny is a central part of sexist prejudice and ideology and, as such, is an important basis for the oppression of females in male-dominated societies. Traditional system of education to be achieved humanism, so far formulated, is based on androcentrism. It takes an assertion that the male point of viewing things in this world is the human view-point. Such 'androcentric' education system fails to take seriously of the specific interests, rights and identities of women *vis-à-vis* men; and to recognize women's ways of thinking and doing as valuable as those of men. Anyhow, to understand the gender discrimination there is three levels of misogyny¹⁴ these are sexism, patriarchy and phallogocentrism to be noted carefully. Sexism is easily identifiable by males' overt behaviours against females, like teasing, scolding, beating, raping, etc. 'Sexism is the unfair treatment of people, especially women, because of their sex'. All these are supported by patriarchy, the second level of misogyny. Patriarchy is the systematic and institutional structure of customs, practices, role-prescription with male supremacy, with power and control of women's productive and reproductive acts. The third and deepest level of misogyny is phallogocentrism—the discrimination against women at the conceptual and theoretical levels. Concepts, theories, language, etc. are infected with male glorification and female humiliation. Phallogocentrism is a discursive series of themes and procedures established by androcentric reason *vis-à-vis* feminine intuition.

Let us take a look at the conceptual scheme of domination of women by men. A conceptual scheme is a socially constructed structure of thought through which we think and act. The scheme becomes oppressive, when it purports to justify domination and oppression. Some features of oppressive conceptual scheme¹⁵ are as follows:

1. *Value-hierarchical thinking*, e.g., up-down thinking which ascribes higher value to what is *up*, and relatively lower value to what is *down*.
2. *Value-dualism*, i.e., exclusive disjunctive pairs, in which one disjunct is taken to be oppositional to the other, and which places higher value and status on one rather than the other (reason/emotion, male/female, aggressive/submissive, physical/mental etc.).
3. The *logic of domination*, i.e., a structure of argumentation that leads to a justification of oppression and subordination of the 'lower'.

The logic of domination¹⁶ is very significant: It is not just a logical argument, but a thought-structure that involves a substantive value (moral) judgment, as an ethical premise is needed to justify this subordination. The justification is made on the basis of some alleged characteristics, which the dominant (male) is said to have and the subordinate (female) does not. The following reasoning may be considered:

- Men are identified with the human and the realm of the mental, and women are identified with the nature and the realm of the physical.
- Whoever is identified with the human and the realm of the mental is superior to whoever is identified with the nature and the realm of the physical.
- Thus men are superior to women.
- For any x and y, if x is morally superior to y then x is morally justified to subordinate y.
- Hence men are justified to subordinate women.

IV

Although Gandhi believed in the different workload division between man and women yet he thought that the distributions are not fixed forever, in the sense when he said that man and woman are of equal rank but they are not identical. Admitting equal ranks the status and dignity are due to both man and woman. They are a peerless pair being supplementary to one another; each helps the other, in a society we should make a cooperative relations among our fellows, so that without the one the existence of the other cannot be conceived, and therefore it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of them both.¹⁷ In framing any scheme of women's education this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand, home life is entirely the sphere of woman and therefore in domestic affairs, in the upbringing and education of children, women ought to have more knowledge. Not that knowledge should be divided into watertight compartments, or that some branches of knowledge should be closed to any one; but unless courses of instruction are based on a discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed.¹⁸ When knowledge from both interior and exterior world should be offered to learn both to men and women, and then only discriminations from the society could be abolished.

Gandhi was a protagonist of women education. He advocated that there should be no distinction in equality of status between men and women in society. Opposing the Purdah system and widowhood Gandhi shows a great respect to the womankind. To him, purdah system was

'vicious, brutal and barbarous'. It is nothing but a cunning way to dominate women in the domestic arena. He questioned the basis of the practice of pushing women in seclusion: Why is there all this morbid anxiety about female purity? Have women any say in the matter of male purity? We hear nothing of women's anxiety about men's chastity. Why should men arrogate to themselves the right to regulate female purity?¹⁹ Asking these questions to the society Gandhi shows that there is no reason for discriminating and depriving women rather advises to respect women that she deserves. Eliminating such prejudices and practices mean that no one in his views is superior to anyone. He also says that "To call woman the weaker sex is a libel; it is a man's injustice to woman."²⁰ He wanted to free women from social serfdom. So, the number of girl students considerably rose in various educational institutions inside the country. Thus, Gandhi emphasized the need of women education to improve the lot of society. One of his suggestion to take care of accepting of vocational education which would bring among the society the equal rights, opportunities and the recognition of the work that women face in the domestic realm. What today feminist proposes to adopt the education which should be gender-bias free in the sense that both men and women should have the opportunities to enter into the private and public realm, so that men and women can get recognition of their works, Gandhi offers that as vocational education. Introducing vocational education he means that acquiring the capacity for doing both the work in the home and outside the home, they can understand the necessity and value of their own work. His prescription was that not only humans confine themselves in the abstract theoretical based work but should show a love for manual work which should be injected in the mind of children. This is not a compulsion but the child will learn it by doing so. Being free from mere bookish knowledge, a student should resort to manual work. He, thus, put emphasis on vocational and functional education. We may say that each and every work has value; no work is more valuable than other. Our recognition of works would not be confined only in the world of professions or business but extends to the domestic world. So taking vocational education into the realm of our traditional mode based on merely theoretical work, we need not want that theory-based education only but which today we think that education would come in a practical way that is more important for the demolishment of discrimination.

Gandhi's idea on education deserves novelty. His idea of vocational education was unique and very much relevant for the revision of differential treatments, although we late yet now are being promoted by the government in India. With this education humans can share their work to each other. Feminists also claim that it is not enough for women to enter the public world; men need to assume their fair share of domestic and parental responsibilities in the private world. Gandhi himself also after marriage with

Kasturba used to assist many of the domestic work in many ways. To get proper education he advocated for free and compulsory education for all-boys and girls between 7 and 14 years. By giving the opportunity for free education to all girls gets the opportunity to come outside from the four wall boundary and to expose their views to the external world. And he also believed that a free primary universal education is to be imparted to all the children in the village. This will make the backbone of a society and after all a country become strong.

The education system that feminists hold is gender equal education and for that not only the knowledge of the external world but knowledge from interior world that is value education should come to the same direction. Gandhi, by education means the improvement of morality within a student. Without being bookish, a student should adopt certain moral codes like truth, nonviolence, charity, care and so on which will illumine his character. From the beginning child needs to inculcate proper education. What feminists think is that to get proper education we must keep in mind the feminine traits which would play a great role to become a good human being. Character building education was a prime concern for Gandhi and through which gender discrimination could be addressed and proper education would be given.

One thing we should keep in mind is that morality cannot only be categorized by the so called abstract principles articulated by patriarchy but by some sort of concreteness like emotion, passion, care and so on. As we know morality is concerned with guiding actions, we actually forget that particular problems to be addressed and confine ourselves to the left brain exercises only. As Wollstonecraft identified reason, rather than sentience as the characteristic that distinguishes humans from non-human animals. She contrasted manners, such as any mindless automaton one might master, with morals which require critical thinking. Discrimination starts from home, as parents teach boys morals, they teach girls manners, she said. More generally, society as a whole encourages women to cultivate negative psychological traits like “cunning,” “vanity,” and “immaturity,” all of which impede women's moral development. (Wollstonecraft, *A Vindication of the Rights of Women*, p.117). Wollstonecraft reasoned that the best way for women to become full-fledged moral agents is for them to start thinking and behaving like men. It did not occur to her to question whether men's morality was in fact human morality. All she knew was that on the face of it, men's morality seemed better than women's morality and was therefore a superior candidate for the title “true human morality.”

There are some degrees of patriarchal system through which women are bound to maintain. Women should enjoy no *svātantrya* (independence); they should be under father's control while child and adolescent; while young under husband's control; and in old age under the control of son. They are seen to be mere instrument for giving birth, preferably male-child. Later it was observed that all

forms of domination and oppression are connected with each other, due to their having the same logic of domination. As such, no one form of domination can be completely understood.

Economic and political independence is not sufficient to liberate women. Women must be men's economic as well as educational and political equals before they can be as powerful as men. There are so many layers in the gendered social structure as well as in our psyche that should be dismantled and overthrown to ensure women's equal status with men. Juliet Mitchell, a feminist, there are four structures—production, reproduction, sexuality, and the socialization of children over determine women's condition. She also adds in *Psychoanalysis and Feminism*, a woman's interior world, her psyche, must also be transformed, for unless a woman is convinced of her own value, no change in her exterior world can totally liberate her.

Women's role in Pre-colonial social structures reveals that feminism was theorized differently in India than in the West.²¹ In India, women's issues first began to be addressed when the state commissioned a report on the status of women to a group of feminist researchers and activists. The report recognized the fact that in India, women were oppressed under a system of structural hierarchies and injustices what feminists and activists called the root of patriarchy. During this period, Indian feminists were influenced by the Western debates being conducted about violence against women. However a report²² was prepared to the government of India regarding gender discrimination and made some suggestions for removing such evils accordingly:

WE BELIEVE THAT

1. Equality of women is necessary, not merely on the grounds of social justice, but as a basic condition for social, economic and political development of the nation.
2. In order to release women from their dependent and unequal status, improvement of their employment opportunities and earning power has to be given the highest priority.
3. Society owes a special responsibility to women because of their child-bearing function. Safe bearing and rearing of children is an obligation that has to be shared by the mother, the father and society.
4. The contribution made by and active housewife to the running and management of a family should be admitted as economically and socially productive and contributing to national savings and development.
5. Marriage and motherhood should not become a disability in women's fulfilling their full and proper role in the task of national development. Therefore, it is important that society, including women themselves, must accept their responsibility in this field.

6. Disabilities and inequalities imposed on women have to be seen in the total context of a society, where large sections of the population—male and female, adults and children—suffer under the oppression of an exploitative system. It is not possible to remove these inequalities for women only. And policy or movement or the emancipation and development of women has to form a part of a total, movement for removal of inequalities and oppressive social institutions, if the benefits and privileges won by such action are to be shared by the entire women population and not be monopolized by a small minority.
7. If our society is to move in the direction of the goals set by the Constitution, then special temporary measures will be necessary, to transform de jure into de facto equality.

CONCLUDING REMARKS

As the main focus of our discussion based on gender equality, the importance of consciousness raising and an intention to empower women and change power relations and inequality. Whereas half of the human race suffers different types of institutionalized injustice simply because they are women by birth, by sex, the net of so called humanism, as traditionally conceived, appears insufficient to catch hold of the specificity of women's subordination by men. If feminism is an attempt to revise, reformulate and rethink those traditional attitudes articulated by patriarchy, Gandhi's vision of proper education to women is a genuine alternative to take place. Gandhi also proclaims that women were not mere toys or dolls in the hands of men neither their competitors. According to him, "Intellectually, mentally and spiritually women is equivalent to a male and she can participate in every activity." He also claims to undermine the women oppressions in his *Speeches and Writings*, Gandhi said that in many matters, especially those of tolerance, patience and sacrifice, the Indian women is superior to the male. As Wollstonecraft said that women cannot be forced to be "domestic", she also suggested that women need to be educated like men so that they can become rational, responsible, independent adults. She noted that if women were to be "really virtuous and useful," (Wollstonecraft, *A Vindication of the Rights of Women*) they needed to be economically independent of men. We must keep in mind while giving education to humans what Ruby Manikan says "If you educate a man, you educate a person; but if you educate a woman, you educate a family." We want the education that must make a breeze of the gap between reason and emotion, men and women.

So, the so called traditional system of education that we endorsed as an ideal and viewed with the world's altogether do really not work. Those, who claim to be an educated and as a humanist in true sense without travelling *en route* feminism, are not serious in their proclamation, if we take a lesson from feminism only then we can achieve humanism that should be the goal of our

education. If there is any new terminology to be offered by defining humanism/ education in true sense then 'Feminist' humanism' that is 'Gender-equal humanism' would take place. Following Gandhi and the other feminists, first bridge the gap of status and dignity between man and woman, and sought an education that must be neutral from any gender-bias and discriminations. And after that, we may proceed to the realm of real humanism.

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Need for Formal Moral Education in Schools in India: A Gandhian Framework for Inculcating National Character



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Abstract—Right from ancient times Moral Education has been part of academics, to be imparted and inculcated amongst the students, leading to their character formation and contributing to the success and well being of Nations and Empires. Starting with Greek Sophists and Chinese Confucianism to Ashoka's Dhamma, the essence of this ethical code of conduct has been emphatically secular and veritably bereft of any religious bearings. The secular hue of moral education freed it from religious conflict and attributed a universal appeal to the subject. In twentieth century many countries adopted moral education in their school curriculum publically accepting it as part of State duty towards its citizens. Singapore, a former British Asian colony adopted moral education as a formal subject in its school system in 1992 and has been successfully running the programme and topping world rankings in Human Development Index and corruption free countries ever since. The National Curriculum Framework implemented in India since 1975 and continuing till date as NCF 2005 has been incessantly stressing on peace and sensitivity towards others as one of its basic objectives, but has refrained from introducing formal moral education in school curriculum. The result has been a steady rise in corruption, coercion, conflict and communalization even after sixty-eight years of independence. The paper attempts to suggest adoption of moral education as a formal discipline in school curricula in order to instil and strengthen the moral fabric of our national character. However, this moral education needs to be secular in nature because India is a multi-religious society. In such a scenario, zeroing on Gandhian Values as the core content for the subject appears the most plausible solution due to the secular and universal nature of his principles. Formal adoption of Gandhian Values as moral education in school curriculum would not only open up the portals of an indigenously comprehensive yet universally adaptable 'way of life' for the X-Generation Indians but give boost to the flagrantly flagging ideals of truth, honesty, ahimsa, secularism, simplicity, health and hygiene in twenty-first century India.

Keywords: Need, Moral Education, Schools, Singapore-India, Gandhian Values, National Character

HISTORICAL CONTEXT OF MORAL EDUCATION

'Protagoras'¹ composed by Plato in ancient Greece describes a debate between Socrates and Protagoras over the teaching of virtue or 'arete' a term meaning moral goodness and human greatness. Protagoras believed that virtue could be taught while Socrates negated the possibility yet at the same time declaring all virtue as basically 'knowledge,' thereby covertly creating a possibility for its scholarship in formal education. Socrates was a renowned philosopher and teacher of classical Greece while Protagoras was a member of the 'Sophists' commonly called the 'moral entrepreneurs' roaming the ancient world in fifth and fourth century BC attempting to

establish educational practices. Similarly, Confucius in early China (sixth century BC) compiled a set of behavioural conduct based on moral principles to be inducted in everyday life leading to the establishment of a disciplined and stable society. His 'Analects of Confucius'² openly declares that virtues are not acquired innately but developed through teaching and training, 'By nature men are nearly alike; by practice they get to be wide apart.'³ Confucius' moral education aimed at nurturing a superior being 'Junzi' characterized by superiority of mind, virtues, ideals and moral. To cultivate such a noble entity a formal instruction in sincerity, benevolence, filial piety, righteousness, integrity, forgiveness, courage needs to be imparted resulting in the inculcation of benevolence the paramount virtue termed 'Ren' by Confucius.

Benevolence is expressed through behaviour called 'etiquette' or 'Li' in Confucian Philosophy, person with 'Li' would be modest, gentle, elegant, respectful and virtuous, befitting to carve a welfare society. Thus, 'Ren' and 'Li' form the core of Confucian moral education.

Closer home, Emperor Ashoka(304BC-232BC) of the Mauryan Dynasty attempted the same when he elucidate a code of moral conduct christened 'Dhamma' emphasizing harmony especially in unequal relationships like parents and children, kinsmen and friends, teachers and pupils, employers and employees, besides propagating general values viz., non injuring animals and humans, being forgiven, observing piety and adhering to the truth. Ashoka's Dhamma was essentially a code of ethical behaviour having parallels with Buddhism but never equated publically by its perpetrator. In fact, the Greek and Aramic inscriptions use 'eusebeia' for 'dhamma' meaning 'virtue' in Greek.⁴ Dhamma for Ashoka was 'good' in accordance with the established customs. It never meant religion but "what it behoves a man of right feeling to do"⁵ and different from both ritual and theology. Thus it was a universal code based on social ethics and accommodation of diverse views. Centuries ago Ashoka understood the need for inculcating moral values in his subjects and accordingly not only composed certain 'do's and don'ts' for the moral augmentation of his people but made serious efforts to propagate it. 'Dhamma' was inscribed in 'Prakrit' or the vernacular language, on rock and pillar edicts installed across the length and breadth of the empire and placed at such places where they could be read and imbibed by people from all walks of life. Furthermore, the emperor created a separate administrative department for the purpose and appointed special officers designated 'Dhammamahamatts' with the exclusive duty of spreading and popularizing the precepts of 'Dhamma' amidst the common people. The steps may appear intruding to the modern concept of democratic liberty and bordering over to 'moral policing' but the both the objective and methodology adopted by Ashoka was suggestive in nature and lack evidence of any coercion. However, propagation of 'Dhamma' was officially accepted as a State Duty and part of public welfare.

NATURE, SCOPE AND ATTRIBUTES OF MORAL EDUCATION

The above deliberations stand proof to the fact that the nature, scope and attributes of moral education have been the subject of debate and discussion ever since man first cradled in the throes of civilization. The process continued in the modern period as well eliciting varied ways of defining and characterizing what constituted 'Moral Education.' For Immanuel Kant (1724-1804) "Moral training must form a part of education. Child's disposition must be so trained that he shall choose none but good ends-Children should learn from their youth to detest vice;

not merely on the ground that God has forbidden it but because vice is detestable in itself."⁶ Similarly for John Dewey(1859-1952) the purpose of education "is to see that the greatest possible number of ideas acquired by children and youth are acquired in such a way that they become moving ideas, motive forces in the guidance of conduct" this responsibility "makes the moral purpose universal and dominant in all instruction-whatever the topic."⁷ Coming to a more credulous elucidation, Barry Sugarman (1973) defines the morally educated person as.

"Someone who has concern for other people such that their feelings, wants and interests count with one another and are not overridden for the sake of one's own goals....the morally educated person, when thinking about what to do in an unfamiliar situation or in passing judgment on action already taken, thinks in terms of universalistic moral principles based on concern for the rights of other people as well as himself."⁸

Thus, to quote Horace from *Epistles 1.1*, "to flee vice is the beginning of virtue, and the beginning of wisdom is to have got rid of folly" however, the most obvious problem with morality is that there is no consensus among people about what behaviour is ethically acceptable and what is not. One culture finds stoning adulterers to death morally shocking, others find it morally incumbent, similarly within a family circle some may approve abortion while others may not, thereby complicating reaching a consensus. In Indian context some ethnic groups practicing same religion prohibit marriage within the village community while others consider marrying one's niece as a moral obligation. This brings us to the need for evolving certain ground rules regarding desirable values shared by all pertaining to one's nationality and culture yet acceptable universally. An ideal sum up would be to quote William K. Frankena (1970) who regards morality as.

"Standards or guidelines that govern human cooperation-in particular how rights, duties and benefits are to be allocated. Given that people live together and that their activities affect each other, morality provides guidelines and rationales for how each person's activities should affect the other's welfare. The guidelines are not fashioned to serve any one person's interest but are constructed with consideration for each individual's intrinsic values....morality at least in principle deals with sharable values because moralities are proposals for a system of mutual coordination of activities and cooperation among people."⁹

FORMAL MORAL EDUCATION IN SINGAPORE SCHOOL CURRICULUM: AN OVERVIEW

Many countries throughout the World adopted formal moral education in their school curriculum with the intention of inculcating certain shared values amongst its citizens aimed at their own welfare as well as the country at large. Singapore, did the same, and has been taken as a

source of reference in the paper to emphasize the need of formal moral education in school curriculum. Singapore attained freedom from colonial rule in 1965 and burgeoned on the path of unprecedented growth and development. Since then it has never looked back and excelled in its socio-economic set up against many Asian giants. Its leaders had a clear vision before them when they set sail to this unchartered territory. In order to have a developed and globally vibrant Singapore its citizens had to be morally upright with a clear understanding between dos and don'ts. Dr Goh Keng Swee, who served as the Deputy Prime Minister of Singapore (1980-84) and the man responsible for ushering in formal moral education, though in religious form, in Singapore Schools, unequivocally declared, "Without morality and a sense of public duty that does not put self always first, Singapore could decline."¹⁰ In Singapore the privately owned Christian Missionary Schools had already been imparting Christian Moral Values to its students. Inspired by them as well as believing in the general fallacy that religion helps inculcate morality, the Government of Singapore in 1982 declared Religious Knowledge as a compulsory subject in school curriculum. The students could choose from Bible Studies, Islamic Knowledge, Buddhist Studies, Confucian Ethics, Hindu Studies and Sikh Studies. However the implementation of this 'mixed bag' created rift in the religious and racial harmony of Singapore. Therefore in 1992 Religious Education was replaced by Civic and Moral Education. The CME¹¹ focussed on developing the moral well being of the pupils by 'helping them acquire and live by the values that guide them to make appropriate choices and determine their behaviour and attitude towards themselves, others and environment, so that the child develops into a morally upright, caring and responsible individual and citizen.' The CME syllabus focussed on six core values-Respect, Responsibility, Integrity, Care, Resilience and Harmony, to be inculcated at both the primary and secondary levels. These core values represented the tenets that constituted shared national identity aimed at inculcating Singapore's National Character. Different teaching approaches were to be adopted for nurturing the selected values, ranging from Cognitive Development to Action learning, Narrative to Consideration. Community Involvement Program consisting of six hours per academic year developed 'volunteerism.' The medium of instruction was to be the mother tongue, that is, Malay, Chinese or Tamil as these three constitute the leading ethnic groups in Singapore. Assessment was Formative-continuous and on day to day basis 'providing enough opportunities to involve and guide pupils in the discussion of complex and challenging issues.' At the secondary level the stress was on strengthening what has been done at the primary level. The students are taken at a higher 'self' guided by moral knowing, moral feeling and finally the apex of human existence, moral action. The Civic and Moral Education resulted in placing Singapore among the top ten countries of the world in UNDP's Human Development Index.

As per HDI 2014¹² world's rankings Singapore was at the ninth position, and the only Asian country to make it to the top ten. HDI evaluation is based on the educational, health and income levels of the member countries. The Corruption Perceptive Index 2014 prepared by Transparency International¹³ and quoted by World Democracy Audit 2014¹⁴ assessed Singapore as the seventh least corrupt country, while the Economists Safe Index 2015¹⁵ declared Singapore as the second safest city in the world. In 2014, Ministry of Education in Singapore brought a new framework in the Moral Education syllabus and replaced the Civic and Moral Education with Character and Citizenship Education.¹⁶ It continues to place the six core values at the centre while enveloping them in concentric circles pertaining to Social and Emotional Competencies and further with skills related to Citizenship Competencies. The CCE hopes to inculcate civic literacy, global awareness and cross-cultural skills among the students befitting them for the needs and challenges of the twenty-first century. However, the new framework has reduced the gamut of formal moral education, serving it not in a distinct platter but synthesizing it with other formal subjects. There have been voices both in favour and against the change, the result of which is too early to decipher.

NEED FOR FORMAL MORAL EDUCATION IN INDIA

After an overview of the need, structure and benefits of formal moral education in Singapore a critical appraisal of the same in Indian scenario becomes evident. India like Singapore had been a British Colony and suffered the same setbacks and exploitation. However, it did attain independence much early than Singapore thereby, becoming master of its destiny in 1947 itself. Keeping aside the disparity in size and population, many would term Indian democracy much stronger and liberal than Singapore. As per the Freedom House Annual Survey¹⁷ of 150 countries and quoted in World Audit, India's Democracy Ranking in 2014 is fifty-one while that of Singapore is seventy-three. In spite of the lead in experience and civil liberties, even after sixty nine years of independence India is ranked one hundred and thirty-five by Human Development Index 2014, twentieth most violent place in the world and ranked one hundred and forty-three out of one hundred and sixty-two countries by Global Peace Index 2015¹⁸ and assigned sixty-seventh position in the corruption rankings by Transparency International and included in World Democracy Audit.¹⁹ Besides, crime against Women, Children, Dalits, Tribals, People with Disability, Minorities (Religious and Linguistic) are on the rise. In spite of possessing world's most brilliant and comprehensive Constitution the State in India has failed to deliver the goods. This brings us to the next important issue. Is it the sole responsibility of the State to bring on the change? The answer lies in the following words of Kant, "By whom, is the better condition of the world to be brought about? By rulers, or by their subjects,

it is by the latter who shall so improve themselves that they meet half way the measures for their good which the government might establish."²⁰ And how does one improve oneself, by imbibing the best inherent in education. And who decides the constituents of education, the State itself, as per the need of its subjects. In Indian context that need has been primarily literacy, which still lingers to seventy-four percent of the population. This insistence on literacy has made our policy makers forego the need and importance of formal moral education. They failed to comprehend its value, especially for the first generation learners who had no avenue to absorb the 'moralistic.' Their families toiling hard to meet two square meals a day could not be expected to harness the 'inherent good' in them. Religion as such has been a moral failure in India registering its presence only in terms of riots born of suspicion and ill-will between different communities. The 'moral' in religion is shrouded in greed for power and money thereby leaving the majority wobbling like lost sheep. In such a dismal scenario it is the duty of the State to impart moral education through school curriculum. In India, National Council of Educational Research and Training (NCERT), carries the onus of publishing National Curriculum Framework responsible for preparing the syllabi, textbooks and teaching practices within school education programs. Indian school system has had four NCFs, that is, 1975, 1988, 2000 and the currently implemented 2005. The details of the document available for public perusal at the NCERT official website lucidly state, 'sensitivity to others well being and feelings' as one of the broad aims of education. Similarly, in the main features of the Curriculum, one of the national concerns mentioned is 'concerns and issues pertaining to environment, peace oriented values and sensitivity towards gender parity and towards SC, STs and minorities.' Thus NCF 2005 stresses on values, not separately, but as an intrinsic part of each subject, these values are to be amalgamated with the basic characteristics of the discipline, for example, secularism in History and investigative temper and curiosity with science. This arrangement is quite similar to the Character and Citizenship Education introduced in 2014 in Singapore, however the similarities end here for Singapore through its hard core Civic and Moral Education running in schools since 1992 has already nurtured two generations of citizens raised on formal moral education catering to the Singaporean National Character and consistently contributing to the leaps and bounds the country has achieved in all walks of life. Whereas in Indian context we are still fumbling with issues of corruption, coercion, conflict and communalisation arising from dearth of food, water, medicines, electricity, employment, literacy and basic infrastructure. It is not that Indian schools are completely bereft of any moral education, nearly all of the Christian Missionary Schools and many other privately owned schools do teach 'moral education' as a subject, but it is not part of formal

assessment and therefore treated as an appendix by the teachers as well as students. Again the share of private schools as compared to government and local body schools both at the primary and secondary level is quite less. As per the data made public by Ministry of Human Resource and Development, Government of India 2011-12,²¹ 85.1 per cent schools are under government set up at primary level whereas at upper primary level the share is at 70.5 percent, reconfirming the need to reform the NCF and induct formal moral education in school curricula. It is then only that the first principle envisaged in our National Policy on Education (1986 and modified in 1992) would be fulfilled, "Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenge of time."²²

GANDHIAN FRAMEWORK FOR MORAL EDUCATION FOR INCULCATING INDIAN NATIONAL CHARACTER

Before venturing on the course for framing the basic structure for formal moral education in India, primarily designed from Gandhian values it is essential to recount Gandhi's own views on moral education and ethics. Gandhi was essentially a man of religion and thereby associated morality as a means to realize God. God for him represented the moral force in every aspect of human life. In fact in his early writings on education he declared ethics and religion to be at par, and to be made an integral part of Indian system of education. In *Hind Swaraj* (1908), on being questioned upon the content of education ideally suited in Indian context he emphatically declared, "Religious that is ethical education will occupy the first place," because he knew India will never be godless and atheism can never flourish in this land. For Gandhi, all religions were same, different paths to the same God and professing common human values therefore he had accordingly included religious education as part of his Ashram curriculum evolved and practiced in South Africa (Phoenix and Tolstoy) as well as India (Kochrab and Sabarmati). Moreover, in '*Ashram Observances in Action*' an English translation of Gandhian writing under the same title in Gujarati (1932) he overtly stated, "Religious education is indispensable and the child should get it by watching the teacher's conduct and by hearing him talk about it."²³ Interestingly, a few years earlier he had even suggested a curriculum for religious instruction including "a study of the tenets of faiths other than one's own."²⁴ This would inculcate appreciation and respect for religions other than their own in the minds and souls of the students and spread religious harmony in a multi-religious country like India. However with time his views changed, which was a common occurrence with this researcher of truth. All his anthologized writings contain a declaration that he made in *Harijan* 29-4-33 addressed to his readers. "In my search after Truth I have discarded many ideas and learnt many new things. What I am concerned with is my readiness to obey the call of Truth,

my God, and therefore, when anybody finds inconsistency between any two writings of mine, he would do well to choose the later of the two on the same subject.” Accordingly, his fundamentals of Basic Education, compiled in 1937 targeting children between the age group seven to fourteen and published in *Harijan* 2-11-47, he emphatically rejected the scope for religious education, “In this, there is no room for giving sectional religious training. Fundamental universal ethics will have full scope.” Continuing the same strain in *Harijan* 23-3-47, he wrote, “I do not believe that the State can concern itself or cope with religious education must be the sole concern of religious associations. Do not mix up religion and ethics. I believe that fundamental ethics is common to all religions. Teaching of fundamental ethics is undoubtedly a function of the State.” In later years Gandhi had stopped equating religion with ethics and had advised the State to stay away from religious education yet at the same time declaring ethical education as its moral duty. Possibly, the rise of communalism in the later phase of the Indian National Movement characterized by the rise of sectarian political parties and bodies in both the Hindu and Muslim communities had forced him to make this transition, without doubt, he was a visionary, a man much ahead of his times and had read the writing on the wall that envisaged the need for secular moral education in India.

While attempting a moral framework for Indian schools a brief justification for selecting Gandhi as its basis is imperative. India is a land cradling numerous religions, languages, customs and rituals. Every village has its own god and a blurred code of what is permissible and what is not ranging from food, clothing, marriage and occupation. In such a scenario agreeing to a moral code shared by all entities aiming at cultivating a national character becomes an onerous task. At such a juncture Gandhian values veritably come to our rescue, his ideals and principles are such to which every Indian irrespective of caste, class, gender, religion and ethnicity can identify with. Though, post-independence we have not only turned our back to Gandhian ideals and principles but sadistically relished dissecting his personal fallacies in books as well as our drawing rooms, still in the deep recesses of our minds and soul we do know that his words and morals represent a timeless efficacy that is unchallengeable. Even after seven decades of his death, he still represents the zenith of Indian polity, society, economy and spirituality, reflecting both, the indigenous as well as universal, idealistic as well as pragmatic, thereby, making our choice of Gandhi for the subject a rationale one.

Our primary concern in compiling a Gandhian framework is zeroing on certain common moral precepts that would assist the students in enrichening the moral fabric of their everyday life as well rearing them into responsible citizens exerting towards a morally affluent India. The Ashram Observances envisaged by Gandhi, originally penned down in Gujarati and later translated in English by Valji Govindji

Desai under the title ‘*From Yervada Mandir*’ and published in 1932 appear the most appropriate choice for moral values to be adopted in Indian school system. The following observances may be embraced²⁵:

Truth

For Gandhi ‘Satya’ is God and the sole purpose of this otherwise futile life. ‘Truth is God and God is Truth.’ Truth for Gandhi has a comprehensive meaning. Truth is to be practiced in thought, word and deed. It involves ‘tapas’-self-suffering, bordering on to death. In practice of Truth there is no place for cowardice, it is a perpetual process that seeps into every aspect of human life, whether it is, working, drinking, eating or playing.

Ahimsa or Love

Ahimsa is the means to reach the ‘Truth.’ Love is the material expression of ‘Ahimsa’ and often used in concert with the latter. Love and Truth are the faces of the same coin. A person cannot be true if he does not love all God’s creation. Love transcends all animality and is never partial, it is boundless like an ocean. Like Truth, Ahimsa too has a wider expression. It is hurt by evil thought, by undue haste, by lying, by hatred, by wishing ill to anybody. It is also violated by our holding on to what the world needs.

Brahmacharya or Chastity

This too like other observances, must be observed in thought, word and deed. It would be foolish to control the body but nurture evil thoughts. It includes control of all organs not just the lust. By giving in to lust a lot of vital energy is lost which if channelized in right direction could yield tremendous results.

Control of the Palate

Observance of celibacy becomes comparatively easy, if one acquires mastery over the palate. Food has to be taken only in quantities limited to the needs of the body and to keep it going. True happiness is impossible without true health and true health is impossible without a rigid control of the palate. In a country like India where many sleep with empty bellies every night, controlling the palate would certainly serve to cut down the cost and spare more food for the impoverished.

Non-Stealing

Every one of us is consciously or unconsciously guilty of theft. It is thievery not only to take things belonging to others, but also if we take something believing it nobody’s property. Things found on the roadside belong to the ruler or the local authority. Observance of non-stealing goes much farther. It is theft to take something if we have no real need of it. We multiply our wants and make thieves of ourselves. Bothering about things to be acquired in future also amounts to thievery.

Non-Possession or Poverty

Desire to possess has given rise to inequalities and miseries. The rich have things they do not need and are neglected and wasted: while millions starve to death. If each retained what was truly required, contentment would prevail. Civilization consists not in the multiplication but in deliberate and voluntary reduction of wants. Interestingly, post-liberalization middle class India frolicking in luxurious cravings and desire is in dire need of this particular value.

Fearlessness

Fearlessness is indispensable for the growth of other noble qualities, because Truth and Love cannot be practiced without fearlessness. One must be free of fear; fear of disease, bodily injury, death, dispossession, reputation and so on, in order to pursue Truth. For a votary of Ahimsa, fearlessness doesn't account to the usage of weapon but truth and non-violence.

Removal of Untouchability

Untouchability means pollution by the touch of certain persons by reason of their birth. Generally this is pertaining to the low castes in India, but it does spill over religion and community, its removal would break down barriers between men. Till date a big chunk of Dalits in India are into manual scavenging and treated as pariah by many. This value involves letting go of this inhuman practice, fraternizing with the Dalits, redressing their grievances and loving them as our own self.

Bread Labour

To live, man must work. Even if his occupation is intellectual in nature, he must indulge in physical labour pertaining to his daily chores. If all laboured for their bread, then there would be enough food and enough leisure for all. This would also replace dignity in labour that seems to be lost to the human civilization in the age of machines and technology, besides providing a healthy source of physical exercise to our otherwise sedate lifestyle.

Communal Unity

We need not tolerate each other's faith because the term has a derogatory connotation but entertain the same respect and regard for the religion of others as we accord to our own. We must be also aware of the weaknesses of our own faith and look at all with an equal eye. True knowledge of religion frees us from fanaticism and transcends us to spiritual insight.

Humility

To let go of our ego and become one with God is humility. A life of service is a life of humility. True humility

means strenuously exerting towards serving humanity the most cherished creation of God. A must, for the present day X-Generation Indian youth soaking in self-love and narcissism.

Swadeshi

Here the implication of Swadeshi goes much beyond the economical. A votary of Swadeshi would, in his utmost ability, dedicate first to the well being of his family, neighbourhood, community and country at large, but all within the gamut of morality and not causing harm to anyone. On the economic front he would give preference to the local manufacturers, even if they are of an inferior grade, but would not turn the practice into a fetish, rejecting the foreign product even when one's country is not capable of producing it. Swadeshim is not a cult of hatred but a doctrine of selfless service.

The above may not be an exhaustive or a perfect list of core values to be inculcated among school students to foster national character and meet the demands of twenty-first century India, yet it comes quite close to lessening the banes of India that have been plaguing it for centuries and hindering its march to growth and development. The values need to be introduced in a basic form at the primary level by adopting Action Approach, Narrative Approach (role play and stories) or Consideration Approach based on empathy, and taking the students to higher stage of moral development, focussing on social and universal perspective, with the same core values, at the secondary level. As discussed earlier, Singapore model between the years 1992 to 2014 could be adapted. Medium of instruction should be the first language, which would definitely differ across the length and breadth of India. For the English medium students a switch to English in moral education should be made only at the secondary level. Formative Assessment as part of Continuous Comprehensive Evaluation should be adopted so that the subject may not be neglected at any cost. Since it would be made part of the formal syllabi and textbooks prepared by the NCERT, its implementation should be mandatory and culpable to penalty.

CONCLUSION

The arguments and suggestions given in the paper may appear utopian to many, but then, dreaming and aspiring for a better world is basic to human nature. What would life be without dreams and hope? Gigantic feats are achieved by the lethal combination of dream and work. Presently, India is at an impasse, at one end are the modish amenities of a lifestyle driven by desire. Business tycoons with rags to riches storyline are the role models for the youngsters exposed to both the best and worst of the modern world. Mobiles and Levis have reached rural India. India is one of the leading consumers of petrol in the global scenario. On the other side, farmers are still

committing suicides because of debt trap, landless labourers are selling their children into human trafficking, Dalit grooms are not allowed to sit on horseback, child marriage, Devdasi System, Dowry and rape continue to make headlines. Roads are still splurged with potholes, and drains, either overflow or get clogged. Government formulates plans for development but they get stuck at the implementation level. It is as if there are two India's, unfortunately, neither of it is true. In such a dismal scenario a serious review of the root cause and possible solution becomes necessary. The problem may not always lie with 'others' but with one's own 'self.' The corrupt politician or 'babu' is one of us only. It is high time that we indulge in self-introspection and initiate a system of formal moral education in Indian schools and propagate and promote Gandhian values for inculcating the true Indian national Character.

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Gandhi's Educational Policies



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Abstract—Gandhi's educational policy was not something that was prior unheard of. But what was new was the educational policy which evolved after a series of organic interactions between the theoretical knowledge ranging from Rousseau to Dewey to Tagore and the practical knowledge envisaged in the pitiable condition of 'poor India'. Gandhi's legacy lies in the importance of 'imaginative self action'. Gandhi's educational ideas started raising its head when he was in South Africa. He did a lot of experiment at the Phoenix farm and then at Tolstoy farm. And when he reached India it was in a different level altogether. "So, in South Africa, the seeds of Nai Talim were sown." (Skyies, 1988: 11) Gandhi was one of the greatest educational thinkers of his times. His views were vivid and ranged from child's education to adult education. However in this work the focus would be on Gandhi's scheme of granting free and compulsory education to children from 7 to 14 years of age.

Keywords: Gandhi, Nai Talim, Tagore, Wardha Committee, All India Muslim Educational Conference, Shareef Report, Pirpur Report

THE FOUNDATION

The intimate relationships of the home were as Gandhiji believed, the foundation of all social and moral education, and that was what he regarded as of central importance. "I had always given the first place to the culture of the heart and the building of character," he wrote. Gandhi preferred liberty over learning. At Tolstoy farm, Gandhi dreamed of finding out by experience and experiment "a true system of education" which would put into practice the ideal he had put forward in *Hind Swaraj*. Gandhi said, children learned more readily and more thoroughly through their ears than through their eyes, so while the school had some books it had practically no text-books.

"Right from the beginning, Gandhiji was clear about three things: the children should live at home, they should not be separated from their parents and sent to a residential school; they should learn in their own mother-tongue; they should not have any privileges which other Indian children could not share." (Skyies, 1988: 7)

NAI TALIM

When Gandhi came to India, he was shocked by the pitiable condition of the education that was being imparted to Indians. The education was bookish. The British education system derived students away from the manual labour. And this seemed to be quite

intolerable to Gandhi. He was against the British system of education which tried to bring a culture of medals and mark-sheets which became the prized possession of students. Right from Jyotirao Phule to Voelkar to N.G. Mukerjee, they critiqued the much emphasis given on theoretical aspect of education promoted by the British.

"Nevertheless, it is found that the tendency of education at the present time is to draw the rising generation away from the land, and to give a purely literary training, which ends in a young man making his aim the obtaining of a post under Government, or the following of the profession of a "pleader" in the courts." (Voelkar, 1897: 379)

The resentment could very well be visualised in *Hind Swaraj* written by Gandhi which was against the Macaulayan system of education. Macaulayan system of education was making India a slave. It was seen as a 'civilizational' conflict. Gandhi hated the 'official codification' of education, in the garb of 'curriculum' and 'knowledge' under the British rule. The officially promoted system of education was more exclusively defined, less flexible and homogenized, marking a shift away from earlier periods of relatively fluid, heterogeneous and diversified forms of indigenous education. He found the British education system to be destructive and degenerative.

“In addition, there was an uninteresting and uninspiring curriculum, with an emphasis on books and book-learning, a lack of proper equipment and finance. With poverty loomig large, there was hardly any encouragement for parents to send their children to school instead of keeping them at home.” (Oesterheld, 2007: 158)

It got reflected in the withdrawal of children from school, before the completion of the primary stage, despite a quantitative expansion of primary education from 1922 to 1927. Gandhi was deeply pained and stated the following at Chatham House in London on October 20, 1931 “This very poor country of mine is ill able to sustain such an expensive method of education. Our state would revive the old village schoolmaster and dot every village with a school both for boys and girls.” Therefore Gandhi devised an educational scheme for all: the rich and the poor, the ‘high’ and the ‘low’, the young and the old, the employed and the unemployed. It was an everyday programme involving spinning, weaving, knitting and learning as well as earning. “It was a total movement because it was not confined to education alone, but involved politics, society, economy, religion and culture.” (Sankhdher, 1998: 296) Gandhi’s replacement of the colonial system of education by his Wardha scheme was a part of his total philosophy for the upliftment of his people.

GANDHI AND TAGORE

When Gandhi reached India in February 1915, Gandhi met Tagore at Shantiniketan. Both these contemporaries happened to be educational thinkers as well. “Two eminent contemporaries of Gandhi, Tagore and Gijubhai, devoted themselves to building institutional models where teaching with the child’s consent and participation would be the norm.” (Kumar, 115) Many a times they thought on similar lines and on many occasions they disagreed. Their thinking was churned out of the same backdrop and experiences. They both started their careers as educational thinkers by critiquing the colonial system of education, which proved to be segregative and bookish. They found the British system of education ‘sinful, discriminatory and racist’. Tagore’s own experience at the Bengal Academy, a Eurasean institution, reflected that the schools were not centres of education for children. They were prison houses for them. “What we were taught there we never understood, nor did we make any attempt to learn, nor did it seem to make any difference to anybody that we did not.” (Tagore, 1917: 60) His own experience showed to him that the likes and dislikes form a large part of the child’s mind, which was completely ignored. And that to they were forced to get knowledge in English that was totally a foreign language.

Looking at his works closely, one can easily trace semblance of ideas of many great scholars like Rousseau, and Dewey in his writings. Tagore himself wrote more than 100 pieces on education. After going through his

writing, one can come to know that his educational feelings had three ‘life centres’, namely, the first is the individual, second is the community, and the third is nature. For him the best education will be given in *tapoban* close to nature where children can be themselves. “Making the surrounding beautiful and healthy and disciplined community living should become a natural way of life.” (Prasad, 2006: 46) According to Rabindranath, simple life is a creative life. For the joy experienced in making things is much greater than that which goes without working for having them. True education cannot be received in the atmosphere of affluence and without having to do hard work. The way of life should be such that it in itself becomes education. True education can be received in an atmosphere of voluntary poverty. Rabindranath in his essay ‘My School’ wrote “.....should we not admit that poverty is the school in which man had his first lessons and his best training.” Hence this ‘harsh’ place was the ideal one for Rabindranath’s Santiniketan.

Gandhi too shared a great deal with Tagore. It was no wonder that both Tagore and Gandhi had started their discourse on education with a critique of colonial system of education. “The demand for an education system different from the one introduced by the colonial power was, from the very beginning, an integral part of India’s freedom struggle.” (Oesterheld, 2007: 156) An urge for building the national system led both of them to the development of their educational ideals. Education became a part of their ethics. People like Rousseau, Tagore and Gandhi, believed that village was more suitable than town for the purpose of education. They both admired the free space and the nearness to nature a village can offer. They wanted their students to do physical work. Cult of play and adventure was an important component of Tagore’s concept of education while Gandhi adhered to the cult of productive work. Tagore, true to his temperament, extolled the culture of leisure while Gandhi, true to his nature, upheld the culture of work. Philosophically, both disapproved of the machine civilisation, particularly, its exploitative and consumerist characters.

“In order to restore India to its pristine condition, we have to return to it. In our own civilization there will naturally be progress, retrogression, reforms, and reactions; but one effort is required, and that is to drive out Western civilization.” (Gandhi, 1938: 87)

“In fact, the daily domestic life activity was not separated from such education system.” (Chattopadhyay, 2000: 109) They considered that kind of education ‘blessed’ which adds to the strength of the living legs. Education should be a medium by which the child’s mind and body should be able to keep in harmony with the rhythm of nature. In the essay ‘The Problem of Education’, Rabindranath wrote, “The aim of the Creator was to make child’s education a process of playful learning

in the generous atmosphere in the universe." They wanted to make education as the combination which takes care of, both, hearth and heart.

They wanted to give students as much responsibility as possible so that they can be saved from the course of the hateful habit of complaining and become more self-reliant. If the students' efforts succeeds, they will become brave, they will not be afraid of anything, they will not become restless while experiencing pain, they will not be greedy towards wealth, they will not hate death, will always be in search for truth, will keep untruth away from their mind, speech and work. They did not believe in cramming books and rote learning. Gandhi requested not to overload students by books as it would be unfeasible for a country like India. "By cramming text books even a dead soul can pass examinations in first division and reach the highest position professionally." (Prasad, 2006: 49) Education can be successfully imparted by understanding childhood and giving oneself totally in love and union with it. "The aim of the educational philosophy of Rabindranath was to maintain harmony with social and natural atmosphere so that everybody would be able to develop all the creative capabilities from the very beginning of his or her life." (Prasad, 2006: 30)

In 1921, Gandhi wrote in *Young India* about the desirable scheme of education which he envisaged would fulfil three purposes, namely, to make education self-supporting, train the bodies of the children as well as their minds, and pave the way for a complete boycott of foreign yarn and cloth. Gandhi once wrote that the Indian parents who train their children to think and talk in English from their infancy betray their children and their country. They deprive them of the spiritual and social heritage of the nation, and render them to that extent unfit for the service of the country. His emphasis was that education should be imparted in the mother tongue. "To give millions knowledge of English is to enslave them." (Gandhi, 1938: 84) Gandhi would not allow teaching English till a student was 14 years old. Even afterwards not all students should learn English. In fact, there is no place for English in his scheme of education called '*Nai Talim*'. His idea of village-based economy and work-based education were conceived as alternative course for the future of humanity.

"The demand for education in the mother-tongue was not new; Rabindranath Tagore had voiced forcefully and demonstrated it practically for at least forty years. But it was now put forward in the context of a complete village-centred plan for national education." (Skyies, 1988: 15).

Gandhi and Tagore were product of their times, with both similarities and differences. "It may be true as has been put by a scholar, that Tagore treaded on the 'bhakti marg', while Gandhi opted for 'karma marg'." (Acharya, 1997: 605) Both were concerned about the indignity suffered under the British rule. They wanted to generate

among the Indians a love for India, their mother tongue and encourage good administration and social relations. They thought for the alternate route. Vinobha Bhawe once mentioned that a new *talim* is required for a new country. If old *talim* persists, then we must understand that the old state is continuing. However there were reality checks to their educational vision but some of the national Vidyapeeths founded as alternatives to the Government colleges did excellent work.

THEORY AND THE PRACTICE

With the Government of India Act of 1919 and the introduction of the system of diarchy, departments of education in the provinces were transferred to Indian ministers. Similar primary education acts, which were passed from 1920 to 1930, in almost every province of British India, left enormous administrative power and control over primary education in the hands of the local authorities. With Congress in power in seven out of eleven provinces and running coalition ministries in two or more provinces from mid 1937 onward, Gandhi started thinking of restructuring Indian education and published his views in a series of articles in *The Harijan*. In October 1937, he convened an All India Educational Conference at Wardha, to which he invited some well-known educationists associated with institutions of national education as well as the ministers in charge of the education in the provisional governments run by the Congress. The emphasis on a 'self-sufficient' and 'craft-centred' educational scheme was one of Gandhi's highly practical response to the actual situation where the introduction of mass education required money in substantial amount, which was not available. Gandhi described his educational scheme as one which '*would be rural national education through village handicrafts*'. He tried to make the villages self-dependent, as they were during the pre-colonial times.

A small committee of educationists under the chairmanship of Zakir Husain prepared a primary education scheme keeping in mind the broad outlines given by Gandhi. And in December 1937, submitted a syllabus under the title 'Basic National Education' also known as the Wardha Scheme. The Wardha scheme became the first blueprint of a comprehensive system of universal, free, and compulsory education on a national scale.

"Fundamentally, a democratic conception, it provided education to all children, admitting them in the same school irrespective of their caste or creed without any substantial difference in the instruction of boys and girls and in the standard of education between village and town." (Oesterheld, 2007: 160).

With an aim of producing socially as well as educationally useful work, it tried to overcome the artificial differences between the mental and the manual work. The medium of instruction was the 'mother-tongue of the

children' during the 'first years at school'. Thus the Wardha Scheme aimed at educating students on the basis of their natal culture and building attitudes which deemed mandatory for building a democratic society. "Gandhi would often concede that knowledge of western science and literature might be a good thing, but only as long as it was acquired in the vernaculars." (Seth, 2007:178) The Congress accepted the content of education which had to be imparted on a national scale, but the self supporting aspect was rejected. A letter of the Zakir Husain Committee to Gandhi, published in *Harijan*, 26 March 1938, mentioned the following.

"We should like to make it clear- if the Report has not already done so-that we do not contemplate any direct connection between the teachers' salary and the proceeds from the sale of the children's products. Teachers are to be paid directly from the State Treasury as at present and are not to be dependent on somewhat fluctuating income received from the sale of school products, which should be credited as income to the Treasury. As the Wardha Conference has made it quite clear in its Resolutions that the basic crafts practised in schools were expected in due course to cover only the remunerations of teachers, it was hardly necessary for us to say that all other educational expenditure, e.g. on buildings, equipment, etc. must be met from other sources, public and private."

EVALUATION

As observers remarked, the Wardha Scheme was much advanced and the educational policy based on it was the most enlightening and encouraging feature of the new regime, and it is somewhat ironical that it should have provoked the bitterest attack. "The plan of basic education known as the Wardha Scheme was to become a genuine challenge to and the most significant dissent against the essential form and the structure of schooling and education being built around British rule in India." (Oesterheld, 2007: 158) "Educational ideals of Gandhi are implicit in his concept of Swaraj." (Acharya, 1997: 603) Gandhi once wrote if a choice was to be made between liberty and learning, the former has to be preferred.

Gandhi took the boldest attempt so far made to solve the great problem of India's illiteracy for the village through Wardha scheme which made schools self supporting. "Gandhi correctly believed that children from labouring families work willingly to help their parents, to make both ends meet." (Acharya, 1997: 604) Gandhiji was already propounding in these talks two of his major themes: first, the whole of general education up to the "matriculation" standard should be treated as one integrated unit, which should be given in the village schools. The medium of instruction should be the mother tongue of the pupils. The course should be of seven or eight years' beginning at the age of seven. Secondly, this course should include the practice of a useful productive handicraft which would enable the schools to be

self-supporting. "In summary, the idea of traditional handicrafts providing an axis for the school's daily curriculum had in it the following elements which formed its rationale:

- Bridging the school with the world of work.
- Imparting an activity orientation to the curriculum.
- Inculcating a sense of self reliance" (Kumar, 2004:114)

But his scheme met with a lot of challenges. First of all, for the teachers such ideas were unheard of; they provoked a great many questions and much criticism. Gandhi's discussion with Education Officers of Congress provinces, on July 6th 1938, in which he mentioned "If the teacher himself lives up to the tenets of truth and justice, then alone can the children learn that truth and justice are the basis of all religions." (Chatterjee, 1999: 817) The ability to take independent decisions and the desire to take personal responsibility must figure as major objectives of teacher training. To find suitable and well trained teachers would have been very difficult. But the working of this curriculum was in itself a problem of great importance, and demanded intelligent alertness and responsiveness on the part of the teachers, for even the best curricula could be made a 'mere dead letter', if the method of teaching and discipline adopted were not inspired by the spirit of activity. All teaching had to be carried through concrete life situations relating to craft or to social and physical environment, so that whatever the child learned became assimilated into his growing activity. The Zakir Hussain Committee stated that it was essential for all teachers and educational workers to note that they had really attempted to draft an 'activity curriculum', which implied that their schools must also be places of work, experimentation and discovery, and not of passive absorption of information imparted at second hand. But taking pragmatic conditions into consideration, K.M. Ashraf proposed that, "they do not have necessary resources."

The All India Muslim Educational Conference had rejected the Wardha scheme at its session in Patna in October 1938 after Bengal's premier, A.K. Fazlul Haq, had strongly criticized at length its basic principles and claimed that schools would be turned into factories or ashrams. Zakir Hussain, too, feared that teachers might become 'slave-drivers' and exploit the labour of poor boys. If that happens, 'takli' would prove even worse than books. And it would be laying the foundation of hidden slavery in India. Non availability of funds and the basic preconditions missing such as trained teachers, new textbooks, and, more importantly, lack of sympathy for and commitment to the basic educational ideas of the scheme in administration and policy further worsened the situation. A letter written by the Zakir Husain Committee to Gandhi, which was published in *Harijan*, 26 March

1938 stated 'But we feel that many of the objections raised are based on a misunderstanding of the basis of the scheme.' Scholars like Krishna Kumar, opine that the Gandhi's plea for local self-reliance in the matter of basic needs deserves to be heard again. "Historically it would appear, that Gandhi's emphasis on making schools self-sustaining was related to his understandable repugnance towards the use of revenue earned from the sale of liquor for children's education." (Kumar, 2004:114)

But the scheme got its worst criticism from Mr. Fazlul Huq in the Presidential speech at the All India Muslim Educational Conference held in Patna, 1938. He accused the Congress of communalism in endeavouring to establish Hindi as lingua franca of India. Regarding the female education, he maintained that the syllabus should be different from that of boys. "He regretted that in several Congress provinces the policy enunciated by the Congress Governments was opposed to the interests and outlook of Muslims, for instance, in the Central Provinces where schools were called Vidya Mandirs which wounded the Muslims' religious susceptibilities." (Chatterjee, 1999: 812) The resolution passed at the All India Muslim Educational Conference held in Patna, 1938 stated that there should be separate arrangements for boys and girls and the medium of education must be the mother tongue namely, the *muslim* of north India and the medium of instruction should be *urdu*, while in the provinces where the Urdu language was not prevalent the medium should be the language of that province. "Another point on which Muslim unanimously insisted was teaching of Urdu and that the Congress agitation for teaching Hindi was actuated by communal motives." (Chatterjee, 1999: 812) Language was no small thing. The Hindi-Urdu controversy itself became the motivating force behind communal consciousness in India. Slogans like 'Hindi, Hindu, Hindustan' became popular. Urdu and Hindi were distinguished on the basis of script and vocabulary, which managed to find its implications in religion and the society. Hindi was for the *hindus* and urdu for the *muslims*. The society was thus split up on the basis of language and religion, thanks to the success of the Hindi-Urdu controversy. It facilitated the birth of a culture that challenged the traditional, composite, culture of India. C. R. King rightly sees the movement as generating social and political divisions in Indian society. It led to the creation of a loosely unified nation.

Later on 26th December, 1938, in his address to the 26th session of the All India Muslim League at Patna, M. A. Jinnah said that the Wardha Education Scheme and the Vidya Mandir Scheme had been propounded by the Congress with a definite objective. The genius behind these was Mr. Gandhi and it was Mr. Gandhi alone who was held responsible for destroying the ideals with which the Congress was started and turning it into a Hindu communal body. Pirpur Report which was submitted in

December 1938, blamed the Congress for refusing to acknowledge the existence of a separate Muslim culture in India and for 'the wide gulf that separates the innocent looking resolutions passed by the Congress and the actual practice enunciated by no less a person than a minister of education in a Congress government.' Regarding the Vidya Mandir Scheme, the report expressed surprise at 'how the great champions of Indian nationalism, the Congress Ministers, could give such a communal and anti-Islamic name to a scheme of education, which is meant for the children of all communities'. The Shareef Report, too, rejected the Wardha Scheme as unacceptable to the Muslims as its implementation would radically change 'the Muslim religion, language, culture, ideology and psychology.....out of recognition.'

"From 1937, the criticism and rejection of provincial government's educational policies became one of the main planks of the All Muslim League to rally the support of the Muslim electorate and attack the policies of the Indian National Congress. The issue of education necessarily linked with culture, language, and religion, with a direct impact on personality, family and identity, proved to be a suitable tool in the hands of Muslim League politicians for communitarian mobilisation and for bridging intra-Muslim differences and conflicts." (Oesterheld, 2007:178).

The concept of the national education, its implementation by Congress provincial governments, and the opposition it met simultaneously from the *muslim* elites and masses provided the fertile ground on which such a movement can develop. But if one looks at the allegations closely, one finds that much of the problem was created due to misunderstanding of the intention propounded by the Congress in general and Gandhi in particular. "The Wardha Scheme, in the committee's view, did not really exclude religious instruction, but aimed at supplanting all other religions by a new religion in the form of Gandhism." (Oesterheld, 2007: 181).

The scheme of universal and compulsory basic education was based on Gandhi's insistence on autonomy which translates into freedom from dependence on any single option. He believed in local self-reliance. He wanted that students should love and respect nature. And this was not something that was new. Rousseau in the 18th century wrote in his *Emile*, that the child must be a pupil of Nature. "His *Emile* was taught by the real things of life, by observation and experiences: he was to learn nothing from books, much by experience having read deeply in the book of Nature." (Richey, 1927: 41) Comenius, Locke, Rousseau, Pestalozzi followed Nature. Spencer was of the opinion that the child should be trained in things in which it is interested. The teacher's duty was largely to keep in sympathetic touch with the child and to foster its interest in natural things and to allow it to learn by the experiences of life- this being the way in which the young mind is developed. So the allegation hurled on Gandhi

was not incorrect, but Gandhi never claimed the originality of his educational theories. He not only got inspired from his practical experiences but also from various thinkers. Many thinkers like Hussain, Ashraf, etc. were not sure of the educational scheme propounded by Gandhi. In a letter by K.M. Ashraf to Syed Mahmud, he wrote on 14th June, 1938 “.....I am somewhat surprised at the short-sightedness of our educationists.” Gandhi understood the anxieties and anticipated the dilemmas. So in Gandhi's speech at Hindustani Talimi Sangh on April 24th, 1938, he said, “But I am sure that if we could conduct even two schools on the right lines *I should dance with joy.*”

CONCLUSION

In this field as in so many others, far-sighted leadership has come at this critical juncture from Mahatama Gandhi, who has thrown himself wholeheartedly and devotedly into the question of evolving a system of education which will be in harmony with the genius of the Indian people, and solve the problem of mass education in a practicable way and within as short a time as possible. Gandhi's educational scheme tried to do away the sense of inferiority which was injected into the mind of 'native Indians'. Gandhi summoned the students and the teachers to be a part of political struggle to gain independence because this was not only their responsibility but also their 'moral obligation'. “The demand for an educational system different from the one introduced by the colonial power was, from the very beginning, an integral part of India's struggle.” (Oesterheld, 2007: 156) Knowledge will thus become related to life, and its various aspects will be correlated with one another. For Gandhi's school was an institutionalised forum of the community in which, the literacy of the whole personality should take place.

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CHAPTER II

EDUCATION AS A BASIC RIGHT OF HUMANKIND: INDIAN & INTERNATIONAL PERSPECTIVES

The Core Issues Concerning Education with Special Reference to MDGs and EFA Goals



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Abstract—“Education is the closest thing to magic in the world. Nothing can transform a person’s life the way education can. It instills confidence and gifts people with a voice. Apart from the obvious benefits of a better lifestyle and a more meaningful life, education can lead to a better society at large; a society with people aware of their rights and duties.”(Nivasini, high school student from India and participant on the World We Want online platform).

There have been wide-ranging discussions at the global, regional and country levels on progress made and lessons learned from the education-related Millennium Development Goals (MDGs) and the goals of Education for All (EFA). The MDGs and EFA goals vociferously advocated for a global education framework to address education in a holistic and integrated manner. The goals did prompt the nations to focus on core issues of equity, quality, accountability etc. There has been some progress in this direction though the global leadership cannot be complacent. It is against this background that the present paper attempts to probe into issues impacting good quality education and subsequently reviews the progress in relation to the global education framework.

The Report of the Global Thematic Consultation on Education in the Post-2015 Development Agenda presents many core issues of concern to education. The consultation brought together a broad range of stakeholders to review progress on the MDGs and to discuss the options for a post-2015 development framework. Access to education may not automatically ensure good quality education. It is only a part of the wholesome education process. Quality education has been a somewhat elusive goal in education. Good-quality education implies equipping people with the skills, knowledge and attitudes to obtain decent work and live together as active citizens nationally and globally. The quality of education should be holistic, comprehensive, context-specific and inter-sectoral.

Keywords: Education, Access, Quality, Gender Equality, Outcomes

There have been wide-ranging discussions at the global, regional and country levels on progress made and lessons learnt from the education-related Millennium Development Goals (MDGs) and the goals of Education for All (EFA). The MDG 2 and 3 relate to achieving universal primary education; promoting gender equality and empowering women respectively by 2015. Education for All Goals are six internationally agreed education goals aimed to meet the learning needs of all children, youth and adults by 2015. They include:

- Expanding and improving comprehensive early childhood care and education.
- Access to all complete, free and compulsory primary education of good quality.
- Equitable access to appropriate learning and life-skills programmes, to meet the needs of young people.

- Achieving 50 per cent improvement in levels of adult literacy by 2015 by way of equitable access to basic and continuing education for all adults.
- Eliminating gender disparities in primary and secondary education by 2005.
- Achieving gender equality in education by 2015.
- Improving all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.

SOME OBSERVABLE FACTS

The MDGs and EFA goals vociferously advocated for a global education framework to address education in a holistic and integrated manner. There has been some progress in this direction as can be observed from the facts stated below:

- The primary school net enrolment rate in the developing regions has reached an estimated 91 per cent in 2015, up from 83 per cent in 2000.
- The number of out-of-school children of primary school age worldwide has fallen by almost half, to an estimated 57 million in 2015, from 100 million in 2000.
- Between 1990 and 2012, the number of children enrolled in primary school in sub-Saharan Africa more than doubled, from 62 to 149 million.
- In the developing regions, children in the poorest households are four times as likely to be out of school as those in the richest households.
- The literacy rate among youth aged 15 to 24 has increased globally from 83 per cent to 91 per cent between 1990 and 2015.
- About two thirds of countries in the developing regions have achieved gender parity in primary education.
- Globally, about three quarters of working-age men participate in the labour force, compared to half of working-age women.
- Today, women make up 41 per cent of paid workers outside of agriculture, an increase from 35 per cent in 1990.
- The average proportion of women in parliament has nearly doubled over the past 20 years, but still only one in five members are women.

INDIAN CONTEXT

In India, more children are enrolled in school but very few enter college. According to the 2011 Census data in India, while enrollment in school is now over, 80 per cent for school age children, higher education enrolment remains low. Less than 2 out of three young Indians in the age group of 15 to 19 go to educational institutions. The proportion is lower for girls in rural areas and among Scheduled Castes and Scheduled Tribes students. In 2001, just 44 per cent of those aged 15 to 19 were in school or college, while in 2011 that proportion rose to nearly 60 per cent. There is also a wide interstate variation. While the proportion of 15 to 19 year olds enrolled in school or college is the lowest in Odisha and Gujarat at 43.3 per cent and 51.1 per cent respectively, it is the highest in Himachal Pradesh (78.51 per cent) and Kerala (82.87 per cent). It is reported that very low proportion of young Indians are enrolled in graduate and post graduate courses, fewer than 25 per cent of those aged 20 to 24 were enrolled in educational institutions in 2011. Even in Kerala, the proportion is just over 30

per cent. For girls, nationally the number is substantially lower, fewer than 20 per cent. Those taking up vocational education remain extremely low. Between the age of 15 and 24, the proportion of those enrolled in vocational institute is under 5 per cent. This figure is up just over 2 per cent in 2001.

The MDG and EFA goals did prompt the nations to focus on core issues of equity, quality, accountability etc. However, the global leadership cannot be complacent as the desired levels of outcomes are yet to be achieved. It is against this background that the present paper attempts to probe into issues impacting good quality education and subsequently reviews the progress in relation to the global education framework.

ASPECTS IMPACTING GOOD-QUALITY EDUCATION

SOCIAL CONTEXT

The socio cultural background and the extent of progress and development in a society determine the access to formal education. The participation and learning levels are linked to many aspects: tuition fees and indirect costs of education (learning materials, uniforms, school meals), nutrition levels, living conditions, parental literacy levels etc.

FOCUS

It is necessary to consider all levels of education, particularly Early Childhood Care and Education (ECCE). A narrow focus on universal primary education would not yield the desired outcome

TRAINED TEACHERS

A holistic education can be imparted if teachers are adequately trained and reoriented periodically. Education should not be dumping of information but training students to acquire requisite skills for employability and minimum decent life.

INEQUITY

The issues pertaining to inequity include: discrimination against marginalized and socially excluded groups, inadequate attention and response to the needs of children and young people with disabilities; children living in contexts of political instability, conflict, disasters and emergencies, and the lack of schools in remote and rural areas.

INPUTS AND INFRASTRUCTURE

The state of learning conditions (desks, classrooms and adequate school buildings); appropriate teaching and learning materials and books; and school environments (particularly sanitation) have a bearing on the good quality education.

GOVERNANCE

Good governance closely linked to political will to earnestly invest in education, and amenable to changes to meet the demands of the time is a pre requisite for imparting quality education.

EDUCATION PROCESS

A broad based curriculum, qualified teachers with scope for their professional development, curricula linked to skill development and employment, and gender equity in schools constitutes a comprehensive education process.

The Report of the Global Thematic Consultation on Education in the Post-2015 Development Agenda¹ presents many core issues of concern to education. The consultation brought together a broad range of stakeholders to review progress on the MDGs and to discuss the options for a post-2015 development framework. The discussions brought into light some of the following aspects:

NARROW FOCUS ON ACCESS

A holistic and integrated education framework implies the provision of equitable education at all levels. Access to good-quality education for children, youth and adults at all levels, as well as access to all types of education (formal and non-formal)—including at the pre-primary, primary, secondary and tertiary levels, and vocational and adult education is crucial. However, there seems to have been more focus on access at the expense of quality, and ignoring inequality. In the process, the focus on ensuring quality learning outcomes that offers children, youth and adults the knowledge, skills and values to become informed, responsible and active citizens; to find decent work; and to contribute to sustainable growth and peaceful societies was diluted.

The Africa Progress Panel states that, “Many of the children in schools are receiving an education of such abysmal quality that they are learning very little.” The focus on access and completion ignores what students actually learn. Among children who reach fourth grade, 250 million could be unable to read or write. In many countries children leave school without having developed literacy and numeracy or other relevant skills. As a result, millions of children and youth are unable to advance to higher levels of education or to move on to gainful employment. Education and training are not meeting the needs and demands of all young people to thrive and participate fully in society. A major challenge in education and training is to establish better links with employment opportunities and employability. The dramatic shifts in the labour market and the influence of new technologies, reinforces the need to develop higher-order skills, including digital skills. It is necessary for young people to develop the skills, knowledge and attitudes to seize economic opportunities and find decent jobs.

Access to education may not automatically ensure good quality education. It is only a part of the wholesome education process. Quality education has been a somewhat elusive goal in education. Good-quality education implies equipping people with the skills, knowledge and attitudes to obtain decent work and live together as active citizens nationally and globally. The quality of education should be holistic, comprehensive, context-specific and inter-sectoral. “We cannot continue to tell young people that they are the future, if we don’t provide them with the tools and resources they need to be successful in that future.”—Jamira Burley, Executive Director, City of Philadelphia Youth Commission (Youth Advocacy Group member, Global Education First Initiative)

GENDER EQUALITY

Gender disparity has narrowed substantially at all levels of education since 2000. The greatest improvements have been made in primary education. Today, five of the nine developing regions have achieved parity: the Caucasus and Central Asia, Eastern Asia, Latin America and the Caribbean, South-Eastern Asia and Southern Asia. The most substantial progress has been made in Southern Asia, where the gender parity index (The gender parity index is defined as the ratio of the female gross enrolment ratio to the male gross enrolment ratio for each level of education) has increased from 0.74—the lowest starting point of all regions in 1990—to 1.03 in 2015. The gap between girls and boys has also narrowed considerably in North Africa, sub-Saharan Africa and Western Asia. Overall, 64 per cent of countries in the developing regions reporting data by sex had achieved gender parity in primary education in 2012. More than half of the countries with gender disparity in primary education in 2012 (56 per cent) were in sub-Saharan Africa.

In secondary education, gender parity has been achieved in 2015 in the Caucasus and Central Asia, Eastern Asia, Northern Africa, South-Eastern Asia and Southern Asia. In Oceania, sub-Saharan Africa and Western Asia, girls remain at a disadvantage, while in Latin America and the

Caribbean, boys are at a disadvantage. The largest gender disparities in enrolment ratios are found in tertiary education, with only one developing region, Western Asia, achieving the target. The most extreme disparities are those at the expense of women in sub-Saharan Africa and Southern Asia and at the expense of men in Eastern Asia, Northern Africa and Latin America and the Caribbean

Although the gender gap has narrowed in the recent past, many countries still do not provide equal access to education for girls. Statistics reveal that girls accounted for 53 per cent of the 61 million children of primary school age who were out of school in 2010. In 2013, they account for 49 per cent of the 57 million children out of

school. In surveys of 30 countries with more than 100,000 out-of-school children, 28 per cent of girls were out of school on average, compared to 25 per cent of boys. Completion of primary school is a particular problem for girls in sub-Saharan Africa and Western Asia. Surveys in 55 developing countries reveal that girls are more likely to be out of school at a lower secondary age than boys, regardless of the wealth or location of the household. Almost two thirds of the world’s 775 million illiterate adults are women. In developing regions, there are 98 women per 100 men in tertiary education. There are significant inequalities in tertiary education in general, as well as in relation to areas of study, with women being overrepresented in the humanities and social sciences and significantly underrepresented in engineering, science and technology.

Gender-based violence in schools undermines the right to education and presents a major challenge to achieving gender equality in education because it negatively impacts girls’ participation and their retention in school. In addition, ineffective sexual and reproductive health education inhibits adolescents’ access to information and contributes to school dropouts, especially among girls who have reached puberty.

Inequality in terms of education within countries and among specific groups remains a problem. Providing good-quality education to those who are marginalized and vulnerable was thus identified as a significant gap to be addressed. Those living in remote and rural contexts, children involved in armed conflict, those forced to work, migrants and minorities who are discriminated against are some of the marginalized and vulnerable groups that do not have access to quality education. The World Inequality Database on Education highlights how forms of disadvantage overlap and reinforce each other. In the Niger, for example, there are large educational disparities in wealth, which are aggravated by gender. Among young women in the poorest wealth quintile, 92 per cent have spent less than two years in school, compared to 22 per cent of young men from the richest quintile. In Pakistan, the gender gap is modest for the richest quintile, but in the poorest quintile, 8 out of 10 young women, compared to fewer than 5 out of 10 young men, have less than two years of education. Inadequate attention is given to children and adults with disabilities, and has not been systematically included in development planning, policies or budgeting. Estimates suggest that 30 per cent of all primary age children who are out of school are children with disabilities.

Several inputs pointed out that inequalities in general, and gender equality in particular, need to be addressed on multiple levels—economic, social, political and cultural—simultaneously. A response on behalf of the International

Women’s Health Coalition maintained that “all girls, no matter how poor, isolated or disadvantaged, should be able to attend school regularly and without the interruption of early pregnancy, forced marriage, maternal injuries and death, and unequal domestic and childcare burdens.” It is important to ensure access to post-basic and post-secondary education for girls and women. Regarding secondary education, DSW (Deutsche Stiftung Weltbevoelkerung, or the German Foundation for World Population) noted that the “completion of secondary education has a strong correlation with girls marrying later and delaying first pregnancy.” Moreover, the completion of secondary education results in increased income.

HUMAN RIGHTS APPROACH

A human rights approach to education suggests that all aspects of education should be considered from a rights perspective, including the learning environment, the teaching and learning process, government policy, school governance and support for teachers. Overcoming structural barriers to accessing good-quality education is vital for realizing education rights for all. The current global education agenda has not successfully addressed issues of inequality in education and therefore education of marginalized and vulnerable groups continues to be a challenge. Equity should be the strongest framing principle of a post-2015 rights-based agenda. It is imperative to redress historical and structural inequalities in order to provide access to good-quality education at all levels. Inequalities are not limited to particular countries, and the principle of equality is applicable to rich and poor countries. In this context, it is necessary to understand poverty as a consequence of the relationship between the rich and poor within and across countries. The focus should be on ensuring that all children, particularly marginalized and vulnerable groups, are prepared for school entry and leave school with measurable learning and the skills, knowledge and values to become responsible, active and productive members of society and the world. A good-quality, equitable education and learning has to be fostered. It is of utmost importance to have educational environments that are safe, healthy and conducive to learning—including disaster resistant school buildings and classrooms, clean drinking water, school feeding programmes, and gender-sensitive sanitation and hygiene.

A sound education system needs trained and motivated teachers in adequate numbers. It is essential to have participatory governance structures that empower parents and local communities to be effectively involved in school decision making. The post-2015 education agenda should therefore be based on the principle of universality, applicable to all countries and underpinned by a strong commitment to education as a public good.

CIVIL SOCIETY AND PRIVATE SECTOR

Civil society has a crucial role to play in education, particularly in holding governments accountable. They can do this through their watchdog role in policy formation, budgeting tracking and monitoring. However, their involvement must be expanded to lobbying and influencing education policy and improving inclusive, quality education. Partnership between government and the private sector can result in mutual benefits, recognizing that the private sector benefits from good-quality education. Effective public-private partnership requires effective coordination and regulatory mechanisms that enable dialogue and debate between governments and the private sector around a common vision of education. The private sector has an important role in providing financial support to governments and schools, and in providing materials and assistance such as teaching and learning materials, school infrastructure and grants to encourage students to continue studying. The private sector's role, however, should extend beyond direct provisioning to supporting innovation, providing technical assistance, and supporting governments in developing effective assessment systems. The role of the private sector is also vital within the context of changing labour market trends and the new skills required. To ensure sustainability, programmes for education and training and skills development must endeavour to respond to learners' and labour market demands. This requires strong ties with employers in order to regularly update course curricula and using appropriate technologies to reflect trends in industry and commerce. Efforts have to be directed towards a more outcomes-focused approach, linking education access and quality to progression and work opportunities.

CONCLUSION

Education should be a holistic and comprehensive process enabling a lifelong learning and facilitating a happy, meaningful and decent life. There should be suitable minimum infrastructure (from black boards, books to water and toilets and good learning materials) in schools and colleges. The emphasis should be on teaching skills for employment at secondary school and college level. Gender inequality and inequity is more cultural and need to be addresses with context specific strategies. A human rights approach to education should be made into a binding law across the globe to facilitate the realization of MDGs like eradicating extreme poverty, reducing child mortality, improving maternal health, combating HIV/AIDS, Malaria and other Diseases.

A global education framework should not just look at targets and be contented about statistics projecting some positive improvement. Due attention need to be given to access to good-quality education for children, youth and adults at all levels. A good quality education transforms an

individual into a worthy human being. Education should be outcome oriented rather than just target oriented. Mere quantitative improvement in terms of increase in enrollment in schools and colleges will not enhance the quality of education. A qualitative improvement calls for appropriate teacher training, a total reorientation of the entire curriculum and teaching methods. The MDGs and EFA goals are certainly lofty goals with noble intentions. But, when there are no supporting mechanisms and procedures in place, it becomes practically difficult to have desired outcomes. This may be due to governance deficit particularly lack of proper implementing and accountable mechanisms in several countries. Besides, the realization of goals on the part of the nations is not mandatory and the targets set are not properly monitored. The socio political situation of a country is unique and complex, and therefore, ensuring uniformity in progress with regards to the goals set may not be feasible. A suitable governance structure/mechanism involving representatives of all stakeholders and an effective monitoring mechanism linking different levels under a global framework is urgently required. For such a governance mechanism, the global community would naturally prefer the UN which has a broad global legitimacy. The global mechanism needs to fix minimum standards and procedures for the fulfillment of outcome oriented targets with a periodic review of performance at least annually. Some incentives may be offered to better performing nations. Education is a key to the solution of many local, national, regional and global problems. "Without education, we cannot expect to gain innovation and skill to tackle poverty. Even more importantly, if access to education is not equitable, we will lose perspective and effective influence on eradicating poverty."—Contribution to online consultations on Growth and Employment. Qualitative investment in education should be a development priority. Good-quality, equitable education and learning should be the core concern of the post-2015 education agenda.

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Bilingual Approach of Teaching the Second Language: A Tagorean Perspective



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OVERVIEW

Unlike mathematics and many other sciences language learning is not solely about acquiring certain skills viz. Listening, Speaking, Reading and Writing (LSRW). Language is an identity of a group—of its culture, religion, sociology and so on. Edward B. Tylor in his book, *Primitive Culture*, says that culture is "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" And all this is expressed, transmitted, preserved through language.

One of the greatest evils of the modern society is the linguistic invasion—invasion of the West. The Western civilization has so crippled or rather enslaved our minds that we feel shy to speak our home language even with our peer linguistic brethren. We feel that English is not only the fashion statement but also the status as of the social statement.

TAGORE ON TEACHING OF ENGLISH

In his initial writings Tagore made a critique and showed the limits of the colonial English system of education in India, like, 'Shikshar Her Fer' written on 1892, 'Shikshar Bahan' written on 1915, Calcutta University address of 1933, on 'Shikshar Bikiran' or, New Education Fellowship address of 1936, on 'Shikshar Swangikaran', and a few other writings. In all these writings we find Tagore shifting and or evolving from one ideology to another notwithstanding continuity in terms of a few core ideas. The historical stratification of Tagore's writings and speeches on education suggest the evolution of his educational philosophy in three different phases. These are (I) 1892–1904, (II) 1905–1915 and (III) 1916–1933. Obviously it is difficult precisely to date the transition from one phase to another and there will be overlap between the phases.

The beginning of the first phase is marked by the publication of *Sikshar herfer* in 1892. Tagore was only 31 years of age and had no claim to be considered an

authority on education. It is mainly a distillation of experiences of his school days and his experience of Europe in his early youthful days. The foundation of the *Brahmacharya Ashrama* soon followed in 1901. The core idea of this phase is that education in the mother tongue can promote diffusion and acceptance of modern knowledge; or else, a ridiculous and incompetent imitation of the English model will inadequately educate only a few. The great importance that Tagore attached throughout his life to the mother tongue as the medium of education and a natural vehicle of expression became evident from the writings of this period. A Society, named "Calcutta Saraswat Sammelan" was founded in 1882 mainly at his instance to find ways and means to construct a standard scientific terminology in Bengali, a far sighted and pioneer attempt of considerable significance. In the essay—'National Fund' (1883) he advocated the idea that **the barrier of distinction between classes and masses could be removed only through education in the common medium of mother tongue.** He was so much averse for the stereotyped school education of his time that, after careful deliberations, he decided to educate his children entirely at home. For the purpose he shifted his family from the din and bustle of the city of Calcutta to the serene environment of Silaidaha. This measure may, in a sense, be said to have forestalled his famous *Ashrama School* at Santiniketan.

The initial objective was to locate a school for children in the lap of Nature, away from industrial city of Kolkata; and secondly, to build a cultural ambience that would be responsive to the *swabhava* of this country and its people, their language and culture, and thirdly to emulate a truly Indian concept of *tapovana* in so far as that is practicable, the simplicity and austerity of daily life, the syllabus and so on.² In this phase he mainly dealt with the question of medium of education, particularly in relation to the problems of universalisation of education and also discussed the other limits of colonial system. He reprobated the use of English as the medium instead of mother tongue. He wrote, '*Shikshaya matribhashai*

matridugdha (in education, mother tongue is like the mother's milk).³ In fact, he was in favour of introducing mother tongue as the medium up to the highest level of education. He even would teach English through mother tongue and wrote a primer called 'Ingraji Sopan' for this purpose. Many scholars considered the method to be the best for Bengali speaking children. He dreamt of a Bengali University. The prevailing system of education he thought, was like the bright compartments of a train running through the vast darkness outside. A privileged few are being educated leaving out the vast multitude of people.⁴ According to him, education cannot be universalised unless the mother tongue was the medium. He firmly believed that it was not possible through the medium of English. He was also against the **examination-oriented bookish education**, which encourages rote learning. According to him, there was hardly any difference between cramming and copying from books as crammers only reproduced whatever was in the books.⁵

In the second phase Tagore writings reflect on National Education movement. According to Tagore the students in Bengal need to study their own country and people and not limit their study to foreign books only. However Tagore himself was a bit sceptical about the potential of National Education Institutions.

"I am afraid that in building the national education Council we shall seek models in every country except in our own history and then build schools which will replicate the conventional ones.....to build an ashrama is no doubt more daunting a task than building conventional schools"⁶

By 1916, which is in the third phase, Tagore was looking beyond the National Education model towards some higher ideal. He was heading towards Co-operation of knowledge, focussing on the globalisation of the human quest for knowledge—"The days of National narrow mindlessness are over" and Santiniketan must "rise above national geography."⁷

In his **Shikshar Sanskar** he refers to the Irish system of education. In the Nineteenth century, Irish in a bid to rise again came up with the system of 'National School'. The intention of **National School** system was to cast the Irish people forcefully in the **Saxon dice**. The system and its intention could not succeed. Naturally every race is elementally distinct; any attempt to put one under another template does not work but creates only a disaster. It had its impact, expectedly on the apathy for knowledge, spread across the country. The curious and eager Irish children appeared in the schools to come out only with crippled thoughts and distaste for knowledge. Here was the impact of an education system that is mechanical in process to turn them into 'parrots' only! The forced-feeding was to cost the health and the capacity of thinking of thousands of Irish students. Their interest in the academia died an early death."

He further says that the system of education is more dispensed with **mechanical traits**... We only keep up with rote learning of the 'keys' and write the same when need arises. ...Somewhere we have to accept that in this education system, our mental abilities remain immature and our intelligence doesn't get inspired. Our academic scholastics find a route to some extent but our innovative mind fails, for the conceptual basis of what we have learned is not enough to give us confidence. The feebleness and weakness of our school days continue with our thought process; and through our academic endeavour we only copy, look for references and what we claim as our independent opinions are just an echo of one or the other rote-acquisition or a silly affair. In doing so, either we carefully follow the footsteps, or cross the limits with the audacity of ignorance.⁸

Tagore, however, made it clear that **the vast majority of the people in India would never require learning English**. Moreover, he was acutely critical of the prevailing snobbish demand in the country for an unjustifiably high standard of attainment in the foreign language which put a high premium in social and public life on the excellence of command of the same and regarded the slightest default in that respect as an object of great shame for any person with pretensions to education or respectability. He pointed out that this attitude was sharply in contrast with the attitude prevailing in other civilized countries towards the foreign languages they learnt. He regretted the circumstances in the country that had made such a situation unavoidable.

And somewhere we have to accept that the situation has not much changed since the times of Tagore. Naturally, in the search for an eclectic method or approach of teaching English as a second or foreign language now we have to fall back upon the great educationist himself.

Interestingly enough, Tagore recommended that the teaching of English might be started in the early years. "Let the English language be taught from childhood," he stated, "But as a supplement to Bengali (the mother tongue), and in small doses. In that case the knowledge of Bengali will help the learning of English." ⁹Tagore's emphasis on the principle that a foreign language should be subordinated to the mother tongue and that excellence in the former very largely depends upon that in the later finds support from similar views expressed by experts in the field much later. Regretting the neglect of the mother tongue in Indian schools in favour of English, Dr. Michael West observes, "there has been a tendency to neglect mother tongue not merely in India, but in all countries."¹⁰ It may be noted that Tagore also criticised the practice of learning English grammar before the grammar in the mother tongue. "If the first lessons in the grammar are received through the grammar of a language about which the child has absolutely no knowledge, then it entails a tremendous oppression on his tender mind. When the

language and the grammar are both foreign, which will help the learning of the other?"¹¹

One might at this point raise the issue of Functional Communicative Approach adopted now a days, which shuns off ritualistic grammar. But may I ask whether or not at some point the teacher needs to explain the differences of "I go..." and "He goes..."? Following religiously the norms of the Approach what we have yielded are students with lesser knowledge of English than what was twenty years earlier. Even in the idealistic situation, with too much stress on **skill** development, we have a **skilled citizen** rather than an **educated** one.

Tagorean logic of foreign/ second language learning seems to have been rooted on the base.

ASSUMPTIONS

1. A child is potent enough to pick up one language for the communication of his/her basic needs. So the context and the language environment are two important factors leading to language learning and or acquisition.
2. It is easier to grope with a new language or any other knowledge item (e.g. mathematics, history, geography etc) at the tender age than when one is grown up.
3. At the Secondary or Higher Secondary levels, when a child already has the knowledge of the syntax, structure, and grammar of one language, then it is next to impossible to teach him/ her another language independently. That is to say, English cannot be taught to a Bengali/ Khasi/ Garo student, at this stage, without the interference of the former.
4. There has to be a careful, systematic, and logical gradation of language items to be taught in different levels according to age and the development of the knowledge of the vernacular.
5. The Second language is to be taught as **the supplement** to the first language. And in that case the knowledge of the first language would complement the acquisition of the target language.
6. The second language is to be learnt in the backdrop of the socio-cultural condition of the learner. E.g., the narration of a train accident does make no sense to the learner who comes from a society where none has seen a train.
7. The education system that enables and promotes indigenous culture and heritage is most appropriate for the students.
8. Language learning cannot be done through any mechanical process. The mechanical process only creates distaste not only for language learning but also for education as a whole because pursuing studies through a foreign language only oppresses the mind.
9. Education and language learning should come as naturally to the child as hunger or thirst.
10. The teacher is to play the role of a facilitator in the whole process of language learning—giving advice, supplying meanings through contextual references and references in the first language.

THE PRINCIPLES AND PROCEDURE ADOPTED AND RECOMMENDED IN THESE WORKS MAY BE BRIEFLY STATED AS FOLLOWS

1. Copious oral work is to be undertaken at the earliest stages before reading is commenced. Oral activity is to be organised around various actions, which are to be dramatised.
2. Activities are to be organized on the principle of group work in which practice is to be given to different combinations of the actions dramatized.
3. Initial emphasis is to be given on the hearing and pronunciation of each separate foreign sound so that the sound-value of each word or phrase may be thoroughly grasped. Pronunciation by the pupils is to follow listening to the teacher's delivery. First an action is to be performed according to the order ("Go", "Come", "Run", etc.); then the action is to be pronounced by each pupil ("I go", "I come", "I run" etc). At the initial stages the words are to be accompanied with sign language and or accompanied with mother tongue.
4. Great care is to be taken so that there is no undue hurry in passing from one step to the next, individual difficulties of different pupils being dealt with by the teacher with patience and sympathy, the degree of difficulty in the activities is to be determined by the discretion of the teacher who will always devise activities and introduce words and sentence patterns as the actual situation would demand.
5. Oral work is to start with verbs in the Imperative Mood and in the Second person instead of with nouns as customary; e.g. "Go", "Come", "Stand", "Run", etc. The process has the advantage that the single words constitute complete sentences, which are the shortest, in any language, and immediately lead to some form of activity without the necessity of pronouncing them at the initial stage, and bring the teacher and the student into a dynamic relationship with each other from the very outset.

6. Simple actions and statements are to lead gradually to simple conversation through individual and group work in various sentence patterns as follows: Rik come to me. Madhu, who is coming to me? Sonam, has Rik come to me? Rik, have you come to me? Rik, will you come to me? Etc.
7. Various actions and objects in the real life situations are to be introduced in the conversations. Real objects are to be brought into the class for conducting activity and actions are to be dramatized. Conversation is to be conducted on graded sentence patterns of increasing complexity.
8. When the pupils are able to read, sets of English words with their vernacular meaning are to be given on the black board and the sentences are to be built by the pupils with them according to a selected structure in different combinations, first through translation from English into the vernacular and vice versa, and then through free conversation and composition. In this way, a large number of words (nouns, pronouns, verbs, adverbs, adjectives, prepositions etc.) of daily use are to be introduced according to the graded structures, and pupils are to be led to frame sentences through translation and free composition work, thereby fixing the vocabulary and the sentence patterns through drilling and copious practice in self expression.
9. At a still higher stage when the fundamental structure and the essential vocabulary will have been mastered, careful practice in combined translation and re-translation work is to be undertaken. Passages in standard English are to be translated into the vernacular as faithfully as possible without sacrificing the idiom of the vernacular, and after some lapse of time the same passage in the vernacular are to be re-translated into English, observing carefully in both the processes the differences in idiom and structure between the two languages. Tagore termed this method of foreign language teaching as **The Comparative Method** by which the difference in the structure, idiom, and use of synonyms characteristic of both the languages may be studied and assimilated through comparison and practice. When two languages are as dissimilar as English and Bengali, he observed, The Comparative Method is the only scientific method of learning the foreign language. The Direct Method which was then fashionable in progressive foreign language teaching, was regarded by him as unscientific, because it attempted the impossible in seeking to compete with the well established mother tongue by trying to teach the foreign tongue in the same way in which the mother tongue has been learnt. *[This is infact transcreation. One who can transcreate has mastered the language.]*
10. Rapid reading is regarded as a very necessary step in the learning of other languages, and every student is to be required to have read independently and rapidly at least twenty to thirty books by the time he leaves school. *[The fact is that we tend to go through some great literary pieces as part of rapid reading. Sometimes it occurs to my mind that why sports magazines can't form a part of recommended rapid reader. Can there be really any prescription to rapid reader? The school administration might then apply any or some of the assessment tools to know what and how of the rapid reader gone through by a student.]*
11. It is also interesting how Tagore taught English classics to higher classes. One method that is on record is that instead of explaining difficult lines he used to introduce difficult words and expressions occurring in the line in other contexts and get the students to frame sentences of their own in the same structure used in the lines of the text, so that there after they could follow the text themselves without any assistance. Though it is difficult to understand how an entire book can be taught conveniently through this method within a normal time at the disposal of the teacher, the ingenuity of the method and the idea behind it of activating the pupil's own power of comprehension and composition have to be appreciated. Tagore himself referred to another method. He used to translate passages freely from English classics like Browning's Luria into the mother tongue, which quite effectively conveyed to the readers the spirit of the original. That literature in a foreign language can be successfully taught through the medium of the mother tongue is borne out through this valuable testimony.

CONCLUSION

Thus keeping "Transcreation" as the highest objective of Language learning let us endeavour to develop our own Language Curriculum. Let the so called modern linguists discard the method, each of us know that we are continuously translating each phoneme to our own language of cognition. Why then not go for **Transcreation** through this Bi-Lingual or Multi-lingual approach. The only problem that this method demands is the facilitators to be highly creative and open minded apart from being well versed with the literature of the first language, upto date with the recent developments in the field.

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From Peace Oases to Peaceful World – Gandhi’s Ideology in Practice



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Abstract—*Education is the key to uniting nations, bringing human beings closely together. It is education what helps people to know each other. It is proper education what enlightens people and promotes peaceful co-existence. In many parts of the world, people suffer because of situations of violent conflicts and war. It is important to recognise the crucial role of education in building a peaceful world.*

Today, chain of schools established by Turkish entrepreneurs in 160 countries all around the world are highly famous with their peace building efforts. Gandhi mentioned that, “Where there is love there is life”, these schools, wherever they operate, are simply demonstrating examples of peaceful co-existence through loving the humankind. Education is a key tool in combating poverty, in promoting peace, social justice, human rights, democracy, cultural diversity and environmental awareness. Education for peace implies an active concept of peace through values, life skills and knowledge in a spirit of equality, respect, empathy, understanding and mutual appreciation among individuals, groups and nations. These schools with their value-based education are highly promoting peace starting from classes to the environment outside the school. These schools with their gardens full of children of different ethnic groups playing together in mutual understanding and peace are reminding peaceful oases. In these schools value based education is used both as a means of peaceful co-existence in the local environment as well as in global sense. Universally accepted values may be a basic step in establishing global peace. The researcher hopes that these schools, being a peaceful oasis, would create a world full of peace. Taking this argument as a starting point, this study highlights efforts carried out at different educational institutions, basically schools, in many countries established and run by Turkish entrepreneurs for global peace.

The findings of this study are hoped to have implications on educational institutions in order to establish peaceful world through education.

Keywords: *Peace, Oases, Turkish Entrepreneurs, Schools, Education*

INTRODUCTION

*“If we want to reach real peace in this world,
we should start educating children.”*

—Mahatma Gandhi

Education should not only provide the skills of literacy and numeracy or life skills. It also should provide the values and attitudes needed for self-development,

improving the quality of life, and for active participation in society. Most importantly, education must provide the ability for continuous learning, giving people the power to think, to form opinions and to work towards the promotion of peace, tolerance and universal respect for human rights. The values of peace and tolerance are and should make an essential part of quality education. Quality base education is essential for attaining a peace, which is one of the lacking points of modern education.

Educational and training programs must be available to people at all levels, both formally and non-formally. In such programs, the dimensions of peace education must include tolerance, respect for human rights and democracy, international and intercultural understanding regardless of ethnic, religious, racial, cultural and linguistic diversity. Turkish or so called Hizmet movement schools found with the inspirations and motivations of Fethullah Gülen and carrying out the mission of education for peace are established by Turkish entrepreneurs in 160 countries. Former interior minister Abdulkadir Aksu said that Turkish schools abroad serve as islands of peace, adding that “We can thus talk about 160 countries around the world having an Anatolian touch” (Aksu, March 29, 2014).

LITERATURE REVIEW

“Whenever you have truth it must be given with love, or the message and the messenger will be rejected”

—Mahatma Gandhi

According to a recent report by United Nations Educational, Scientific and Cultural Organization (UNESCO), education is the primary issue in the world. This report says that there are 250 million children around the world still lack literacy. It is also mentioned in this report that there is a need for quality teachers, above all, as they play the most crucial role in schools’ quality (Mertek, 2014). Quality teachers would rise the quality of education. In the study conducted by the American Academy of Arts and Sciences it is mentioned that “the goal of providing a high-quality education to all children could be achieved at a reasonable cost with more support and funding from governments worldwide. “There’s no question that it’s possible,” said David Bloom, one of the authors of the study. “It’s a question of financial resources and it’s a question of political will.” “We ... need to pay much more attention to education access at the secondary level and we need to pay attention to educational quality,” Bloom said. “It’s not just a question of getting kids into schools, it’s also a question of what you do with them once they’re in school.” The study attempted to lay out a vision of what the world would look like, “how much better the world would be if instead of using our resources for military purposes we used them to get every kid in the world into school and provide them with quality education”” (cited in Genc).

Cultural activities create social bonds between different segments of society, giving them common interests and background. They are helpful in rising the quality of education and they stimulate members of the society to express themselves in a similar way. “Cultural activities such as sporting events and artistic expression can work towards bonding people together. Organizations can work so that the message of peace can be incorporated into these activities” (Amamio, p.11). Annual

Turkish Olympiads “held in Turkey every year celebrate the diversity of various countries” (Aksu, March 29, 2014), and cultures. The students of Turkish (Hizmet) schools around the world are gathering for the purpose of Olympiads not only to compete with each other, but also to celebrate peaceful unity in diversity.

IMPORTANCE OF THE STUDY

Gandhi mentioned that, “If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children”. These words of Gandhi highlight that the education given to the children are as important as “a real war against war”. Turkish schools established by Turkish entrepreneurs around the world “became exemplary in terms of quality of education they provide for their students” (Uysal, p.103) and shows in practice Gandhi’s ideology on quality of education for establishing peace.

WHAT IS MISSING IN MODERN EDUCATION

According to Gandhi, “Happiness is when what you think, what you say, and what you do are in harmony.” In these schools the ideology carried, classes taught and activities done all are in harmony. It is an important point in education that the thinking, saying and doing should follow and be relevant to each other. The exemplary teachers of these schools, whose words and actions are the same, are heroes and Gandhi’s words “The best way to find yourself is to lose yourself in the service of others” describes their attitude properly.

HEROES BEHIND THE SCENE

“A great man is different from an eminent one in that he is ready to be the servant of the society.”

—Dr. B.R. Ambedkar

Fetullah Gülen has been called the world’s top public intellectual and the face of moderate Islam. He has held court with Pope John Paul II. Former US President Bill Clinton praised him and told audience members during a video address at the World Rumi Forum in 2010, “You’re contributing to the promotion of the ideals of tolerance and interfaith dialogue inspired by Fetullah Gülen and his transnational social movement”.

According to Aksu, the unsung heroes around the world who make this mission possible are doing a great job for humanity (Aksu, March 29, 2014).

PURPOSE OF THE STUDY

“The highest education is that which does not merely give us information but makes our life in harmony with all existence.”

—Rabindranath Tagore

The purpose of this study is to explore the role of education in general and highlight the role of so called Hizmet schools, an Education model which is spread all around the world and can be sample in establishing peace in a global scenario. Also, emphasize the importance of these schools that by creating peace oases they could achieve Gandhi’s ideology in practice.

Gülen mentions that, “Education is different from teaching. Most people can teach, but only a very few can educate” (cited in Said, p.76).

FINDINGS

“There are many religions, but there is only one morality.”

—**John Ruskin**

Some authorities and of course “some parents may be suspicious that as these schools are run by a faith-based movement, they may have a missionary program where they actively try to convert their students to Islam. Rather than attempting to convert students to Islam, teachers and managers generally attempt to reinforce the religion of the student, whatever that religion may be. Gülen movement emphasizes the common values that different religions share, and Gülen schools’ commitment to religious tolerance is genuine. And this excellent approach can be seen as praiseworthy in the most of the countries” (Solberg, April 3, 2014). This is one of the main and mostly praised sides of these schools that they welcome everyone in their position. The school authorities and teachers do not wait till students come to them, they are going to their countries and providing the essential education of the modern age—common values based education for establishing peaceful world from peace oases.

CONCLUSION AND RECOMMENDATIONS

“If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children.”

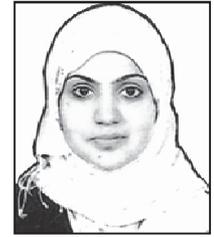
—**Mahatma Gandhi**

There is a saying, which might be available in many languages, “If you want to predict future of one nation, look at their youth”. According to Gülen, “a nation’s future depends on its youth. Any people who want to secure their future should apply as much energy to raising their children as they devote to other issues. A nation that fails its youth that abandons them to foreign cultural influences, jeopardizes their identity and is subject to cultural and political weakness” (cited in Said, p.70). A generation of youth equipped with well education, respect to others and accepting others, sharing common values and gathering around a common opinion can create a peaceful world consists of peace oases.

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Education and Philosophical Relationship in Light of Metaphysics, Epistemology and Axiology



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Abstract—Education has become the ever ubiquitous talk for and in every nation when basic rights of humankind are mentioned. Apart from food, water, shelter and health, right to education forms the basic requirement for every child ever since its birth. Education has always been associated to growth and development of the individual from childhood itself. Education today has taken on a very superficial meaning of being the means to reach the materialistic ends. As education ascends to higher levels it is more concentrated towards what and how much one will earn rather than how humane and moral it will make us. Gradually the emphasis is back on value-based education. To understand the real meaning of education taking into account philosophy in consonance with education becomes an absolute must. In addition to sociological, psychological, historical and even economical approach to education it is desirable to understand the philosophical approach to education as well. Philosophical approach more or less encompasses all the approaches when taking into ideas of historical thinkers, educationists, researchers and philosophers about education. This paper attempts to understand education and its importance purely through the philosophical approach by discussing the inevitability of the inter-relationship between education and philosophy. Education has been discussed in light of the three major branches of Philosophy; Metaphysics, Epistemology and Axiology. Each branch of philosophy will take into account education in light of the various philosophies from different schools of thought with the help of ideas of philosophers and thinkers falling in purview of the respective philosophies. The paper further with the help of suitable examples highlights the significance of education for humankind in the philosophical perspective in terms of values, knowledge and truth answering both the metaphysical and epistemological questions of what consists of desirable education, right to this education and how to acquire this type of education. Embarking upon the need of education and its significance for humankind this paper attempts to examine how education is a basic right in light of the philosophical approach.

Keywords: Education, Philosophy, Metaphysics, Epistemology and Axiology

EDUCATION

Time and again various International conferences, meets, organizations such as the World Conference on EFA (Education for All) at Jomtien; United Nations Educational Scientific and Cultural Organization; Dakar Framework of Action, EFA and many such have strongly emphasized upon eliminating illiteracy and providing access of education to all children especially at the primary level at a global level. Funds, assistance and aids have been arranged for this very purpose for various nations in this regard. In general when one discusses education, it is termed as a holistic panacea to existing social ills. It is a tool for human development and growth. Education is considered an agent of social change. So what exactly is this education and how does one attain it or impart it?

The genesis of the Education is actually from two Latin words Educere and Educatum, the former meaning to train or mould and the latter implying the act of teaching. Education has been defined by various thinkers, philosophers, writers, educationists to state a few as follows: “Education is the manifestation of perfection already in man. Like fire in a piece of flint, knowledge exists in the mind. Suggestion is the friction which brings it out”- Swami Vivekananda; “By education I mean an all-round drawing out of the best in child and man’s body, mind and spirit” said Mahatma Gandhi; according to Rabindranath Tagore “the highest education is that which does not merely give us information but makes our life in harmony with all existence Education according to Indian tradition is not merely a means of earning a living”; “Education is not only a human souls in the pursuit nursery of thought or a school for citizenship. It is

initiation into the life of spirit and training of truth and the practice of virtue"- Radhakrishnan.

So in its quintessential sense it can be said that education is living life for overall development such that one attains the desirable means and ends to survive physically, mentally and socially. For a deeper understanding of education and its importance to humankind it is necessary to understand its philosophical bases and its relationship with education.

PHILOSOPHY

Philosophy has its genesis from the combination of two Greek words philo + sophia i.e. love for wisdom. This wisdom comes through the knowledge around the person and what they imbibe of the knowledge and how they use it to live their lives, form their thoughts, shape their beliefs. Philosophy of any matter, situation, person or idea can be studied in terms of three aspects, conveniently called the philosophical aspects, namely- Metaphysical aspect, Epistemological aspect and the Axiological aspect.

Metaphysical aspect of philosophy deals with the nature of reality. It tries to do away with vagueness and opaqueness of any issue and grasp the fundamental facts of an object or an issue. In short it deals with the *what* rather than the *how* of matters.

The epistemological branch of philosophy deals with knowledge, truth and beliefs. It talks of how this knowledge has been derived, how it has shaped the beliefs of the mind and tries to differentiate the truth from falsehood in the process. it can be implied that this aspect of philosophy strives with the *how* of things.

The axiological part of philosophy talks of nature of values and its types mainly being ethical values and aesthetical values. It deals with the moral and ethical stand of man and ideas. Aesthetical values deal with the beauty that the man perceives of objects and nature around them.

PHILOSOPHY AND EDUCATION

Studying education and its underlying meaning through the above philosophical mode can provide to us the desired insight to education and its importance to humankind. In the process it is very important to not only talk about education as what it encompasses but also what it means as a 'Basic Right' and why the philosophical connotations to it are necessary. This will give a more meaningful view of how to transact it to humankind. Without clarity about the philosophical background of education within different schools of thought and the process to attain it, dialogue on Education as a Basic Right remains incomplete especially in terms of the philosophical approach. Not only does philosophy of education provide the inter-relationship between the two

but also provides the historical indications of how important education is for each and every one from time immemorial and how it helps live life in the clear direction with an even clearer purpose. It helps sustain the original values of education which may have been sidelined in the garb of contemporary means of education through commercialization and materialistic ends unfortunately leaving a large section of the population the world over (humankind) isolated and bereft of any kind of education. This can help resurrect the moral, ethical and value based form of education which is being emphasized today in the name of quality over quantity. This helps overtake the process of indoctrination and dogmatism through modes of critical thinking, critical inquiry and reflective thinking.

METAPHYSICAL PHILOSOPHY OF EDUCATION

Metaphysical philosophy deals with reality and here it is the metaphysical philosophy of education that needs to be understood. When we deal with education as a basic right and what it should appear to be in its corporeal real form we can mean it to be education as an input and outcome.

METAPHYSICS OF IDEALISM IN EDUCATION

When we talk about education in the language of Idealism it would be the quest of finding true knowledge in the mind with the help of ideas. Reality to idealists is the ideas in our mind beyond the matter and the material which are just a mere reflection. So education as a basic right should evoke the thought process such that they reach ultimate reality through discovering oneself through the soul. It is through dialectics that exchange of ideas can occur. Synthesis of ideas through these dialectics helps one find reality. For education to become a basic right for humankind it becomes incumbent for them to take part in the dialogue process without any discrimination based on status, race, gender or colour. Plato mentions in his book that it is only the intellectuals that should control the state at the top though they will comprise only one fifth of the population but this one fifth will be free of any sort of biases thus fulfilling the basic right of humankind to education. Rest will be engaged in filling the gross appetites. Augustine as a religious idealist divided the universe into City of God and City of Man where God was the ultimate truth and reality and this education and knowledge too could be derived through reasoning of the mind and observation. Rene Decartes as a modern idealist in his book Discourse of Method has written in detail about man existing as a thinking being- 'Cogito Ergo Sum' which means 'I think therefore I am'. **Solipsism** clearly states that nothing exists except for the perceiving self. What he means to say is that the mere corporeal self in terms of the body exists only because of the capability of the self to think that it exists, otherwise it is unreal and it is the thinking being within the mind

which is real and true. Thinking is the essential part of education here and everyone who believes they exist have the capability and the right to access to this education to arrive at the reality. In all the above cases it must be noted that education and knowledge in whatever form was to be openly expressed and sought out as a basic right leading to rejecting the material aspects of the world and looking within the heart and soul to attain it. Self realization and character development form the core of education as opposed to commercialization and earning as the sole motive of education. According to idealism philosophy 'Education is the process of recovering the soul and memories of the soul which are innate'. Every being has a soul which undoubtedly suggests that each one has the aim of discovering their soul through education and no one can be or should be denied the right to this discovery.

METAPHYSICS OF REALISM IN EDUCATION

Looking into Realism which may even be looked as an anti-thesis of idealism clearly disregards treating of education and ideas in isolation with the material aspects of it. It portrays reality, knowledge and values to be existing independent of the human mind whether it perceives them or not. This very crux of realism implies education to be existing in terms of reality, knowledge and values and freely accessible to anyone who desires to seek it. At the same time Realism emphasizes the use of senses, observation and reasoning to acquire knowledge and develop ideas. It aims at providing the matter and material objects which can be used to arrive at the forms and the ideas. Here when education is being talked about as a basic right to all, the facilities in terms of infrastructure, monetary benefits, human resources and other material resources also form a part of the basic right to human kind to aid acquisition of education. Aristotle mentions 'Elan Vital' as in the basic purpose of the existence of humankind. This purpose is to **Think** and without thinking there is no purpose of life as thinking is the process of mind which has been blessed unto each one. This is what helps one to attain desired knowledge and arrive at reality of matters and issues. It becomes incumbent upon the state or power of control to provide the environment for thinking for humankind at an early stage itself so that purpose of life is discovered through education. Any hindrances created for this cause or steps not taken for this purpose in terms of provision of facilities and resources goes against the philosophy of realism where humankind is to **think**. Aristotle states "A good education helps achieve the Golden Mean". Where Golden Mean implies life of moderation and avoiding all kinds of extremes be it materially or otherwise. Ultimate reality of the entire universe is in its perfection which is what every being strives to achieve but this state of Actuality is reached after Potentiality. Humankind has the potentiality to think, reason and achieve the Golden Mean through a good education and any barrier in the

process will fail it to attain the actuality stage thus defying the purpose of existence. For this a good education becomes necessary, thus a basic right, to achieve the desired perfection. John Locke, may be classified as a modern realist but also a pragmatist, in his modern approach to education termed the mind as a 'Tabula Rasa' a clean and empty slate which can be moulded in any way based on the kind of experiences the individual gets. So it can be easily fathomed what the end result maybe with the provision of basic education or absence of it which may be observed in the philosophy of pragmatism as well.

METAPHYSICS OF PRAGMATISM IN EDUCATION

Pragmatism as a school of philosophy aims at anything that works, that which is viable. Centrality of pragmatists lies around experience, Science and culture and induction. Here the emphasis is on non-existence of the artificial separation of means from the ends. The truth and reality of anything lies in the desired consequences and outcomes achieved from whatever means applied. If these are not observed as the required ends this automatically qualifies the tried means and procedures as a failure and false, liable to be rejected. So education if does not produce the right kind of humans desired for the state or humanity or the world, has failed as a basic right to humankind. Here Dewey being one of the major protagonists of pragmatism continuously emphasized on education as a necessity of life. He believed education lead to growth. Three ways in which he emphasized, as a pragmatist, what education should provide for living was-provision of opportunity to live; provision for learning experiences; provision of conditions for proper character development. And that he believed gave the true meaning of education as truthful end and reality. His and Rousseau's approach to realistic education was concentrated on a child-centric approach where child learns through his own experiences. "Education is the child's development from within" says Rousseau. Indoctrination they believed was a facade of education as it would not make sense to the child thereby rendering the supposedly acquired education as unrealistic and meaningless. August Comte and Charles Darwin as modern pragmatists both stressed on Science as the truth base to solve the social problems and live life. They believed reality was open ended and temporal in nature therefore education too falls in the same line thus open to ever changing norms and ideas based on logic, observation and verifiability. It is through discovery of Science one can bring change to the society for the better.

METAPHYSICS OF EXISTENTIALISM IN EDUCATION

Another important Western school of philosophy namely existentialism took 'the self' as supreme into account. It clearly preceded Existence over Essence. Supremacy of man, in general humankind, was the essence of

existentialism. Here education too should be such that it serves the man and the humankind. This is the reason why they opposed the industrial age and the kind of education it provided which treated man as a tool. They also rejected vocational and technical education for more or less the same reasons as it deviates from self-development to a more materialistic development and the material ends precede the self leading to other ills of society. Only the self is the truth and therefore there is no truth or education which is objective in nature. It is all subjective. Therefore if existentialists were to go by education as a basic right to humankind they would expect education to serve man in all forms and not the state or any other institution. Existentialism is not to be confused with selfishness and self-centredness. The likes of Soren Kierkegaard (father of Existentialism) and Jean-Paul Sartre clearly mention the self to be carrying the onus of making choices as these choices will determine how happy or unhappy, satisfied or dissatisfied the man will be. The education imparted has to be such that it teaches the self to make the right choices fulfilling the self at the same time not obstructing others rights and lives. Kierkegaard divides the life of the self into three stages that can be imparted through education, the Aesthetic, Ethical and Religious stages where the religious stage is the highest stage and the divine command is the ultimate truth. Choices are an individual responsibility and not a luxury. Self-realization and self-consciousness is very important lessons of life the individual has to learn and imbibe within. Determinism is to be avoided at all costs as it gives completely wrong notion of life and education. Determinism is bad faith. This philosophy realizes the importance of social and inter-relationships as Martin Buber an Israeli theologian, falling in purview of existentialist school of philosophy, clearly points out in his theory of three spiritual relationships i.e. between self and nature, self and art, self and other individuals. Unfortunately this day witnesses more of I-it relationship as opposed to I-thou relationship which is why education needs to turn over a new leaf in what it is being transacted as and so that it can spread to all humankind only through the I-thou relationship. Metaphysical importance of I-thou relationship can only yield true results through education be it with other individuals, nature or God; all the other relations will lead to isolation of most or a considerable part of humankind.

EPISTEMOLOGICAL PHILOSOPHY OF EDUCATION

Epistemological aspect of philosophy has a direct connection with education with respect to knowledge and the process to attain it. It may appear to be coinciding but it has a more in depth approach to arriving at the knowledge, ideas, truth etc. It is important to understand the epistemological basis of education as talks of

education as a basic right to human kind will remain mere words and layered talk if how this basic right can be attained is not discussed.

EPISTEMOLOGY OF IDEALISM IN EDUCATION

Plato pointed out "education develops in the body and soul of the pupil all the beauty and all the perfection he is capable of". Idealism has clearly talked of the thinking mind as the ultimate truth and reality. George Bishop Berkley like Rene Decartes also talks about the mind and thinking within in his words 'Esse Est Percipi' where he means 'To be is to Perceive'. Inadvertently even idealists admit to the fact that perception, thinking, reasoning, forming ideas, shaping beliefs all remain null and void if they are not expressed. That is why Plato has encouraged open discussions in the form of dialectics where thesis, anti-thesis shall be presented and finally synthesis can be arrived at through flexibility and an open mind. Similarly Education as a basic right to humankind remains if those to which it is being targeted to remain out of the process. They too have to be given the freedom to think and express. They need to be equal participants of dialogue, debate and dialectics. They may comprise the teachers, parents, guardians or the stakeholders themselves but without their input the process to arriving at true education remains deficient. Though idealists negate the senses perception to arrive at the truth they admit that sense perception may aid or hinder the process of arriving at the truth. It may be used but wisely. Observation and reasoning is underscored to attain desired rational knowledge. Religious idealists such as Augustine go to the extent of saying that man is full of sin and has forgotten his purity. All knowledge and truth is innate and it needs to be discovered purely by the self as truth and knowledge cannot be exchanged. The teachers', educationists', academicians' role here is to act as the role model and be considered for moral calling through careful questioning and creating awareness towards achieving the basic education essential for discovering the inner self and true satisfaction of the mind, heart and soul. Education is not to be treated in parts and pieces, it has to be holistic in nature. Quality over quantity has to be emphasized such that the kind of basic education being imparted encourages exploring freely, questioning fearlessly, expressing unbiasedly and open to change of ideas through reasoning flexibly. Thus right to basic education also entails right to flexibility, right to questioning, right to exploring without any political, social or economic barriers.

EPISTEMOLOGY OF REALISM IN EDUCATION

Realism does not reject ideas but it takes into account the Dualistic Doctrine of existence of matter and the form. For realists to discover knowledge, truth or values one needs to understand the material aspects of the object or matter. So while dealing with the subjective nature of the idea it so also important to study and understand the particulars

and objective nature of the matter and the object. Basic right to education as a process needs to be identified both in quantitative plus qualitative terms otherwise it is rendered useless. As Aristotle aptly puts it “education is the creation of sound mind in a sound body. It develops man’s faculty specially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty”. Realists would want tools and techniques to be used to aid real learning without which understanding and forming ideas may be difficult. Mental education has equal relevance as does physical education through activities, play way method for children, use of ICT to understand abstract concepts etc. They mention thinking as the main purpose of the humankind but also acknowledge volition as a state of mind where the individual can use his/her free will. Volition needs to be used wisely to think in the correct course to achieve ultimate aims. Thinking should aim at living a rational life in moderation. Any extreme be it animative (too much) or vegetative (too less) will lead to doom of the man and failure of the purpose. Realism emphasizes balance and order. Any education too concentrated towards a particular trend will prove to be harmful and not give desired results. For instance too much privatization will lead to commercialization of education clearly leading to exclusion of the poor and marginalized societies, in the same way too much tilt toward state owned education can reach to dropping of standards and politicization of education creating biases and only meeting ulterior motivated factors of the powerful few. There has to be balance as to what kind of basic education needs to be provided, to who it has to be provided, by who it has to be provided and how it is to be provided so that right kind of education reaches all in its true spirit. Basic education defeats the purpose if it is not being understood in the real sense. The education and the education system has to be systematically organized and ordered in a proper design so as to fulfil the criterion of social development occurring rationally. Just because realism focuses also on the materialistic aspects it does not negate the essentiality of character development and moral development. Religious education is encouraged to take into cognizance the omnipresent God as the First Cause and the Final End. Their stress on using Syllogism as learning and reaching sound conclusions tends to treat education and its learning through a piecemeal approach where the general conclusion is arrived at by studying the particulars. This makes realism approach to philosophy an analytical one rather than holistic. Aquina’s philosophy of ‘Immanence’ states that all is designed to move towards perfection and that is what one should strive to. Clearly the kind of basic education that should reach the mankind should also be aimed at reaching perfection, it should not be provided for the sake of providing. It should hold meaning and depth that shapes the man towards perfection ethically, morally, intellectually and even materialistically but not in the extreme. In the process of education provided and attained it is important that the

being gets rid of Bacon’s four proposed idols which obstruct true learning and understanding. These are Idol of Den, Idol of Tribe, Idol of Marketplace and Idol of Theatre. Idol of den proposes the man to refrain from making faulty generalizations based on only own limited experience. Should strive to explore and discover and be open to others experiences as well, through observation, reasoning and logical approach. In relation to education we can say that educationists and academicians should not stick to the conventional as per there convenience and experience but strive to discover new ways to transact and provide healthy education to the humankind. Idol of Tribe needs to be rid of Third Mentality where the individual tends to shun their own ideas and beliefs, as sound as they be, for acceptance in the majority. This kind of behaviour constrains creativity and opposes change. Idol of marketplace refers to often using words that are too complicated, vague or abstract thus preventing a clear understanding of the concept. In education this idol can discourage one to acquire real knowledge because of ill conceived notions of it being too tough to gain and ends up restricting itself to only a certain class defeating the purpose of right to basic education to human kind. Idol of Theatre is to be avoided as it creates biases, dogmatism and encourages indoctrination. It discourages exploration, creativity, questioning and expressing. Education should be means of flexibility and not rigidity. Contemporary realists like Alfred North Whitehead and Bertrand Russell who were originally mathematicians accentuated the need to analyze truth mathematically. Quite ironically mathematics is a subject of constant scrutiny globally due to its perceived difficulty and formidable nature. Many students face exclusion and isolation due to the compulsion to do mathematics till a certain level in the school system. This denies the basic right to education in the true sense because of a single subject. If mathematics is treated in light of philosophy as proposed by the above thinkers/ philosophers it would be less fearful. Whitehead and Russell called attention to considering reality as a process and observing the patterns therein which helps develop an analytical bent of mind in general. For that again the subjective perceptions and objective entities should not be treated separately. So any subject being taught should consider the objective part of it but in relation to its subjectivity. Even a subject as mathematics should be individualistic and provide for alternative ways and processes to attain the desired result. This basic change at an early stage will automatically formulate flexible ideas about the nature of subjects like mathematics and science and as a result it will NOT be looked upon as fear and abstraction in the basic classes where it is compulsory. The child should be encouraged to do experimentation in the process of learning to enhance self-learning as an open ended process with a well defined pattern and design.

EPISTEMOLOGY OF PRAGMATISM IN EDUCATION

Pragmatism philosophically treats education in an integrated manner. It follows the philosophy of workability and viability. It centres around three important facets of induction, experience and Science and culture. It rejects Syllogism and urges the humankind to think inductively i.e. moving from general to the particular. According to Dewey induction encourages experimentation thus abstaining from creating an "artificial separation of means from the ends". Mead even applied induction to social and psychological areas to understand the child. He states "children do not learn to be social but have to be social to learn". Allowing interaction in the classrooms, schools or any educational setups will lead to learning taking place. Pragmatists strongly lay emphasis on experiential learning. Dewey considered mind as an active agent which if provided with the right environment, guidance and experiences would automatically strive for healthy knowledge, constructive ideas and fruitful learning with conceptual understanding. Rousseau, as opposed to John Locke who also stressed on experience, did not believe one to be an original sinner but said that human was basically good by nature he is corrupted by civilization. Education should be the means to end this corruption and keep the mind of the child pure, original and innocent. That is why he concentrated on education and learning by nature and not books. His focus like Dewey was on Discovery learning, Child-centred education and holistic development of the human through experiential learning. Bookish knowledge here does not serve the purpose of basic education as it is mere memorization and vomiting it out on paper, there is little understanding and critical thinking involved. On science, August Comte emphasized it to act as an agent to solve the social problems existent. He felt society could be reformed for the better through application of science. Darwin stressed on being open to change and thus evolving and adapting accordingly. Education too should be such that it does not oppose change, but should be flexible in nature. Any rigidity with regards to this will lead to stagnant ideas and no new discovery in and around education for the better of the humankind and society. Dewey also felt that education should be such that it enhances the experimental nature of human to be able to solve problems of the society. If education failed in this aspect then education held no weight or meaning whatsoever. This is the reason why he also felt that thinking may not always yield practical results but it can lead to aesthetic development and moral development. Growth of the individual should be the main aim of education and this can be achieved by physical science, social science and technology. He propagated the use of all workable methods as long as meaningful learning takes place. He attributed social and cultural factors to learning and also held significance for mental, physical and emotional development. His books such as 'My Pedagogic Creed' and 'School and Society' and other articles have stressed

majorly on democratic means of education where the curriculum should be flexible and the approach student-centric. He propagates cross-disciplinary approach to teaching-learning and also action oriented education. Learning by doing, activity method, exploration, project method, discovery learning, co-operative learning, group work are just few of the many methods advocated by him to be used at schools for transaction. He believed education should be means of freedom and not constraint. In view of infrastructure, functional school buildings should be build such that even the materialistic aspect of education depicts flexibility, for example the use of folding chairs, playgrounds, easily movable furniture and the like. As a pragmatist he was opposed to specific specialization and championed for broad general education. He opposed authoritative nature of the teachers but felt in the process of transmitting learning the teacher should play the role of a guide, mentor so as to stimulate a healthy interactive environment for promoting enjoyable learning and activities for overall growth and development of the child. "Education is not a preparation for life, rather it is the living. Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities"- John Dewey.

EPISTEMOLOGY OF EXISTENTIALISM IN EDUCATION

Existentialism as a philosophy propounds that which **emerges** out of problems of life. It revolves around the self and the being. Knowledge and truth are subjective in nature and are not 'out there' but within the self. It is the inward awareness which will help us realize it through self-realization, self-consciousness, self-learning and hence self-knowledge. The truth about choices that the man has to make is that the process of making a choice in actual is a burden upon man as the man 'is condemned to be free' according to Sartre. This makes the man responsible for everything he does. He cannot blame destiny for his present condition, it is the right and wrong choices he made. It is his individual responsibility to realize that nothing can be better for us unless it is better for all. So education that is being attained by the self cannot be good for us until and unless it is also benefitting the human kind in the words of this philosophical approach. Education should be such that it does not act as a slave to any state, profession or life but such that it teaches one to make the right choices to lead the right self-fulfilling life. Here individual is supreme therefore individualistic education is encouraged where each one has a subjective nature unique to his own. This is the reason creativity is emphasized here. Buber emphasized relationships between the beings. It is through I-thou relationship one gets to learn not the I-it relationship. Relationship with nature leads to relationship with God leading us to true knowledge; relationship with art helps us value creativity and appreciate the aesthetic knowledge; relationship with other individuals helps us realize the self

and accordingly mould ourselves such that we learn to love others and ourselves and empathize. This lays emphasis on the teacher-student relationship and what emerges out of it. Education under this philosophical approach must invoke within us questions about ourselves. Ozmon and Craver (1995) assert “good education would encourage individuals to ask questions as 'Who am I?' 'Where am I going?' 'Why am I here?'”. In the process of education truth should not be hidden, it is important to present both the good and the ugly side of life to students for self-analysis, introspection and rectification. Self must not live in oblivion.

AXIOLOGICAL PHILOSOPHY OF EDUCATION

In today's context studying axiological aspect of philosophy for education has become increasingly essential. Materialistic lifestyle, commercialization of education, concentration on professional courses has made it important that we bring back value-based education including morals and ethics in its purview so that education can go beyond the attitude 'how much this course will fetch in the near future'. Education has to take a humanistic turn to get rid of the fast escalating ills globally. This can be realized to a great extent by concentrating on various aspects of axiology. Axiologically speaking education as a basic right ceases to be a right if the kind of education if it leads to selfishness, self-centred and unethical character as this kind of character infringes upon the rights of the others' rights directly or indirectly hindering the humankind from getting the desired benefits of education.

AXIOLOGY OF IDEALISM IN EDUCATION

Idealism is mainly focussed on ideas and values. The materialistic aspect of the world is a mere reflection of the reality which can be arrived at once we break away from the clutches of this world. It would require us to discover our innate being and that is the ultimate good and true values. Plato in the 'Allegory of the Caves' discusses escaping the darkness of the cave that is, this world that we see through our sense perception and consider the ultimate reality. He advised to come into the light which maybe blinding at first due to being in the darkness for so long but having discovered our soul we will discover real satisfaction and happiness. Value based curriculum is the need of the day as per axiological norms of idealism. Moral and ideational development needs to occur through education. If anything is true it is what our mind perceives as ideas, truth, knowledge and values. Man has to discover and remember the good within our souls and get rid of materialistic greed. He has to discover the true ideals and values from his innate self and live by them. Any education failing to do so is like the darkness of the cave described by Plato.

AXIOLOGY OF REALISM IN EDUCATION

Realism's Thesis of Independence clearly states that values exist independently of the human mind whether the mind

perceives them or not. It is through education, observation, logical reasoning that one has to discover them and infuse them into their lives. Purpose of life, as has already been mentioned, is to think. Thinking rationally helps moral policing of oneself internally. Body and soul are arranged in an hierarchical order where thinking and soul is of the higher order which we strive towards. Realists are not rampant materialists, they just encourage use of material to arrive at the ideals. A materialistic person cannot achieve golden means as he will cease to live in moderation. A rational person will apply wisdom in his life and accordingly attain a balance and order in his life in terms of lifestyle. Aquinas emphasized on faith to understand God. He said philosophy is just a handmaiden to understand philosophy rest is based on faith. According to Francis Bacon true meaningful education for person's development of personality comes by getting rid of the four idols of Den, Tribe, Marketplace and Theatre which is reiterated by John Locke as well. Along with giving significance to subjects such as problem solving, mathematics, history and geography for a factual input due importance is given also to subjects like philosophy, literature and art to inculcate aesthetic sense and values. Realists in their quest for practical knowledge also stress that this includes moral and character development. The likes of realists such as Locke, Herbart and Spencer felt the chief aim of education should be moral and ethical education. Whitehead even maintained that the essence of education is that it be religious.

AXIOLOGY OF PRAGMATISM IN EDUCATION

James William as a pragmatist used induction to explain religious and moral beliefs. He said that values can change for an individual on moral or religious grounds depending on the consequences of the application of these beliefs contextually. Truth and falsehood of these values is determined based on the consequences. Dewey also has talked about religious experience, moral development and aesthetic development. On religious experience he felt that supernatural organized beliefs were unnecessary. The emphasis of religious education should be on 'secular humanism' aimed at worldly education and not promoting spiritual nature of mankind. Religion should aid the individual to control their actions intelligently. He mentions that thinking is a means for arriving at the eternal truth and even if it does not achieve that purpose it may lead to moral or aesthetic development. Dewey said “all education which develops the power to share effectively in social life is moral”. Like religious experience he believed that even actions maybe judged as right or wrong based on moral outcomes. Apriori according him was to be avoided. Schools should strive at moral development by creating a social environment to enhance social intelligence and personal judgement. Aesthetic was to be appreciated in terms of engaging in work till desired ends are attained. He laid emphasis on art and establishing a nexus of everything

with art including science to appreciate true beauty. Aesthetic development helps achieve unity and completion in thought, expression and life according to Dewey.

AXIOLOGY OF EXISTENTIALISM IN EDUCATION

Existentialism propels man to think 'what ought I do' which is governed by which stage the individual has reached. It is quite possible the person is in a transitional stage so he will formulate his values, views and beliefs accordingly. The individual may be in the first stage of the aesthetic sense where bodily and sensual pleasures take precedence over thoughts and questioning. The second stage that is the Ethical or the Moral stage takes into account moral laws such as that of 'universal brotherhood'. Before taking any action one makes sure through moral justification whether it is right or wrong, whether it will hurt someone else and the context in which it is to occur. Lastly the highest stage namely religious stage where God is ultimate and paramount. The divine command is supreme and leap of faith overpowers all other instincts and values. Existentialism axiologically considers the self to be the main source of values where the values are subjective as they differ from person to person. They are unique to each individual. Moreover the values are also conditional depending on time and context in which they are to be formed. Education in axiological terms should endeavour to teach the self how to make right choices so that can frame proper values meant to appreciate the self in oneself and the self in others as emphasized by Buber.

EASTERN PHILOSOPHY, THINKERS AND EDUCATION

"Education is something, which makes a man self-reliant and self-less"- Rigveda. Eastern Philosophy is the oldest philosophy into being. The stress on inner being and its discovery that Eastern Philosophy gives is unmatched. Hinduism comprising the Vedas and Upanishads deserves to be mentioned among first with respect to education. A Vedic believer will always struggle to reach his soul and spirit through meditation. The Vedas book that they follow consists of hymns and chants to be read and memorised for the purpose. Upanishads means 'secret teachings'. Upanishada clearly says "Education is that whose end product is salvation". Upanishads practices equality in terms of gender which is unobserved in the Vedas. Right to knowledge is for both men and women alike, though they do divide themselves according to castes. Brahmins take the supreme position of forming the cliché of thinkers, priests and teachers. It is interesting to note here that contrary to today the teacher in that time occupied a revered position. Education of the true spiritual nature was attained to the privileged top lot not based on money and status. According to this philosophy there would be three desired stages of life one can call

form of education. The first stage consisted of the student and guru relationship where the Guru would train his disciple without any fee and the disciple would perform according to his capability. The second stage of life involved marriage and learning and carrying out duties by the individual. The last stage either the individual would seek hermitage in the forest through renunciation or be the wise advisor to the seekers of advice and in search of knowledge.

Buddhism as a philosophy originated from name Buddha meaning 'the enlightened one'. Education in a nutshell can be described on the basis of the eight fold path preached by Buddhism. To get rid of suffering in life one needs to be rid of worldly desires which can be achieved in eight ways i.e. Right Understanding, Right Speech, Right Conduct, Right Vocation, Right Effort, Right Mindfulness, Right Concentration, Right Thought. If the present education concentrates on this eight fold path humankind will not be living in a state of denial and education will serve its true purpose as a basic right to humankind. Jainism as a philosophy considered the human to be dual in nature in its spiritual as well as material form. But at the same time they followed that the material could be controlled by the power of the spiritual.

Islam also one of the oldest religions and philosophies preaches strictly One God. All education has to be aimed at realization of the God (Allah). Islam does not oppose the study of science as long as it supplements the religious studies through logic, reasoning and evidence but beyond that, leap of faith has to play role. It mentions that one should strive towards learning even if they have to go as far as China to do so. By this statement what this philosophy means is that seeking education is desirable even if it means to cross all oceans to acquire it for increased learning and understanding as long as it does not dissuade the individual from Allah, truth, kindness and his duties.

The ilk of thinkers such as Mahatma Gandhi, Rabindranath Tagore, Swami Vivekananda, Sri Aurobindo, Radhakrishna Gokhale all were common in one angle as chief advocates of education for all humankind. The kind of education may have slight differences but more or less aim remains the same. Tagore was a naturalist in his philosophical approach and opposed bookish knowledge. He believed there should be active interaction between nature and man. This helps creative self-expression which is repressed through bookish knowledge. He was a humanist and felt education should be "signboards of the roads within". It should help reach spiritual harmony for salvation of the soul. As an internationalist he believed education should promote the universal mind of humanity without any boundaries. Tagore's very famous quote "A lamp can never light another lamp unless it continues to burn its own flame" was a clear message to teachers to be an inspiration to the students. Sri Aurobindo advocated

integral education wherein there was overall development of the child. He too believed in world union through education. He emphasized on all subjects such as humanities, science, dramatics, crafts, religion, moral education etc. For him the main basis of education was to study the mind and let it grow on its own as nothing can be taught. Teacher should act as a facilitator and a guide in this process. In the same way Mahatma Gandhi also emphasized on all subjects in basic education especially leading to moral development. He stressed on education that would make one self-reliant.

CONCLUSION

It is befitting to deduce now that philosophy is the way of life. Understanding Education through Philosophy becomes quite relevant as can be now seen owing to the changing norms and values of the society. Restricting education to any particular branch of philosophy or any school of philosophy is not feasible. An integrated approach to philosophy needs to be adopted for conspicuous understanding of education and application of education. The metaphysical, epistemological and axiological questions of philosophy having been answered provide the crux of education and what it should contain to produce a true human being with knowledge, truth and values. Philosophy governs the way of life of any individual whether it be through religion, cultural or social factors. Now that it is evident that philosophy has a direct connection with education it can be implied that education too should govern every individual's life thereby justifying that education be a 'Basic Right' to all humankind. We can conclude that without an in depth understanding of education in light of the philosophical aspect it is not possible to traverse the sociological and psychological aspects of education. It can be seen that just as philosophy and education share a strong relationship so do the other aspects with philosophy and as a result education. Without understanding the philosophical bases of education, education stands isolated from life and its

functioning. Philosophical approach to education gives individual direction and guidance as to what is relevant, what has to be shunned and what one has to become socially, mentally and even physically. The perspective of education through different schools of thought helps us realize that no matter how different the philosophies may appear to be all have the a overlapping connotation with respect to education. Analysis of each school of philosophy in terms of education makes it evident that each philosophy irrespective of its differences has a process, aim and an end that each being is to achieve in terms of ultimate truth, reality, knowledge and values signifying true meaning of education. Philosophical bases helps give a qualitative outlook to education over quantity alone.

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Between Violence and Peace in International Law: Inventing the Right 'for' Education



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Abstract—Rights need to be contested and accessed in the liminal space between conflict and peace, deriving from them the true essence and potential for literacy, advocacy and equality. The fissure between the ideational and practical power of non-violence serves as a confounding construct creating the problem of uneducated expectations and gaps in knowledge, that reveal the web of discrimination and disempowerment. The lack of tools of analysis for making informed choices discourages the imperative for distinguishing between destructive and contributive conflicts and the standards of appraisal and evaluation needed for each.

Human agency is the cornerstone of international law and has marked major conventions that reflect the emerging consensus for a shift from 'military' to 'human' as the unit of analysis in 21st century security studies. Human security and human rights form an inalienable premise for the development of agendas in international politics where both act as core catalysts for each other. As a leading contributor to the Third world approach to international law, India occupies a crucial position in 'securitizing' important questions like environment, gender and disarmament- that are strategically ignored by world powers. By connecting generations, education has the potential to manage and transform historically warring relationships and evolve a cross-interpretational space for dialogue and cooperation- fusing intractable conflicts with educated peace.

Gandhi's austere sense of ecology and self-reliance manifested a prescient grasp of the relationship between modern man and nature that formed the root of India's tryst with modernity and constant reformulation of the western brand to accommodate India's diverse aspirations. India's current and future possibilities in education needs to be a reflection of its status as a champion of post-colonial narratives and problems without borders. However, the lacunae in Indian legislature, to provide for adequate rights framework to all humans has thrown open the limits of imported modernity and its proposed solutions. An organic Indian answer needs to be devised that integrates education with indigenous heritage and cultural prowess. Indian education can serve as a pillar of holistic growth and a model of action for international peace and human justice by moving away from a dialectic of 'honor' to 'dignity'.

Keywords: Non-violence, Human Rights, Conflict-transcendence, Right to Education, Third World Approach to International Law, Gandhi's Philosophy of Peaceful Education, Right for Education

I

Violence is present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations,—it is more self-perpetuating than the actors involved and methodologies applied. A fairly accommodative and humanistic definition delineates violence as a process of entrenchment and perversion, which makes non-violence not only a crucial alternative, but the focal logic for building durable relationships and sustainable structures in society. Peace studies propelled the finer enhancing of the terminology of 'violence' as 'avoidable insults to basic

human needs and more generally to life'. Peace can be understood as a space that allows or encompasses the enactment of one's rights. In our everyday life, it is impossible to think of peace as an objective entity, it is shaded with personal experiences and interpretations of various other ideas of justice, opportunity, resource allocation and congruence. In response to the recognition of direct and structural violence as distinct and potent categories, it would be naive to assume that one idea of peace can cater as a universal solution to all equations of violence, especially when India occupies a time-dimension where the 'objective truth' is also colored by intentional subjectivities.

'Direct violence is an event; structural violence is a process with ups and downs; cultural violence is an invariant, a 'permanence' remaining essentially the same for long periods, given the slow transformations of basic culture.'

Culture can be exploited to churn speculative history and produce ideas of violence which serve as substantiations for legitimizing and even insulating various forms of violence within the society as culturally sanctioned necessities and redemptions of past wrongs. As a catalyst, cultural violence then becomes empowered to modulate the tones of the violence and destabilize any protest or mobilization against the internalized, 'ritualistic' violence. Religion serves as one of the key tools of this legitimate infliction of violence in India, being epitomized beyond the realm of scientific query or conditionality. The multifarious language game in India plays a contentious role in the events of possible violence, and often results in the marking of a culture as violent in its entirety. The exclusion of a separate reference for the female in some languages discounts on the reality that women's experiences of violence do not only differ from those of other sections of society, but also from other women populations across the world. Ideology also serves as a tacit apparatus of overemphasizing the self and stringent debasing of the other; resulting in the formation of multiple causal chains in the process of violence. Direct or personal violence is often a product of an attempt to shake up the static oppressive conditions of structural violence which is why cultural peculiarities require closer appraisal.

All wars (all kinds) cannot not be scaled on the same meter irrespective of their contextual richness or eccentricity, for the sake of populist classification. This brings us to the idea that all conflicts are not essentially problematic; their violent genesis can be justified as a response to an inherently repressive status-quo and the need for a degree of violence to stir the norms by conflict-escalation before taking up a non-violent path to achieve real conflict-transcendence. There is a need to move away from a collective idiosyncrasy against all types and degrees of wars- regardless of their genesis, spurs, agendas and achievements. India is a case of conflictual histories engaging and meshing with each other, which begs the question if there can exist a non-violent enactment of an inherently violent conflict that can access a more cogent and lasting idea of peace, and if so, the means of evolving such enduring peace?

II

'All human rights are universal, indivisible and interdependent and interrelated' (Paragraph 5 of the 1993 Vienna Declaration and Programme of Action). Human rights reflect a global moral conscience in human dignity. They reflect the essence of human life and international cooperation, and are inherent to all human beings- regardless of nationality, sex, national or ethnic origin, color, religion, language, or any other status. *Being non-*

derogable and inviolable, human rights are the foundation for freedom, justice and peace in the world. They have been formally and universally recognized in the 1948 Universal Declaration on Human Rights and are constantly reaffirmed in various treaty obligations. International human rights law sets out the obligations of States to respect, protect and fulfill human rights for all, regardless of their political, economic and cultural systems.

The need for enlisting education as a fundamental right was felt because education provides empowerment, it leads marginalized groups out of poverty, it is an indispensable means of realizing other rights and it contributes to the full development of the human personality and the society at large. The right to education encompasses both entitlements and freedoms, and is guided by the Four As- Available, Accessible, Acceptable and Adaptable⁴ education, with relevant, non-discriminatory and culturally appropriate quality and content. The right is also buttressed with States' obligations to respect, protect and fulfill their role in taking positive, non-retrogressive measures towards the realization of the right to education. The right to education creates additional responsibilities towards safeguard and implementation for- international organizations, multilateral intergovernmental agencies, international financial institutions, civil society and parents of children, to ensure access to equitable education.

III

The Universal Declaration of Human Rights, adopted by the United Nations in 1948, states in Article 26: "Everyone has the right to education". The right to education has been recognized in a number of international and regional legal instruments: treaties (conventions, covenants, charters) and also in soft law such as recommendations, declarations and frameworks for action. *Treaties are binding and create legal obligations whereas soft law only creates moral obligations towards international standards for States.* However, to be legally bound by a treaty, a State has to both, sign and ratify it. In addition, most multilateral treaties will require a certain number of States to ratify it before it enters into force. Once this threshold is met, the treaty is legally binding on all State parties. It is also important to note that States may lodge reservations or declarations, which can change the nature of the obligations on the State. Human rights bodies attached to these treaties monitor implementation through reporting and complaint mechanisms (in cases of violations). They are also responsible for providing significant support and interpretative clarification of treaties' provisions through the adoption of General Comments, Recommendations to States and decisions.

The United Nations Educational, Social, Cultural Organization also vitalizes the educational agenda by setting out soft laws of ideological magnetism in the form of Declarations and Recommendations like, the

Recommendation concerning the status of Higher-Education Teaching Personnel (1997), Recommendation on the Recognition of Studies and Qualifications in Higher Education (1993), Recommendation on the Development of Adult Education (1976), Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974), Recommendation concerning the Status of Teachers (1966).

The UN Special Rapporteur on the right to education is an independent expert appointed by the Human Rights Council (HRC) to examine and report back the right to education either on a country situation or on a specific theme. In the fulfillment of their mandate on education, the Special Rapporteur undertakes country visits to assess the progressive realization of the Right to Education and prepares reports on the legal framework and concrete implementation, highlighting achievements and challenges, and providing conclusions and recommendations to member-states. The Special Rapporteur responds to allegations concerning violations of the right to education in particular countries and writes to the concerned government, inviting comment and clarification on the allegation, and reminding it of its obligations under international law and requesting information, where relevant, on steps being taken by the authorities to redress the situation in question.

The office prepares country specific and thematic reports, covering issues like- Privatization in education, the Post-2015 Education Agenda, Justiciability and the right to education, Technical and Vocation Education and Training (TVET), Normative action for quality education, Financing Basic Education, Equality of Opportunity in Education, Sexual Education, Right to education of migrants, refugees and asylum-seekers, Right to education of persons in detention, and the Right to education in emergencies situations.

IV

The right to education has also been recognized in tenets of international humanitarian and human rights laws and are linked to other principles enshrined within international refugee law and regional treaties. International humanitarian law regulates the conduct of parties in armed conflicts and includes provisions on the right to education, including the protection of students, education staff and educational facilities.

While some treaties guarantee the right to education **generally**, like the UNESCO Convention against Discrimination in Education (1960), International Covenant on Economic Social and Cultural Rights (1966), International Covenant on Civil and Political Rights (1966) others apply to specific groups or contexts- the International Covenant on the Elimination of All Forms of Racial Discrimination (1965), Convention on the Elimination of All Forms of Discrimination against Women (1979),

Convention on the Rights of the Child (1989), Convention on the Protection of the Rights of All Migrant Workers and Members of their families (1990) and the Convention on the Rights of Persons with Disabilities (2006).

Broadly, the Universal Declaration of Human Rights (1948)

Recognizes fundamental freedoms and human rights as the heart of the United Nations system and commands inalienable political and moral support. It is the *first non-legally binding instrument on the subject of education and continues to provide the core spirit of all human rights and education related treaties* till date. Interestingly, while Article 26 of the UDHR reiterates the right of education to all, it has provided the moral premise for conventions related to specific subject matter and people- Article 4 of the Declaration on Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities (1992), Declaration on the Rights of Indigenous Peoples (2007), and the Declaration on Human Rights Education and Training (2011).

The International Covenant on Civil and Political Rights (ICCPR)

Entered into force in 1976 and has been ratified by 167 nations till date. Article 18 of the ICCPR guarantees the freedom of thought, conscience and religion, in teaching and recognizes the liberty of parents to ensure religious and moral education of their children in conformity with their own convictions. The ICCPR provides for monitoring (Article 40) and complaint mechanisms (Optional Protocol to the ICCPR) that takes education from the realm of international encouragement to international enforcement. Though it is a debatable sphere, the *strength of the ICCPR is not the establishment of an organic link between human rights, choice of religion, moral conscience and education, but the astute grasp of the need to envisage education in all possible forms and appropriating modes of gaining access to it, while allowing a critical scope for distinction between religious instruction and secular education.*

Article 13 of the International Covenant on Economic, Social and Cultural Rights (ICESCR)

Is a comprehensive masterpiece in the arena of general guarantees to the right to education in international law. It enforces an action plan for free and compulsory primary education (Article 14), available and accessible secondary education and equal access to higher education- on the basis of capacity, measures to literacy and quality improvement. The merit of the ICESCR is its consonance with the ICCPR in recognizing the liberty of parents in choosing the kind of education and establish educational institutions in conformity with the minimum standards of the State and providing for monitoring (Article 17) and complaint mechanisms (Optional Protocol to the ICESCR) as an integral part of the Covenant.

The UNESCO Convention against Discrimination in Education (CADE)

Was the first international instrument in the field of education having binding force in international law and it predates most other conventions, and is recognized by UNESCO's Executive Board as a key pillar of the Education for All (EFA) process. This Convention expresses the fundamental principle of non-discrimination and equality of opportunity in education. While Article 2 explicitly states that the *establishment or maintenance of private education institutions should not exclude any group but instead provide educational facilities in addition to those provided by public authorities*, Article 5 discusses the aims for education and liberties accorded to parents as reiterated in Article 13 of the ICESCR. The central argument for the right to education for youths and adults is enshrined in Article 4 of the Convention, and the UNESCO Committee holds several publications that reveal the significance of this convention from 1960, in today's world.

The Least Number of Ratifications (17)

Have been gamered for the **UNESCO Convention on Technical and Vocational Education**, that has led to contemplation of its relevance and currency and possible revision as a future instrument. It is crucial to note that the *lack of consensus on vocational education is a problem for the Third World nations* and requires active support of powerful States in instrumentation and implementation.

The real strength of the body of customary and hard international law resides in the **tangential laws** that safeguard, direct and guarantee education as a primary right while focusing on other significant areas- and *prescribe it not only as a policy objective but as a means to acquire and achieve various other global rights- like human dignity, non-discrimination and opportunity*. The *raison d'être* of such specific conventions is to shine a torch on the grim tunnel of human rights legitimacy and the constant relegation of education as a soft topic in the face of particular national interests of the State-parties. The careful linking and incorporation of education as a right holds immense potential for the reformulation of security issues and relocation of human rights and education as the central chord of all international engagement.

The Convention on the Rights of the Child (1989)

Recognizes education as a legal right of every individual under the age of 18, on the basis on equality of opportunity. In addition to the provisions for guarantees to primary, secondary and higher education (with their respective conditions), the CRC creates States' obligation (Article 28) towards key imperatives of attendance and discipline- that are usually hampered by global problems of child labor, child abuse and rural administrative inefficiencies. In addition to defining areas for state

intervention, the Convention calls for close international *cooperation in the field of education- for elimination of ignorance and illiteracy and fostering access to scientific and technical knowledge*. The CRC commands universal support which is reflected in the number of member states that have ratified it- standing at 194. Being a specific area convention, the CRC also has inbuilt complaint and compliance provisions.

The Convention on the Elimination of All Forms of Discrimination against Women

Has been ratified by 187 States, since its ratification in 1981. The landmark achievement of the CEDAW is the establishment of the International Bill of Rights for Women. Article 10 specifically deals with the right to education, and promotes gender-equal rights from pre-school to technical educational stages. It lays emphasis on *access, opportunities in vocational guidance, scholarships, grants and continuing education programmes and the elimination of illiteracy*. The CEDAW is a milestone in the path of international law as a dynamic reflection of current times along with a flavor of overarching justice- and it lives up to this status by providing specifically for the elimination of any and all gender stereotypes for the roles of men and women at all levels and in all forms of education. *Poverty, threat of exploitation and violence, perceived benefits of female domestic work, pregnancy, school-based violence, early marriage and discriminatory gender norms are some of the major obstacles to girls' education worldwide*.

The Convention on the Elimination of All Forms of Racial Discrimination (Article 5)

Prohibits racial discrimination in the enjoyment of *the right to education without distinction as to race, caste, color, or national or ethnic origin*. Elaborating on States' compliance, Article 7 encourages States to take measures to combat prejudices which lead to discrimination in the field of teaching and education and promote tolerance and friendship between ethnic groups and nations. Given the sensitive nature of discrimination, the CERD has Monitoring (Article 9) and Complaints (if declared under Article 14) mechanisms to regulate the implementation of the Convention since its adoption in 1965. The General Recommendation 30 on Discrimination against non-citizens in the fields of education (paragraphs 60-66) is an important tenet that *safeguards human rights from State coercion and differential treatment of citizens and humans*.

The Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families

Brought to the forefront, the politics of the legal ratification process- and the selective attention accorded by global powers to otherwise significant issues. Despite a gap of over twelve years between its adoption and ratification,

the CPMW has been acceded to by only 48 States. The major focus of the Convention is to *prevent exploitation of migrant workers by setting international standards for treatment, welfare and human rights of both documented and undocumented migrants, including the responsibilities and obligations of the home and host States*. It provides guarantees for the right and access to education of each child of a migrant worker with equality of treatment (with nationals) even in irregular migrant situations. It upholds the general parental freedom for moral and religious education of their children. The mechanism for complaints is enshrined but is awaiting enforcement (Article 77).

The Convention Relating to the Status of Refugees

Was enforced in 1954, and has managed to draw international attention in the recent waves of economic and political refugees in the Global North and South respectively. Though *India and most of South Asia is not a party to the 1954 Convention on grounds of its definitional content and national security concerns, India could take the initiative of using the Convention as a leveler against the discriminatory policies of the Global North against refugees, in the form of creating myths of difference and advocating non-entrée regimes* which affects opportunities of life, growth and education to such populations. The Convention bears 145 ratifications and guarantees right to education for refugees under Article 22.

The Convention on the Rights of People with Disabilities (2006)

Reaffirms the right to all fundamental freedoms for persons with disabilities. It enumerates adaptations to make certain rights accessible to those with disabilities and identifies problem areas where their rights need to be reinforced. Article 24 deals with the right to education and lays special emphasis on the States' obligation of ensuring an *inclusive education system and lifelong learning*. Article 35 and the Optional Protocol provide for monitoring and compliance procedures respectively. Though under constant need of reconstruction and want of fostering literature on disabilities, the CRPD carries 156 ratifications.

Article 2 of the ILO Convention No. 138 (1973)

On the Minimum Age for Employment, sets forth a minimum age for employment that shall not be less than the age of completion of compulsory schooling and also defines the specific conditions for this type of work (which excludes work done for education or vocational training). ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries (1989), cites that *they have the same opportunity to acquire education at all levels on an equal footing with the rest of the national community and that education programmes should be adapted to their needs and their mother tongue*.

The International Humanitarian Law

That regulates armed conflicts, protects orphans and children separated from their families. This includes providing education to all those aged fifteen and below (Article 24 of the Geneva Convention IV). This includes the obligation of parties to the conflict to provide children with the care and aid they require, which can be construed to include appropriate education (Article 77 Geneva Convention IV). In times of belligerent occupation, the *occupying powers are obligated to facilitate the working of educational institutions and ensure, where possible, that education is provided by persons of the learner's own nationality, language and religion* (Article 50 Geneva Convention IV).

Even in civil conflicts, children are entitled to receive an education, including religious and moral education consistent with the religious and moral convictions of their parents or guardians (Article 4 AP II).

The International Criminal Law

Does not protect education as such, but the targeting and *destruction of educational property* (Article 8(2)(a)(iv) of the Rome Statute of the International Criminal Court), and *deliberate deprivation of education for certain groups* (Articles 7(1)(h)) may constitute persecution, which is deemed as a crime against humanity. It also provides that *the use of educational content such as curricula, textbooks and lessons to incite genocide may also constitute an international crime* (Article 25(3) (e)).

The Compulsory UN Standard Minimum Rules for the Treatment of Prisoners

Ensures the education of illiterate and young prisoners, UN Rules for the Protection of Juveniles Deprived of their Liberty which states that *every juvenile of compulsory school age has the right to education and to vocational training* and UN Basic Principles for the Treatment of Prisoners that provides all prisoners with *the right to education aimed at the full development of the human personality* are major instruments for guaranteeing quality education to prisoners and those in detention.

Customary international law emerging from **regional perspectives** hint at the rising consciousness for developing frameworks, that not only suit current patterns as found in certain areas but also act as the bedrock of future policy directives that recognize *education as a vital field for cooperative efforts, based on a few commonalities and shared interests of a geographical region*. The merit of such knowledge production is its emphasis on protecting diversity, safeguarding cultures from homogenization, and the fact of their scholarship, i.e. their organic genesis from the less developed parts of the world to answer questions and explore possibilities that are characteristic of education- as accessed and cognized in the Third World.

The African Charter on Human and Peoples' Rights (1981)

Promotes and protects human rights and basic freedoms on the African continent. Besides a brief right to education provision (Article 17) and an over-arching prohibition on discrimination (Article 2), the Charter explicitly provides for human rights education (Article 25). The African Charter on the Rights and Welfare of the Child (1990) states that every child shall have the right to an education and prescribes measures that States must undertake as part of their efforts to achieve the full realization of this right, including school discipline and pregnant girls. The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (2003) refers to their *protection against sexual harassment and the need for specific positive action including promotion of literacy amongst women*. The African Youth Charter (2006) is the first legal framework in Africa to support national policies, programmes and action in favor of youth development—the rights, freedoms and duties of young people in Africa, including the right to education. It refers to *multiple forms of education including non-formal and informal and defines the aims of education* and establishes States' obligations. It also provides for gender equality and the *use of African languages in teaching*.

The Arab Charter on Human Rights (2004)

Guarantees the right to education and obliges States parties to eradicate illiteracy. It provides for free compulsory primary education and defines the aims of education and human rights education. It also *guarantees on-going and adult education, while Article 40 is specifically on the right to education of persons with disabilities*.

The Charter of the Organization of American States (1948)

Promotes social justice in inter-American relations and the integral development of all people as a means to achieving lasting peace and security, and pledges equality of opportunity and the rapid eradication of illiteracy and expansion of educational opportunities for all. It lays out the States' obligation to ensure the *effective exercise of the right to education, including free compulsory elementary education and according special attention to eradication of illiteracy* (Article 49 & 50). The Additional Protocol to the American Convention on Human Rights prescribes for life-long learning and special education while reiterating *the right to education of every child, particularly free and compulsory elementary education* (Article 16).

The Council of Europe and the European Union

Work together to promote and protect human rights in Europe. The Charter of Fundamental Rights of the European Union (2009) upholds the right to education in

Article 14, including the right to equal access to education and vocational training; compulsory education and the freedom to found educational establishments. The EU Charter also protects children's rights (Article 32), academic freedom (Article 13) and includes a comprehensive non-discrimination clause (Article 21). The Council of Europe issues Recommendations that guide state policy on education- Recommendation on ensuring quality education (2012), Recommendation on the education of Roma/ Gypsy children in Europe (2000), Recommendation on gender mainstreaming in education (2007), Recommendation on the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (2010).

V

There are several significant achievements of international frameworks, but there are frequent pitfalls that are worthy of discussion to locate the real scope and identify the major factors influencing the Right to Education. *Besides international human rights law and national laws, there are also important political commitments in the field of education*. The Dakar Framework for Action on Education for All (2000) identified six goals to be met by 2015, including- expansion of early childhood care and education, provision of free and compulsory primary education for all, promoting learning and life skills for young people and adults, increasing adult literacy, achieving gender parity and improving the quality of education. The Millennium Declaration (2000) adopted by the UN, set eight Millennium Development Goals to end world poverty, to be achieved by 2015. Two of these goals relate to education- achieve universal primary education and promotion of gender equality and women empowerment.

- *EFA and the MDGs*: Bear the weaknesses of **political commitments that do not create legal obligations** or accountability. They have a limited scope and fail to incorporate all aspect of the right to education as defined in international law. While the MDG 2 only focuses on achieving universal primary education, EFA has a broader spectrum covering the different levels of education from early childhood to lifelong learning, including quantitative and qualitative goals. State-practice has shown neglect of various fundamental aspects of this universal right.
- *Educational Financing*: Is another practical area of concern that often creates implementation crises. International Declarations like the Jomtien Statement (2011), recognizes that *States should spend at least 6% of their GDP and/or at least 20% of their national budgets on education in order to achieve quality education for all*. Even when a State's resources are very limited, it is obliged to prioritize certain immediate

obligations, such as the introduction of free primary education and education for all without discrimination. When domestic revenues are not enough, *the international community should provide aid contributions* (ICESCR, Article 4; CRC, Article 4 and 28 (3)). The best example of pooled funding is the Global Partnership for Education that unites donor governments, multilateral development agencies, developing country governments, civil society, and other stakeholders, to provide coordinated funding and support to governments with credible education sector plans in developing countries. The lack of political will and corruption, and the tussle between the investment motive on education-social good or private profit also curtails the efficient progress of the educational agenda. It is important to *assess the national budget raised, allocated and spent on education when monitoring the implementation of the right to education at the national level*, to determine if the government is doing the best it can to realize the right to education.

- *The need for Conflict-sensitive Education:* Is often neglected in response to emergency situations, not generally being seen as immediately life-saving. Yet, the value of education to those affected by emergency situations is consistently highlighted by practitioners and learners as crucial in bringing stability, emotional and physical protection, and continuity. *Education can also play an instrumental role in disaster relief, post-conflict and peace-building efforts.* It can help child soldiers, internally displaced persons, refugees and all those affected by emergencies to reintegrate back into society, and escape further trauma. Schools can provide safe spaces and empower students to communicate their feelings and concerns. Furthermore, education can play a preventative role as human rights education enables people to recognize their real interests and rights which can likewise promote peace and tolerance for others.
 - *Academic Freedom:* i.e. the liberty of members of the academic community, individually or collectively, to pursue, develop and transmit knowledge and ideas, through research, teaching, study, discussion, documentation, production, creation and writing, is often curtailed by State and other interventions and modified to further specific interests in knowledge production. It is important to recall the General Comment 13 of the Committee on Economic, Social and Cultural Rights which states that *the right to education can only be enjoyed if accompanied by the academic freedom of staff and students.*
 - *The States' Imposition of Fees for Primary Education:* Is a major issue-area, since families often cannot afford to send their children to school in certain countries, leaving millions of children deprived of education. Indirect costs associated with education- schoolbooks, uniform or travel, prevent children of low-income families from accessing education. States have an immediate obligation to secure free compulsory primary education when it ratifies the ICESCR, and to work out and adopt a detailed plan of action for its progressive implementation (Article 14). Progressive introduction of free education prioritizes the provision of free primary education, they also have an obligation to take concrete steps towards achieving free secondary and higher education (General Comment 13 of the Committee on Economic, Social and Cultural Rights).
 - *Justiciability:* Refers to the amenability of an issue to be adjudicated upon in judicial or quasi-judicial fora. A justiciable right to education means that when this right is violated, the right-holder can take her claim before an independent and impartial body, and if the claim is upheld, be granted a remedy, which can then be enforced (International Commission of Jurists 2008:1).
- In a recent report on **the justiciability of the right to education**, the Special Rapporteur on the Right to Education highlighted the challenges facing such actions- *the lack of awareness of persons belonging to marginalized groups regarding their rights and existing mechanisms in cases of violations, the high financial cost of pursuing legal remedies; difficulty finding legal advice and adequate representation, cultural barriers including poor languages skills in the case of linguistic minorities, fear of reprisals, or other barriers such as the rights of women to represent themselves and procedural barriers such as the formality of court procedures, which makes accessing courts very difficult.* Some States have enshrined the right to education in their constitutions making it justiciable at the constitutional level. In India, the right to free and compulsory education was recognized in the Constitution in 2002, following an historic decision by the Supreme Court (Unni Krishnan, J.P. v. State of A.P. (1993)) which ruled that the right to education was an integral part of the right to life, rendering the right to education indirectly justiciable. Civil society can work to overcome the challenges in accessing justice, by disseminating information regarding the right to education to parents, teachers and schools administrators, and also in identifying and publicizing violations of the right to education.
- *Marginalized Groups:* Are often left behind by national educational policies, denying many people their right to education. Although thinking about groups can be helpful, marginalized groups are very likely to be subject to multiple layers of

discrimination, that is, they belong to more than one marginalized group which makes non-discrimination and equality, the key human rights principles that apply to the spirit and letter of the right to education. *Persons in detention are amongst the most socially disadvantaged groups in society.* Their right to education is very often denied both before and during their incarceration. This is particularly problematic because education can play a key role in rehabilitation and reintegration back into society. Regarding juvenile justice systems in particular, even though a few improvements have been made, they have been in general unable to provide sufficient quantity and quality of training and education to children. *Most detained children receive inadequate, poor quality education, ill-suited to their needs, and in some countries, children fail to receive any form of State-provided education at all* (2009 Report of the UN Special Rapporteur on the right to education of persons in detention).

- *Legal Minimum Age:* Is related to important issues such as child labor, child soldiers, criminal liability and early marriage. The principle of minimum legal age, can and should be applied to practices such as early marriage, underage conscription, and being subject to criminal liability (and therefore possible imprisonment) because they also prevent children from benefiting from free and compulsory education by excluding them from the education system. In many States, minimum age legislation is insufficient, inconsistent with the obligation to ensure free and compulsory education or completely absent. In States where minimum age legislation is harmonized, it is often not effectively enforced making women and children victims of potential discrimination.
- *Since the Aims of Education are Beyond Numeracy and Literacy Skills:* Quality is at the heart of education since it influences what students learn, how they learn and what benefits they draw from their education (EFA GMR 2005, Education for All-The Quality Imperative). Initiatives like the Global Initiative to end all Corporal Punishment of Children and a move towards education that is child-centric, empowering and child-friendly, are major outlines in the area of providing not only compulsory and rightful but also, **accessible and adaptable quality education.**

VI

India has framework laws and policies like the National Education Policy, Sarva Shiksha Abhiyan, Right to

Education, National Programme of Nutritional Support to Primary Education (NP-NSPE) and the Midday Meal Scheme, Mahila Samakhya Programme, Scheme to Provide Quality Education in Madrasas and others, but there is a strong call for a human rights-based post-2015 agenda aimed at *achieving equity and social justice with more transparency and accountability* since Asia does not have legal regional guarantees to human rights and right to education, besides the ASEAN Human Rights Declaration that provides for the right to education in Article 31 (2012).

The Third World Approach to International Law identifies how international law has historically served as an instrument to codify the interests of the Global north and defend the colonial project from its very conception. The exploration of origins of international law in India and the Global South in the form of diplomatic immunities to envoys of kingdoms as well as the laws of war as entailed in epics like the Mahabharata, have changed the identification of the Third World from being objects, to the creators of international law. Dominance is legitimized through ideas-ideas that are positioned to seem worthy of pursuing have relegated military force secondary to the ideational power of advocacy. India has the landscape and tools to build the distinction between practical and purposive association, by distinguishing between order and justice and their respective value for international politics.

The falsity of the civilized-barbarian divide that acted as the premise for ancient rights to commerce and sojourn (travel) and preach (Christianity) and terra nullius (right to occupy unproductive land) led to unequal treaties, lack of quid pro quo, frequent threats or use of force and challenges to newly acquired sovereignty, and prohibited India and many other nations from acquiring the requisite education to be able to question these unequal edifices and install an original theorization of international law and its components. *India's immense cultural heritage formed the bedrock of Naginder Singh's Sanskrit cosmopolitanism that attacked the hegemony of Huntington's clash of civilizations.* International Law fills gaps of felt needs, promotes flexible and spontaneous generation and documentation of state-practice and inform international political, economic and social agenda setting. Education can be used by India, as an agent of basic change in the status of 'human'.

Gandhi envisaged Indian culture and civilization as superior to modernity and its symbols- railways, telecommunication and international trade, and strongly advocated the need to view education and peace as a means and end continuum. *His philosophy of political mobilization, grass-root upliftment, the social power of the village oceanic circles with decentralized policy-making and impetus on indigenous literature and vocational training for self-reliance, are more relevant today, than ever in the past.* The Right to Education Project has observed a number of potential threats to education rights,

such as privatization, a reductionist approach to learning outcomes, watered down perceptions of equality, austerity measures and the lack of accountability on legal guarantees. India's assertion on multiplicity, rebelling against the *deadening uniformity of modernity has been* a battle that has legitimated contextual deviances for post-colonial societies as valid and critical, forever. India has the task of reformulating itself incessantly given the fact of its geographic neighborhood, the growing capability and influence of India that touts it for the two paradoxical titles of regional leader and hegemon.

In order to neutralize the accumulated distortions of the past, a well-conceived edge in favor of the marginalized, oppressed and the voiceless can realign India's municipal law of right 'to' education with the progressive body of international law favoring the effective path creating the right 'for' education. This shift will reflect the true nature of this right which accords no privilege, but substantiates the *victory of harmony, regulation and influence instead of conflict, competition and supremacy*. When the purposes of celebrating the variety of third world, challenging the predominance of world powers over resources and subverting the subjugative nature of

Eurocentric law is realized, India would have enlarged the arena of a right that stands FOR- opportunity, growth and lasting peace.

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English Education in Empowering Muslims and the Downtrodden in India



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Abstract—*The Millennium Development Goals (MDGs) have shaped and formulated the overarching development framework for the world to fight poverty globally in its many dimensions for the last 15 years. It is clear that to fulfill the eight MDGs, empowering the global citizens with education and knowledge is imperative so that people in the developing countries participate fully and enthusiastically in areas like poverty eradication, education, gender equality, empowering women, child mortality, maternal health, combating AIDS, environmental sustainability etc.*

In this context, in 2012, the United Nations initiated a process to shape the global development agenda, building on the Millennium Development Goals (MDGs). Many regional consultations and national consultations in approximately 100 countries were held on various themes. The aim of these consultations is to review progress on the MDGs and to discuss the options for a post-2015 development framework. Education features prominently in the thematic consultations. It was felt that the current global education framework fails to address education in a holistic and integrated manner.

A similar situation is faced in India which is an active participant in the United Nations MDGs. India has been striving hard to achieve total literacy, women education, medical, science and technical education etc for all its citizens without any discrimination based on religion, caste, ethnicity or language for the past 69 years.

The immense plurality in India in terms of languages and religions posed a challenge. In the last three decades, there has been an increasing demand from Muslims, Backward Classes and Dalits for English medium education for their children from school level to college/ university level. They argue that English medium education and the mastery of English language empowers them not only to compete in the job market but endows them with power and prestige in the society. It appears, English medium and the ability to communicate in English have formed important prerequisites for a holistic education in India. An attempt is made in this paper to address their concerns and aspirations.

Keywords: *Education, English, Muslims, Backward Classes, Dalits, Empowerment*

INTRODUCTION

The Millennium Development Goals (MDGs) have shaped and formulated the overarching development framework for the world to fight poverty globally in its many dimensions for the last 15 years. In spite of considerable development in achieving these eight MDGs, the set targets could not be fulfilled in the given time frame. (The Millennium Development Goals Report 2015). It is clear that to fulfill the eight MDGs, empowering the global citizens with education and knowledge is imperative so that people in the developing countries participate fully and enthusiastically in areas like poverty eradication, education, gender equality, empowering women, child mortality, maternal health, combating AIDS, environmental sustainability etc.

In this context, in 2012, the United Nations initiated a process to shape the global development agenda, building on the Millennium Development Goals (MDGs). Facilitating a global conversation was central to the process. Many regional consultations and national consultations in approximately 100 countries were held on various themes. The aim of these consultations is to review progress on the MDGs and to discuss the options for a post-2015 development framework and education features prominently in the thematic consultations. The current global education framework fails to address education in a holistic and integrated manner. Implementation of the current education framework is perceived as limiting the focus only to access and not to outcomes. Many young people and adults, particularly

women, are unable to develop the skills, knowledge and attitudes they need for today's rapidly changing technologies and world of work. The current global education agenda has failed to address issues of inequality in education. Equity is the strongest framing principle of a post-2015 rights-based agenda. The need for access to good-quality education for children, youth and adults at all levels, as well as access to all types of education (formal and non-formal)—including at the pre-primary, primary, secondary and tertiary levels, and vocational and adult education—is a consistent thread across all the consultations. (Making Education A Priority in the Post-2015 Development Agenda. 2013:9, 21).

INDIAN CONTEXT

The issues and concerns raised, the policy changes as well as directions suggested in both reports—Making Education a Priority in the Post-2015 Development Agenda, and The Millennium Development Goals Report 2015, are applicable to India as well. India has been striving hard to achieve total literacy, women education, medical, science and technical education etc for all its citizens without any discrimination based on religion, caste, ethnicity or language for the past 69 years.

The immense plurality in India in terms of languages and religions posed a challenge. Firstly, to protect the religious and linguistic rights of the minorities, especially the Muslims, they were given complete freedom to choose their own language in their educational institutions including the *Madrasas*. As there were many major languages like Marathi, Gujarati, Bengali, Assami, Telugu, Tamil, Kannada, Malayalam etc, the respective states were also free to choose their own languages of instruction in their educational institutions. The anti-Hindi agitation was also partly responsible for some of the southern states pitching for their own languages for imparting education in their schools and colleges.

There was a general consensus, based on the arguments of linguists that a child understands and develops in early school education if the medium of instruction is in his/her mother tongue. In all the states, including the Hindi-speaking states, the early school education was imparted in the respective mother tongues of the states.

However, none of the states, including the Hindi speaking states, could ignore the significance of English. Since the British times, all the science, engineering, technical and medical education, especially at the graduate level was taught in English. Therefore, the medium of English instruction from class 10 or class 12 onwards was encouraged both by the government and the parents. In the non-Hindi speaking states, especially the southern states, a three language formula of learning the regional language, Hindi and English from the middle school level was adopted. In the English Medium schools

too, Hindi and the regional language were taught. There were also strong demands from the language teachers and linguists that the medium of instruction in the regional language must continue at the higher level too. In the rural side in India, almost all schools imparted education through the local language from class 1 to class 10, sometimes even up to class 12. To pursue higher education, especially science, engineering, medicine etc, one had to move to an urban or semi-urban area where the medium of instruction was invariably English in the higher studies. As already noted, the promotion of regional languages and medium of instruction in the regional languages, including Urdu was influenced by the constitutional rights to protect and promote ones religion and language. The language issue was perceived as something related to 'religious and linguistic minorities'. Mother tongue was considered as an 'empowering tool' not only in education but also enhancing one's self-respect.

Despite the overwhelming support from the linguists for mother tongue as a medium of instruction, there were also voices questioning the scientific validity of such an argument. The argument extended by this group was, the generation which had early school education in mother tongue and English medium from the next stage has produced successful engineers, doctors, scientists, lawyers, administrators etc. The generation which had all their education in English medium from the school level to the college level has also produced equally eminent and successful scientists, engineers and doctors. Therefore, there is no scientific evidence to prove that a child who studies in English medium all his school and college education learns any less than the one who studied in his mother tongue all his education. On the contrary, the children who studied school education in their mother tongues and college education in English medium have also been very successful suggesting the significance of education through mother tongue is exaggerated.

In the last three decades, as more and more Indians are migrating to USA, Canada and United Kingdom, the support for mother tongue as the medium of instruction even at the school level has considerably weakened. The Indian children who could hardly speak English, or were studying in mother tongue, have easily adjusted to English as the medium of instruction, even at the school level once they migrated to these countries. It is also pointed out that, the linguists and language pundits who demand mother tongue as the medium of instruction preferably at all levels and particularly at the school level, admit their own children in the English medium convents!!

Due to the impact of Globalization since 1990s, as a great number of Indians are finding jobs in North America and United Kingdom, the importance of the English language as a tool of empowerment has caught the imagination of the masses. In the rural side as well as in the semi-urban and urban areas, even a modest auto wala is sending his children to the English medium schools for

better prospects in the job market. As a result, there has been growing demand from Muslims, Other Backward Classes and Dalits for more English medium schools and colleges which is being met more by the private schools.

The other aspect, which has emerged among these sections in the last three decades, is the ability to speak English fluently, even if the medium of instruction was in the mother tongue in the past. There has been a special focus to learn English on these groups, as an empowering tool not only in the job market but also in the society itself. Regardless of the medium of instruction, they feel, the ability to speak English fluently endows them with respect and some kind of power and authority in the society.

Some statistics about the popularity of English medium and English language throughout India portrays the aspirations of the people.

Between 2009 and 2014, in cities like Mumbai that provide alternatives to vernacular medium instruction, there has been a consistent drop in class I enrollments across all mediums of instruction except English. This trend is not limited to urban India. English medium schools are sprouting in villages across the country, and parents are willing to pay more than 500 rupees a month to send their child to one. In fact, between 2003 and 2011, there has been a whopping 274% rise in enrollments in English medium schools across India.

The reasons for this exodus to English medium schools are multifold. Most higher education institutions in India are English medium, and there are very few vernacular medium colleges that offer courses in engineering, medicine, and law. And while students may perform well in vernacular medium schools, they will be at a severe disadvantage in college because there are far fewer resources available in vernacular languages. As Shailendra Kumar Sharma of the non governmental organization, Pratham has rightly pointed out, a student from an English medium school could learn Subaltern Studies in the Sociology department of the Jawaharlal Nehru University. But in Rajasthan, even the teachers and students of vernacular medium schools wouldn't have even heard of the subject.

Indian students who have completed 12th standard at an English medium school are more likely to find jobs than their vernacular medium peers, even without attending college. The Indian Business Process Outsourcing (BPO) industry, which hires millions of Indians, requires students to have a basic understanding of English. Therefore it is unlikely that they hire those from vernacular medium schools. The fact of the matter is that employability and higher education are directly linked to English medium education.

Non profit organizations like Karadi Path, funded by Aavishkaar, and Pratham are trying to help bridge this problem in rural India. Karadi Path's programs have reached 420 schools across Tamil Nadu, Andhra Pradesh,

Karnataka and Goa. Pratham, working in 21 out of 29 states, runs an aggressive English program in the primary education sector to help children achieve basic competencies in reading, writing, and speaking English. This program also has a course in English conversation, reaching out to young adults who are seeking employment. Currently it's only the nonprofit sector in India that is helping bridge this gap between the supply and demand of quality English medium education in affordable private and public schools. At the macro-level, a scalable solution remains to be found. (Adithya Narayanan. 2015).

According to another report, as of 2012, 2 crore Indian children are studying in English-medium schools. There has been a staggering rise in the number of children studying in English-medium schools across the country. Data on school enrolment for 2010-11 shows that, for the first time, the number of children enrolled in English-medium schools from Classes I to VIII has crossed the two crore mark—a 274% rise since 2003-04. For the fourth year in a row, until 2011, English is the second-largest medium of instruction in India, ahead of both Bengali and Marathi. While Hindi, Marathi, Bengali and English have all seen a rise in enrolment in 2010-11 when compared with the previous year, the rate of increase is highest for English. Many, like Shyam Menon, Director of Ambedkar University, believe that the rise in the number of children at English medium schools reflects the aspirations of India's middle class, which believes that an English education translates into greater upward mobility, irrespective of the quality of education delivered at many schools. (Anahita Mukherji. 2012).

MUSLIMS AND ENGLISH EDUCATION

In the present article the needs, aspirations and perceptions of Muslims who constitute over 12% of the population and almost 95% of the minority population in India are discussed.

Article 46 of the Constitution states that, "The State shall promote, with special care, the education and economic interests of the weaker sections of the people, and, in particular of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of social exploitation." Articles 330, 332, 335, 338 to 342 and the entire Fifth and Sixth Schedules of the Constitution deal with special provisions for implementation of the objectives set forth in Article 46. Similarly, Article 30 (1) provides for the rights of the Minorities to establish and administer educational institutions of their choice. These provisions need to be fully utilized for the benefit of these weaker sections in our society.

As per the Census Report 2001, the percentages of minority population, viz. Muslims, Christians, Sikhs, Buddhists and Zoroastrians (Parsis) and their literacy rates are, as under:

Table 1

Communities	Percentage of Population	Percentage of Literacy
Muslims	12.4	59.1
Christians	2.3	80.3
Sikhs	1.9	69.4
Buddhists	0.8	72.7
Zoroastrians (Parsis)	0.007	97.9

According to 'Sachar Committee Report' (The High Level Committee under the Chairmanship of Justice Rajinder Sachar) "one-fourth of Muslim children in the age group of 6-14 years have either never attended school or are drop-outs. For children above the age of 17 years, the educational attainment of Muslims at matriculation is 17%, as against national average at 26%. Only 50% of Muslims who complete middle school are likely to complete secondary education, compared to 62% at national level". The Report has also drawn attention to the low levels of educational attainment among Muslim women, Muslims in rural areas as well as in technical and higher education. The Sachar Committee Report has also made a number of recommendations for improvement of the educational status of the Muslim communities.

Ministry of Human Resource Development (HRD) has taken several significant initiatives during XIth Five Year Plan and the momentum of which are being continued/accelerated during the XIIth Five Year Plan. Some important initiatives for quality and skill enhancement in the Muslim education institutes are:

- Scheme for Providing Quality Education in Madrasas (SPQEM)
- Scheme for Infrastructure Development of Private Aided/ Unaided Minority Institutions (IDMI)
- Extension of Mid-Day-Meals (MDM) Scheme to Madarasas/ Maqtabas
- Strengthening of the National Council for Promotion of Urdu Language (NCPUL)
- Establishment of the National Commission for Minority Educational Institutions (NCMEI)
- List of Minority Concentration Districts
- Sub-Mission on Polytechniques under the coordinated Action for skill development
- Girls Hostel Scheme
- Setting up model schools

The Government is also running the following Schemes for the improvement of Educational and Economic lot of the Minorities:

- Central Sponsored Scheme for Providing Quality Education in Madrasa (SPQEM)
- Scheme for Infrastructure Development Private Aided/ Unaided Minority Institutes (IDMI)- (Elementary Secondary/ Senior Secondary Schools) (Ministry of Human Resource Development. 2014).

Before 1990s, if any academicians suggested to have modern mathematics, science and English as additional subjects of study in the *Madrasas*, a majority of Muslim leaders would have objected that it is a ploy to meddle with Muslim 'culture' and destroy Urdu. In the last 20 years, it has been realized both by the community leaders and the states that adding subjects of mathematics and science to the curriculum in the *Madrasas* will equip and empower the students with additional skills which will greatly help them in employment. In Andhra Pradesh, the previous Y.S. Rajasekhara Reddy government attempted innovative methods to introduce job-oriented computer education and science in the *Madrasas* which became a huge success. Apart from the *Madrasas*, in the general education also, there has been a huge demand from the Muslim majority areas in the country, to start more English medium schools for their children. Even in states like Jammu and Kashmir, in most of the Government Urdu medium run schools there were hardly students as parents were more inclined to admit their kids in English medium schools. When the government changed these schools into English medium schools, there was an overwhelming response from the parents and a large number of children joined these schools. This trend is seen even today. In Andhra Pradesh, in July-August 2015, a village Telugu medium school which had zero enrolment jumped to almost full when it was converted into an English medium school.

Some Muslim intellectuals have already begun to empower Muslim children and youth through English. Aligarh Muslim University (AMU) is in the process of setting up English medium intermediate colleges on the lines of Christian missionary schools in every district of Uttar Pradesh. Like Christian missionaries, these schools will be open for all but will have reservation for Muslim students. (Mohd Faisal Some studies show the influence of the English language education on Muslims to send their children to private English medium schools. Hyderabad illustrates how English language instruction drives private schooling. (Private Schools for the Poor Development. 2009:2)

Hyderabad has the largest concentration of private schools in India. In Hyderabad, the effects of factors such as the prevalence of English-medium schools in a fast-growing city that demands English-language education and an urban Muslim population of 40 per cent, one of the highest in India, influence private enrollment. (Private Schools for the Poor Development. 2009:6).

As far as the English language instruction and education among the Muslims are considered, a further complication is added by the prestige accorded to English. The English language enjoys "power" and "prestige". Since English continues to be used in both national and state-level education, and is the medium of instruction in most subjects at the university level, most parents are anxious to send their children to English-medium schools. There is a

flourishing private industry purporting to educate children through the English medium from the earliest age. All these factors have compounded to create a situation where the mother tongue is not perceived as the most viable medium of instruction. (Sridhar.1996:336). While the policy-makers recognize the need to promote all mother tongues, several problems are encountered in its implementation. Even when a local or state language is made available as medium in a school or university, it is not a popular choice among the students or the instructors. There are several reasons for the popularity of English. Education through the medium of English provides nationwide mobility, while education through the regional languages is perceived as a restrictive force. The sheer prestige of English as a symbol of power, knowledge, and sophistication is undoubtedly a factor in itself. (Sridhar, 1996: 337)

BACKWARD CLASSES, DALITS AND ENGLISH EDUCATION

It is generally understood that the very decision for mother tongue as the medium of instruction was taken to help the Backward classes and Dalits and since it was believed that it will be easy for these sections to understand and learn in their mother tongues rather than in English.

Even during 1960s-1980s, in urban and semi-urban areas, i.e. cities, towns, small towns, and municipalities, most of the Backward Classes, especially the working class and traders sent their children to English medium schools. Even if their children had their school education in their mother tongues, for graduation or science and engineering, the children were invariably sent to English medium colleges.

During 1970s and 1980s, the quality English medium education imparted in the central government run Central Schools in the CBSE pattern has tremendously influenced the parents as well as the private education sector in India. As a consequence, in the urban areas, thousands of private schools with the same CBSE syllabus sprang up catering to the middle class, which included backward classes as well. In some states, after 1980s, as the demand for English medium schools increased even from the rural areas, the private English medium schools have begun to be established even in villages. This trend has only helped the Backward Classes to access English medium schools even in rural areas. However, the demand from the Dalits for English medium schools is a recent phenomenon.

In the recent years, several academicians from Backward Classes and Dalits have started campaigning for English medium education and English language instruction to the downtrodden. They feel that the forward classes and their children were immensely benefited by English medium schools and the mastery of the English language. The Backward classes and Dalits point out that the same forward classes are preaching the downtrodden to study in a mother tongue which is absurd.

Kancha Ilaiah, a professor (retired), who wrote a column 'Dalituni Dairy' (Dairy of a Dalit) in a Telugu daily *Andhra Jyothi* for several months in mid 1990s, has been an extremely popular Dalit supporter although he belongs to Other Backward Classes. Kancha Ilaiah argues, "they must push for the same language of instruction for all children—if upper-caste children are taught in English, we should be too. We're demanding the same environment and opportunities. The Dalit's main agenda is not reservations. My way of equality is English education. Even if 10% of our children got English education, the intellectual field would have changed". (Swati Mathur. 2013). According to Kancha Ilaiah, the recent decision of the Central government to introduce English teaching from class one in all government schools will enable all the lower castes of India to enter into a new phase of English education. Though this method of English teaching does not take the dalit-bahujan and minority community children to the level of convent educated upper castes, it makes a new beginning of dreaming for egalitarian education in future. English education is the key for adopting the modernist approach suitable to the globalised India. The upper castes have handled the contradiction between English and their native culture quite carefully. But when it comes to teaching English to the lower castes they have been proposing a theory that English will destroy the 'culture of the soil'. Having realized the importance of English the Central government has taken a right decision. However, the next stage should be moving towards total abolition of the gap between the private English medium schools and the government schools in terms of both infrastructure and teaching methods. (Kancha Ilaiah. 2011).

Some Dalit scholars also express the same opinion. Pro-English campaigners from the 200-million-strong Dalit community are erecting a black granite temple dedicated to the Goddess English, hailing her as a deity of liberation from poverty, ignorance and oppression. English teacher Amarchand Jauhar, said "She's modelled on the Statue of Liberty, holds aloft a pen and India's constitution, and her pedestal isn't the usual lotus but a computer monitor." He is supervising the temple's construction in Banka village in northern Uttar Pradesh. "Without English, nothing is possible for us Dalits." Chandra Bhan Prasad, Dalit columnist, researcher and chief promoter of the pro-English campaign, said "Ambedkar compared English to the milk of the lioness, and said those who drink it become stronger,". He proceeds to say, "If your child learns English it's as if he or she has inherited 100 acres of land." D Shyam Babu, a Dalit scholar, agrees: "English is no longer just a language—it's a skill. Without it you remain an unskilled labourer." Even today mission schools play an important role in the spread of English. Raj Kumar was born to illiterate Dalits in a backward village in Orissa. Kumar is now a professor of English at Delhi University, and believes his amazing journey was possible because the standard of English is better in his home state than in some others due to the huge number of mission schools.

Narendra Jadhav, of India's planning commission, is himself a shining example of the transformative nature of education. Born to illiterate Dalit parents, he is an accomplished author, economist and educationist. "It's a self-evident truth that Dalits should learn English wherever they can," he says. (The Guardian. 2011).

Another Dalit academician, Dhanaraju Vulli also argues on the same lines. (Dhanaraju Vulli. 2014: 1-6). The position paper in connection with the National Curriculum Framework (2005) stated: "English in India today is a symbol of people's aspirations for quality in education and fuller participation in national and international life... The level of introduction of English has now become a matter of political response to people's aspirations, rendering almost irrelevant an academic debate on the merits of a very early introduction". (Dhanaraju Vulli. 2014:2)

The National Knowledge Commission (NKC) also mentioned that "English will continue to enjoy a high status so long as it remains the principal medium of education at the university stage, and the language of administration at the Central Government and in many of the states. Even after the regional languages become media of higher education in the universities, a working knowledge of English will be a valuable asset for all students and a reasonable proficiency in the language will be necessary for those who proceed to the university". However, there is some controversy about the English as a medium of instruction in Indian educational system. The contradiction of demand and notion is reflected through the paradox of access which was depicted by the report of the NKC as it stated: "There is an irony in the situation. English has been part of our education system for more than a century. Yet, English is beyond the reach of most of our young people, which make for highly unequal access. Indeed, even now, barely more than one percent of our people use it as a second language, let alone a first language ... But NKC believes that the time has come for us to teach our people, ordinary people, English as a language in schools. Early action in this sphere would help us build an inclusive society and transform India into a knowledge society".

The National Focus Group on Teaching of English has taken a strong position in connection with 'English language question': "English is in India today a symbol of people's aspiration for quality in education and a fuller participation in national and international life. Its colonial origins now forgotten or irrelevant, its initial role in independence India, tailored to high education now felt to be insufficiently inclusive socially and linguistically, the current state of English stems from its overwhelming presence on the world stage and the reflection of this in the national arena". (Dhanaraju Vulli. 2014:2). There is an astonishing faith among all sections of the society in both rural and urban areas that English language has the transformative power. English is seen not just as a skill

language, but as a means of a better life, a pathway out of exclusion and suppression from the unequal society. The English language has emerged as a powerful agent for social change in India.

In the present days, English has become the common language of the global science and technology market and the overall economy. As Government schools do not teach in English medium, those who study in them are denied the opportunities that are given to their richer counterparts in English medium schools. Students in regional language schools cannot therefore think of achieving anything in the globalised economy. The Dalit society is very keen to let their children study in English medium because Dalits think that those who have been educated in English get good opportunities in Globalization. They consider English as the important factor for their social mobility in the world. Dalit Freedom Network (DFN) has strongly believed in the concept of English medium education. DFN argues that English education combined with learning of the local vernacular language or mother tongue is the way forward to promote socioeconomic equality. (Dhanaraju Vulli. 2014:5).

CONCLUSION

The United Nations has recognized that to achieve the important goals of eradicating extreme poverty, promoting gender equality, empowering women, reducing child mortality, improving maternal health, combating AIDS, Malaria and other diseases, providing education is imperative. The new experiences gained, as highlighted in the Report on the Global Thematic Consultation in the Post-2015 Development Agenda, suggest that there is an urgent need to impart a holistic education, not just elementary education, but also secondary, tertiary and vocational education. Good quality education was defined as equipping people with skills, knowledge and attitudes to obtain decent work and live together as active citizens nationally and globally.

India, as an active member and participant in the global development agenda needs to empower Muslims, Backward Classes and Dalits with the English language as demanded by these sections. The teachers, scholars, researchers and activists from these sections seem to perceive that a holistic education is possible for them only through English. If the government of India endeavors in this direction, it needs to be done simultaneously on two fronts. The first is establishing more English medium schools and colleges for the Muslims, Backward Classes and Dalits, with public-private partnerships, through Non Governmental Organizations (NGOs) in the areas where needed. Secondly, there is a need to train teachers to teach in English medium and teach English language to the students who have studied or are studying in their mother tongues. When the downtrodden sections in our society feel that English language empowers them, then the government is duty bound to impart such an education to them.

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CHAPTER III

RIGHT TO EDUCATION ACT: PROSPECTS, CHALLENGES AND CASES

Right to Education for Marginalized Children: A Study in Nepal



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Abstract—Education plays an important role which helps to equip individuals with the skills and attitudes that are necessary in order to adopt in changing situations. An educated person is one who is aware of his rights as well as his responsibilities and one who fight for his as well as others basic human rights for the common good of society. Education for All has become a major concern everybody and institutions like governments, international agencies, donors and NGO's and civil society. But the prime responsibility for achieving these goals is associated with the commitment and programmes of the countries. Education is the fundamental right of every child., However this right is deprived in marginalized groups mostly due to poverty and lack of awareness. Many efforts have been made for improving free access to education in Nepal. Right to education is an opportunity to obtain education from class one to eight. It also includes opportunity to get education in a good environment where school has to fulfill every responsibility of a child in a violence free zone. Education is a fundamental human right. It breaks the cycle of poverty and is a key ingredient in economic and social development.

The Marginalized refers to an individual not being able to take advantage of opportunities such as access to primary education, further education or a job to provide independence and self support. These are the fundamental rights of all individuals in a community. If the children do not have access to facilities like housing, health care and education, he or she is marginalized. This is a situation

Nepal is a multi-racial, multi-cultural and multi-religious country. The socio-cultural of exclusion. Diversity of Nepalese people is categorised into a number of caste groups as well as ethnic communities. We find people with differernt types of cultural traditions and different levels of economic standing. As a matter of consequence, a genuine issue is raised in Nepal that these different types of social categories share the opportunities and priveleges available in the society differentially. In abroad term, people who do not share the equal opportunities and privileges available in the society due to number of reasons are coined as Marginalized.

A child has the fundamental right to attend and complete pre-school and primary education. He or she has to be provided with health facilities and social protection. However, a number of children in rural and remote areas cannot get an opportunity and access of education. The universal declaration of Human Rights in 1948 states that everyone has the right to education and that education shall be free, at least in the elementary and primary level. Education should also be compulsory at this level.

Keywords: Right based Education, Marginalized Children, Education for All, Primary Education, MDGs, Quality Education, Child Friendly Environment

APPROACH TO RIGHT BASED EDUCATION

Tomasevski (2004) has described the 4-A Scheme that explains government's humanrights obligations to make education available, accessible, acceptable and adaptable. Available means ensuring free and compulsory education for all children and accessibility refers to elimination of discrimination as international human rights law mandates. Likewise, acceptability is linked with the quality of education and adaptability to the key to the principle of child rights, namely that education should respond and adapt to the best interests of each child (UNESCO, 2004).

Education for All has become a major concern of every body and institutions like governments, international agencies. Education is a key for development. It empowers people for transformation of the society. In other words, education is both a human right in itself and an indispensable means of realizing other human rights. It is the vehicle through which economically and socially marginalized adults and children can lift themselves out of the poverty to obtain the means to participate fully in their communities. Education is therefore, fundamental right of every citizen around the globe.

RATIONALE OF THE STUDY

Nepal has made a commitment to ensure quality education with reference to the Millennium Development Goals (MDGs) to be achieved by 2015. In this context, the study will work as a guideline for planners, policymakers and educationists concerned. In the same way, the NGOs and INGOs will have some knowledge to plan and execute educational programmes in the areas of educationally Marginalized children.

Right based education is a condition when the government feels the obligation to provide education or educational facilities to the marginalized children and extends all other additional support much more than what is spent for the normal children. Government has the duty to help the marginalized children not based on mercy but based on "child's right".

OBJECTIVES OF THE STUDY

1. To explore the reasons why marginalized children had not been able to use their rights to education.
2. To find out the status of education of marginalized children in various types of schools with reference to barriers to education and challenges.

The recommendations would be helpful in formulating policies and executing effective programmes in order to ensure the rights to education for marginalized children.

STUDY DESIGN

The research is based on the primary data gathered through field survey. Field survey through interview, questionnaire, focus group discussion and observation were employed to collect data. Both qualitative and quantitative data were collected in order to achieve the objectives stated.

SAMPLING

Three Marginalized groups namely, Chepang, Tamang, Tharu were selected for the study. Three districts representing Mountain, Hill and Tarai regions were selected as the sample. Nawalparasi was selected from the Terai was Tharu the largest ethnic population from the region. The Chepang and Tamang were selected from the Mountain and Hill regions respectively. Dhading district was selected for Chepang and Rasuwa for Tamangs respectively. Two schools from each districts were selected. Parents from each selected districts of school going and non going were selected. At least two community people, one resource person, local educators were selected for focus group discussion.

STUDY TOOLS

Household survey form, Focus Group Discussion (FGD) guidelines for community people, interview/ FGD guidelines for parents of school going and nongoing children, FGD guideline for school going and non-going marginalized children, interview with teachers.

DATA COLLECTION

Marginalized students focus group discussion, FGDs with community people, interviews with teachers and head teachers, School managing committee (SMC) members, interview with parents/ guardians were conducted in each of the communities selected in order to collect data.

MAJOR FINDINGS

The major findings of the study are as follows:

- The study indicates that lack of awareness among parents is working as the major barrier to educating children. Parents are not aware about importance of education. So they are not giving proper environment to their children at home.
- There is a problem of mother tongue in teaching upto grade 3 for Chepang, Tamang and Tharu children. Small children of these group could not follow Nepali medium of instruction.
- Poverty was another barrier to education of marginalized children. Special support programmes are needed for children living in poverty as their rights to education.
- The major reasons of girl dropouts were found as failure in class and less enrollment.
- There was a problem of student irregularity in the classes. There was also a problem of dropout.
- Lack of teaching/ learning materials was a barrier to education. There was a financial problem for proper management of teaching learning in the study area.
- Regarding health related issues, the first aid materials were not available in some schools. Even if available they were inadequate.
- There was a problem of minimum physical facilities to run classes in the schools.
- Curriculum and text books were not available in time. Lack of textbooks created problem in teaching at the beginning of academic session.
- The long distance between home and school is one of major barrier to education.
- Lack of awareness was another important factor affecting children's education in the community.

- Lack of child friendly environment in school was also one of the factors working as barrier to education. Lack of drinking water, no separate toilet for girls, lack of ventilation in the classroom and lack of sport materials also barrier to education.
- Engagement in household chores was one of the barriers to education for marginalized children. The children had to support parents in cooking food, collecting wood, bringing water, cutting grasses, grazing cattle, taking care of their siblings.
- Early marriage: The age of marriage must be raised by motivating girl children at least up to secondary level.
- Teaching Learning materials: The school community has to develop and collect teaching materials and use them for effective teaching.
- Mother Tongue: A teacher from local mother tongue has to be managed in the school.
- School environment: Child friendly environment is essential for effective teaching learning.
- Financial matter: Regarding financial problem, the community participation is very important to collect and manage resources to the schools.
- Health related issues: Regarding health related issues the first aid materials have to be managed in the school. Which works as a source of inspiration for maintaining regularity in the classes.

CONCLUSIONS AND RECOMMENDATION

It is obvious from the study that in order to promote rights to education for all, the school managing committee (SMC), parents, government and community have to play a vital role. Quality education should be provided to all children especially for marginalized groups to bring them in the mainstream of education. Need based training should be given to school children and marginalized students. Mutual relationship should be developed within the school premises with the teachers and students so that the school program could be made more child friendly. Innovative and interactive programs attract more students to attend the class. Regular monitoring and evaluation should be done for qualitative education.

Following recommendations are made:

- Awareness: Concerning authorities and research team of various institutions have to conduct awareness programmes regarding right to education and address the mass of the community.

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APPENDIX: MARGINALIZED GROUPS OF NEPAL

1. Sunwar
2. Tharu
3. Tamang
4. Bhujel
5. Kumal
6. Ranjbanshi
7. Gangaai
8. Dhimal
9. Bhote
10. Daral
11. Tajpuriya
12. Pahari
13. Topkegola
14. Dolpo
15. Fri
16. Mugal
17. Larke
18. Lohpa
19. Dura

Special Training Centre – A New Initiative for Free and Compulsory Education for All



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Abstract—The Right to Education Act 2009 was implemented across the country on April 1, 2010, which is a part of the 86th Amendment as per the Indian constitution. As per this act, all the children of the country who are between the age group of 6 to 14 years are entitled of free and compulsory education, as it has been instilled as a basic right given to them constitutionally. The dream of Gandhiji was fulfilled on April 1, 2010. To achieve the target i.e. to enroll all the children special efforts must be taken. As per the Right to Education Act 2009, Special Training Centers were to be established in every school to provide out-of-school children with extra help to be at par with other students. The need of STCs becomes all the more important because as per the Act the children are to be admitted to classes as per their age. In order to ensure that the age appropriate admissions do not leave learning gaps, STCs are established. Just like a teacher is recruited to a school, so to a specialized teacher could be recruited at a STC to teach the children with learning gap. Alternatively, the teachers from the same school could also be recruited. The enrolment of children to STC becomes easy and effective with the communities contribution and help. In order to easily establish these centers, rigorous work has been done by Sarva Shiksha Abhiyan (SSA) in Delhi. Moreover, Nodal agencies have contributed to the same in all the MCD schools, RSBV/ RSKV, NGOs and Madrasas with their support.

Keywords: Right to Education, Special Training Center, Out-of-school Children

The Right of Children to Free and Compulsory Education Act denotes that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards. The RTE Act 2009 has become a reality and guarantees every child the most basic fundamental right-the right to education. The RTE Act, along with Article 21A, inserted in the Fundamental Rights in the Constitution of India became operation on 1st April 2010. If one is to study the Act carefully, there are certain important elements that may be noted. These are as follows:

- 25% of reservation of seats in Privates Schools for children of economically weaker sections,
- No detention policy,
- No form of test or interview at the time of admission,
- Maintaining the pupil teacher ratio,

- Recruitment of properly trained and qualified teachers,
- Establishment of SMCs (School Management Committees), etc.

From the time of independence the elementary education has crossed many milestones, yet there are thousands of children and probably even more, who still have not been given their basic right to education. A lot of programmes were launched for such children but still they have only been partially fulfilled.

As per the Right to Education Act, each as every school is to establish a Special Training Centre where the out-of-school children are to be provided with extra help and support to cover their learning gap.

In 1979, Non-Formal Education was introduced in India. The educationists of that era had framed this structure for those children who had never been to school,

were out-of-school children, were child laborers or were out in the streets. This programme was made functional with the help of NGOs and was financed by the Government of India. The programme monitoring committees were weak because of which the progress was stagnated. Although there were a few NGOs which were able to continue this work well and attained international laurels. Digantar School, Rajasthan is at the top of the list. In the current scenario, the work that was done by the Non-Formal Education is being fulfilled by the STCs. The need of STCs becomes all the more important because as per the Act the children are to be admitted to classes as per their age. In order to ensure that the age appropriate admissions do not leave learning gaps, STCs are established.

The children who are between the age group 6 to 14 years of age are enrolled into school in the age appropriate classes. In the cases of learning gaps, the same children are simultaneously enrolled in the nearest STC where the necessary support would be provided to them from a minimum of 3 months and a maximum of 2 years to attain the minimum level of learning (MLL) as per the class they are enrolled in.

These centres would have all the facilities available for the children as it would be in a regular school.

The STCs if implemented religiously with the help of the schools would prove to be helpful in fulfilling the statements and plans which have been formulated in the Right to Education Act 2009.

In order to have better functioning STC unit who be able to fulfill the objectives for which they have been established, well qualified and trained teachers have been employed. Moreover, multiple level curriculum and resource material are provided to cover up the learning gap in the least time period possible.

In the community, with the help of the School Management Committee and the guidelines given by *Sarva Shiksha Abhiyan*, the children with who have never attended school or have left school must be identified. Thereafter, they must be enrolled in the nearest school to their area of domicile at the earliest. Further, the teachers in the school must enroll the same children to the nearest STC to cover the age gap.

The enrolment of children to STC becomes easy and effective with the communities contribution and help. In order to easily establish these centres, rigorous work has been done by *Sarva Shiksha Abhiyan* (SSA) in Delhi. Moreover, Nodal agencies have contributed to the same in all the MCD schools, RSBV/ RSKV, NGOs and Madrasas with their support.

In Delhi, the teacher pupil ratio is maintained as 1:30. Moreover, efforts are made to separately establish the primary and upper primary STC in order to ensure the quality of education. The remuneration given to the STC teachers is made either through the concerned organization or the head of the institution. The finances for the teaching learning material are met through *Sarva Shiksha Abhiyan*.

According to the Right to Education Act 2009, SCERT has been declared as the Authorizing body to educational needs. Their responsibilities that pertain to all the schools in their concerned state are as follows:

- Developing text books for children,
- Development of teaching learning material,
- Training of the teaching staff,
- Developing of curriculum,
- Evaluation of the students' learning progress,
- Monitoring of the progress of the STCs and the beneficiaries, etc.

SCERT has divided the education of Classes 1 to 8 into four parts. These are as follows:

Level 1: Classes 2-3

Level 2: Classes 4-5

Level 3: Classes 6-7

Level 4: Class 8

In the same way, for evaluation, the evaluation criteria have been grouped into four parts. The teachers at the STCs evaluate their students in fortnight and record the same in the Yellow Card which is later entered as a record in the school to know the level of the learners, their promotion/progress and also in cases of transfer of school or STC. In this way, we can conclude that the evaluation of the STC students is done in the same way, as that of the children of regular schools. Moreover, the children are not made to feel that they are deprived of anything or rather that they lack something.

CONCLUSION

In light of all the information stated, one could conclude that Special Training Centres are helpful to achieve the objectives of the Right to Education Act 2009. Through this, the children between the age group of 6 to 14 years are being provided with the education which is rightful for them. It would be appropriate to say that this initiative of the educationists and policy makers is not only beneficial but also welcomed by all.

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Demystifying the Issues of Rights – Indian Education in Perspective



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Abstract—The present paper is an attempt to demystify the dimensions of Indian education as a fundamental right or consumer right or basic right of humankind with reference to Right to Education Act, 2009. The paper reviews not only the issues which are narrowing down the scope of Indian education as a fundamental right but also how the services of education can come under consumer right domain in near future. The lack of clear cut institutional mechanism for addressing the grievances and complaints on both the dimensions reflects the need for retrospection and inspection of the Right to Education Act, 2009. Finally, the question has been raised about the ease of access of both the rights to the poor and ordinary citizens of the India in context with Basic Right of Humankind.

Keywords: Education; Fundamental Rights; Consumer Rights; Right to Education; Basic Right of Humankind; Right to Information

INTRODUCTION

Tamaso ma jyotirgamaya from *Bhahadaranyaka Upanishad* explains the true meaning of education that which can lead us from darkness to light. The ancient version of Indian education more or less focussed on *moral and spiritual aspect* of the humankind. But one of the most comprehensive and realistic definition of education was given by Mahatma Gandhi (1937) in the following words: **By Education, I mean an all-round drawing out of the best in child and man-body, mind and spirit.**

Since independence, the Indian educational system tried to imbibe the core issue of all round development of individual in practical manner viz launching various educational policies, programmes, transforming the curriculum, methodology of teaching etc. The efforts on their part included that **education** must reach to all alongwith the desired transformation the citizen of the country needs it as a **right** for growth and sustainable development also. Before proceeding further we must know that there are three types of education:

FORMAL EDUCATION

This type of education is in structural and formalised form with pre determined goals and objectives and can be found in school, college, university, library, museum, art

gallery, laboratory or any educational/ professional institution.

INFORMAL EDUCATION

One experiences this form of education in more natural set up which is spontaneous and unorganised. This type of education may have or have not aims/ objectives. Generally, the maturity level of the society for progressive development can be judged through its agencies which are family, community, religion, state and playground etc.

NON-FORMAL EDUCATION

This latest system of education is the combination between Formal and Informal system of education. With the help of Information and Communication Technology (ICT) development. Agencies are Open Schools, Open University, Virtual Universities, Open and Distance Learning Centres etc education can be considered a lifelong learning process.

To achieve the goal of *right to education*, the Indian educational system came into contact with the concept of RIGHTS in the following way which are directly concerned with Formal and Non-Formal Education but indirectly have strong influence on the Informal Educational set up of the society:

- Education as Fundamental Right
- Education as Consumer Right
- Education as a Basic Right of Humankind
- Right to Information Act, 2005
- Right to Education Act, 2009

EDUCATION AS FUNDAMENTAL RIGHT

The Constitutional provision for the universalisation of Primary Education in Article 45 of the Directive Principles of State Policy lays down that *The State shall endeavour to provide within a period of ten years from the commencement of this constitution, for free and compulsory education for all children till they complete the age of fourteen years* (Bhatia and Narang, 2013).

Ramamurti Committee in its report titled ‘Towards an Enlightened and Humane Society–National Policy on Education (NPE), 1986–A Review’ criticized the government for not paying attention to the right to education to fulfill the Constitutional directive. The report further commented that: “Now time has come to recognize ‘Right to Education’ as one of the fundamental rights of the Indian citizen for which necessary amendment to the Constitution may have to be made and more importantly conditions be created in society such that this right would become available for all children of India” [Excerpt taken from Meena, 2008].

In 1993, the case of Unnikrishnan, J.P. vs. State of Andhra Pradesh and others, the apex court ruled that education is a fundamental right for all children up to 14 years. It states, “The citizens of this country have fundamental right to education. The said right flows from Article 21. This right however is not an absolute right. Its contents and parameters have to be determined in the light of Articles 45 and 41. In other words, every child/citizen of this country has a right to free education until he completes the age of fourteen years. Thereafter his right to education is subject to limits of economic capacity and development of the state”. [Excerpt taken from Meena, 2008]. Article 21 is concerned with *right to life* whereas Article 41 deals with *right to work, to education and public assistance*.

Education as Fundamental Rights must be seen in context with Part III of the Indian Constitution which considers right to equality, right to freedom, right against exploitation, right to freedom of religion, culture and educational rights and right to constitutional remedies as pillar stones for the public welfare and are **enforceable by the courts**.

Case: Getting tough with erring schools, an order of the Director (Secondary Education) to the District Education Officers (DEOs) and District Elementary Education Officers (DEEOs) warned “violation of the

admissions guidelines under Rule 134-A of the Haryana School Education Rule, 2003, would not only amount to contempt of court, but will also entail penal consequences of the de-recognition for which no separate show-cause notice will be issued (Sharma, 2015).

The fundamental right here is concerned with Primary, Middle and Secondary Education.

EDUCATION AS CONSUMER RIGHT

Students being the consumer of services of education have consumer rights. It has generally been found that at the higher level of education the complainants (students) have knocked the door of Justice (Consumer Court/High Court) whenever they get deficiency or felt being cheated by the educational system.

The Charter of Consumer Rights drafted by Consumers International (formerly the International Organisation of Consumer Unions) has identified six types of goods and services that come under the purview of basic needs. The Guidelines however do not say anything on general education as a basic need, but talks only about consumer education (CUTS, 2001) [excerpt taken from Meena, 2008].

The vital point whether education falls within the purview of the Consumer Protection Act has come up for consideration before the various State Commissions, the National Commission and the Calcutta High Court which have pronounced conflicting decisions on the issue. In cases like *Abel Pacheo Gracias vs. Principal, Bharat Vidyapith College of Engineering (1992)*; *Tilak Raj vs. Haryana School Education Board Bhiwani (1992)* and *Apeejay School vs. M.K.Sangal (1993)*, education was considered as a *service* and the complainants were considered *consumer or recipient of the service* within the meaning of section 2(1) (d) (ii) and 2(1) (o) of the Consumer Protection Act. But the Calcutta High Court in *Nirmal Taneja & Another vs. Calcutta District Forum & Others (1992)*, expressed views contrary to the decisions of the State Commissions in the aforesaid cases. The Calcutta High Court held that education was outside the purview of the Consumer Protection Act (Aggarwal, 2000). [Excerpt taken from Meena, 2008]

In the *T.M.A. Pai Foundation & Ors vs. State of Karnataka & Ors (2002)*, an 11-judge bench of the Supreme Court had observed that economic forces have a role to play in the matter of fee fixation. The institutions should be permitted to make a reasonable profit after providing for investment and expenditure. However, capitation fee and profiteering was forbidden but again, subject to these, the fee charged by unaided educational institutions cannot be regulated. In *Modern School vs. Union of India (2004)*, the case came up before the Supreme Court as appeals by several unaided private schools in Delhi against a Delhi High Court judgement. The High Court had found considerable proof that

recognized unaided schools were blatantly commercialising education. The Supreme Court in this case opined that one of the methods of preventing the commercialisation of education in schools is to insist that every school follow the principals of accounting applicable to not for profit organisations/ non- business organisations. [Excerpt taken from Meena, 2008]

In *Unikrishnan vs. State of Andhra Pradesh (1993)*, the Supreme Court has observed: “Education has never been commerce in this country. Making it one is opposed to the ethos and traditions and sensibilities of this nation. The argument to the country has an unholy ring to it. Imparting of education has never been treated as a trade or business in this country since time immemorial. It has been treated as a religious duty. It has been treated as a charitable activity” [Excerpt taken from Meena, 2008].

The consumer right here is concerned with Primary, Secondary and Tertiary Education.

EDUCATION AS BASIC RIGHT OF HUMANKIND

When we make education as an inaccessible thing which only few could afford we are making the world a horrible place to live in where the forces of social evils in the form of corruption, terrorism, militancy, female foeticide, dowry, bride burning, domestic violence against women and children, sexual exploitation, child trafficking etc mount their head. Humanity cannot be understood if we are not bothered that some of our brothers and sisters are living in dark.

Article 26 of the United Nations’ Universal Declaration of Human Rights says: Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. This Article captures a profound truth about the importance of education. Two UN efforts to make real the promise of Article 26—the achievement of the six goals of its 1990 Education for All movement and of the Millennium Development Goals—are inextricably linked to education (DeGioia, 2009).

United Nations Educational, Scientific and Cultural Organization’s (UNESCO) educational objectives are to support the achievements of Education for All (EFA); to provide global and regional leadership in education; to strengthen education, including technical and vocational education and training, non-formal education and literacy. The Education for All movement is a global commitment to provide quality basic education for all children, youth and adults. The movement was launched at the World Conference on Education for All 1990 by UNESCO, UNDP, UNICEF and the World Bank. Ten years later, with many countries far from having reached this goal, the international

community affirmed their commitment to achieving Education for All by the year 2015 (UNESCO, 2015).

RIGHT TO INFORMATION ACT-2005

It means the right to information accessible under this Act which is held by or under the control of any public authority and includes the right to:

- Inspection of work, documents, records;
- Taking notes, extracts or certified copies of documents or records;
- Taking certified samples of material;
- Obtaining information in the form of diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts where such information is stored in a computer or in any other device (Rattan, 2013).

Though the Right to Information Act, 2005 does not come directly under the preview of education yet the substantial role it can play in transforming (*making the system accountable and transparent while monitoring and implementing various educational programmes/ policies/ Constitutional Acts*) the educational system in India cannot be ignored.

In the words of Feinzig and Rana (undated) if people had access to information, which begins with learning the correct questions to ask to get the correct information, communities, parents and others would become more engaged in the process of understanding, monitoring and then evaluating potentially available public funds for children which are being underutilized. Public pressure would force government to enact effective programmes to utilize these funds; public eyes would continue to monitor these programmes and their results.

The said right here is concerned with Primary, Secondary and Tertiary Education.

RIGHT TO EDUCATION ACT, 2009

The Right to Education (Right to Education) Act, is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21A of the Indian Constitution. This Act came into force in the whole of India except the state of Jammu and Kashmir from 1 April 2010 (Wikipedia, 2015).

FEATURES OF RIGHT TO EDUCATION ACT, 2009 (MHRD, 2015; WIKIPEDIA, 2015)

Accessibility of Education

Free and compulsory education till completion of elementary education in a neighbourhood school where ‘compulsory education’ means obligation of the

appropriate government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group. 'Free' means that no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.

Appropriate Admission

Right to Education has provisions for a non-admitted child to be admitted to an age appropriate class.

Sharing

It specifies the duties and responsibilities of appropriate Governments, local authority and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.

Norms and Rules to be Followed

It lays down the norms and standards relating inter alia to Pupil Teacher Ratios (PTRs), buildings and infrastructure, school-working days, teacher-working hours.

Quality of Teachers

It provides for appointment of appropriately trained teachers, i.e. teachers with the requisite entry and academic qualifications.

Workload of Teachers

It also provides for prohibition of deployment of teachers for non-educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.

Humane Approach to Child rights

It prohibits (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fee; (d) private tuition by teachers and (e) running of schools without recognition, It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all-round development of the child, building on the child's knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centred learning. The Act also provides that no child shall be held back, expelled, or required to pass a board examination until the completion of elementary education. There is also a provision for special training of school drop-outs to bring them up to par with students of the same age.

1. Financial assistance to State governments by the Centre government.

2. Quality of education as outlined by the National Curriculum Framework, 2005.
3. Acquisition of knowledge and skills
4. Positive and constructive Attitude formation of the child
5. Building value system
6. Participatory citizens in the growth and development of the nation

It seems that the Right to Education Act, 2009 came as a saviour to all the above said rights. It is giving hope that we can have all the said rights by hitting the bull's eye with one single arrow. But alas the collaboration of so many rights in a single **Right to Education Act 2009** is creating a dense mist which is not giving us a desired destination to watch for in its implementation.

WHERE WE ARE MYSTIFYING OUR PERSPECTIVE ON RIGHTS?

Basically the reason for mystifying our perspective on rights is NOT THE RIGHTS ITSELF; it's the IMPLEMENTATION of these rights where we are lacking behind. Let's see the concerns:-

EDUCATION AS FUNDAMENTAL RIGHT

- Since these rights are enforceable by courts, even then the weaker sections of the society are not in the position to get the free legal aid.
- The Indian society still does not feel the necessity to give due importance to the Right to Education as compared to the other fundamental rights.
- A shadow report by the RTE Forum representing the leading education networks in the country, however, challenging the findings pointing out that several key legal commitments is falling behind the schedule (Wikipedia, 2015).
- Who is going to claim the legality of Fundamental Right –Parent or the child?
- Since this right has macro approach towards addressing the issue of education, a lack of enthusiastic approach required from the public jeopardize its functioning.

EDUCATION AS CONSUMER RIGHT

- Unless the grievances' are not of serious nature, no one wants to waste their time or resources in Consumer courts or Public Interest Litigation (PIL) in courts.
- The question over the Education Services or its quality whether they can be challenged or not is not clear to the general public.

- See the plight of the student (as a learning customer), he doesn't have any expertise in education and can't make government accountable for her work. Then whose responsibility is to ensure the steady supply of the 'service' called education (Meena, 2008)?
- The issues of education are here at micro level generally fails to move the general public in raising their voices against the injustice.

EDUCATION AS A BASIC RIGHT OF HUMANKIND

- Hats off to the present generation who feel privilege on getting the latest gadgets of technology but feel alienated for education as a Basic Right of Humankind.
- Unless and until we do not have any concern for saving the humanity, education cannot become a Basic Right of Humankind.

RIGHT TO INFORMATION ACT, 2005

The general public is not using this power excessively. The reason may be:

- Lacking will power;
- Lack of awareness;
- The procedure to follow up is time consuming;
- The use of Aaddhar Card Information for identification creates fear in the mind of public.

RIGHT TO EDUCATION ACT, 2009

The issues and concerns that were brought into a paper published by Meena (2008) before the Right to Education Act, 2009 still stands there in 2015. Though comprising all the good intentions the Act has some Lacuna's to ponder about it (The Hindu, 2013; Wikipedia, 2015; Meena, 2008):

1. A rough draft of the bill was composed in year 2005. It received much opposition due to its mandatory provision to provide 25% reservation for disadvantaged children in private schools. The sub-committee of the Central Advisory Board of Education which prepared the draft Bill held this provision as a significant prerequisite for creating a democratic and egalitarian society. Indian Law commission had initially proposed 50% reservation for disadvantaged students in private schools. On 7 May 2014, The Supreme Court of India ruled that Right to Education Act is not applicable to Minority institutions.
2. A report on the status of implementation of the Act was released by the Ministry of Human Resource Development on the one year

anniversary of the Act. The report admits that 8.1 million children in the age group 6-14 remain out of school and there's a shortage of 508,000 teachers country-wide (Wikipedia, 2015).

3. The act has been criticised for being hastily-drafted not consulting many groups active in education, not considering the quality of education, infringing on the rights of private and religious minority schools to administer their system, and for excluding children under six years of age (Wikipedia, 2015).
4. The quality of education provided by the government school system is still not improved.
5. Lack of awareness among the masses about the various provisions regarding the Act.
6. The process of recognition of the institutions is a cumbersome procedure and the chances of corrupt practices are increasing.
7. Though the child has been spared from the corporal punishment, the Act is silent on mending the indiscipline students. The cases are coming in the media where students are misusing their new found freedom from teachers to set the scores with them.
8. Lack of infrastructure, sanitation facilities for girl students.
9. The system has been criticised as discriminatory for catering to the rural elites who are able to afford school fees in a country where a large number of families live in absolute poverty.
10. On 12 April 2012, a three judge bench of the Supreme Court delivered its judgement by a majority of 2-1. Chief Justice S.H. Kapadia and Justice Swatanter Kumar held that providing such reservation is not unconstitutional, but stated that the Act will not be applicable to private minority schools and boarding schools. However, Justice K S. Radhakrishnan dissented with the majority view and held that the Act cannot apply to both minority and non-minority private schools that do not receive aid from the government. In September 2012, the Supreme Court subsequently declined a review petition on the Act.
11. The Act provides for admission of children without any certification. However, several states have continued pre-existing procedures insisting that children produce income and caste certificates, BPL cards and birth certificates. Orphan children are often unable to produce such documents, even though they are willing to do so. As a result, schools are not admitting them, as they require the documents as a condition to admission.

12. Though Govt says economically backward children are admitted in to private schools under RTE, but the fact is in the states like Andhra Pradesh, Children are admitted in to private schools based on caste based reservations.
13. Lack of awareness about the Act, inability to meet the distance criteria and difficulty in obtaining necessary certificates from government authorities could be some of the reasons for the poor response.
14. Though the Act does not speak of penal action against private schools if they fail to reserve the requisite seats, the government is forcing private schools to reserve seats without making sufficient financial allocation. As per Section 12 (2) of the RTE Act, the government should reimburse the expenditure incurred by private schools for admitting students free of cost.
15. Section 10 of the Act states that parents are duty-bound to ensure that their children pursue elementary education. But who is going to address the issues if the parents themselves are either not willing or not in the position to have access to education?
16. Issue of child labour is ignored even when the Indian constitution provides punishments to the culprits.
17. The Act would not apply to Madhrasas and Vedic Patshalas.
18. India had 158.7 million children in the 0-6 age group, comprising about 16 per cent of the total population. During 2008-13, 43 per cent of the country's under-five children were underweight and 48 per cent had stunted growth (Sedhuraman, 2015).
19. The Law Panel while favouring those children should be provided free and compulsory education from the age of three, not six to fourteen as provided under Right to Education Act says the recommendation in the report, titled "Early Childhood Development and Legal Entitlements were based on international conventions, treaties and declarations (Sedhuraman, 2015).
20. Children working in an unorganised sector
21. Status of the girl child in Indian context.
22. Conducive environment for education at home.
23. Lack of socio-political support for giving the Act- a Humanistic outlook.

24. Better Human Resource Development strategies are lacked.

25. The context of Liberalisation, Privatisation and Globalisation with reference to education at the Primary and Elementary level of education is missing.

CONCLUSION

The mystified rights of education in Indian perspective can find the answer in Gandhiji's (1948) Talisman: Recall the face of the poorest and the weakest man whom you may have seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj for the hungry and spiritually starving millions? Then you will find your doubts and yourself melting away.

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Preparedness of State, Administrators and Teachers for Implementing RTE – Issues and Concerns



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Abstract—*The Act of Parliament of India, enacted on 4th August, 2009, is one of the most significant acts which has a great historical relevance also, that is, The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE). It describes the importance of free and compulsory education for children between the age of 6 years and 14 years in India. With the Constitutional Amendment of 2002, Article 21A was included in the Indian Constitution thereby making Education a Fundamental Right. Through this Act of Parliament, Indian government has made education a fundamental right of every child and has become one of the 135 countries to implement it. The act came into force on 1st April 2010. The act is anchored in the belief that the values of equality, social justice, democracy and the creation of a just and humane society can be achieved only through provision of inclusive elementary education to all. School education is a fundamental right of every human being. Free and compulsory education means the government will provide schooling free-of-cost to children until elementary education is completed. There will be no school fees or other costs like uniform, textbooks, mid-day meal and transportation and many more provisions to provide elementary education. In pursuance of the above belief, the Act has laid down the norms and standards to be followed by all schools. The question arises, if schools, teachers, administrators and even State itself are prepared for following all the norms laid under RTE? Is our School Education System is in capacity to provide all the provisions laid down by RTE?*

In light of above questions, this research paper studies the perspectives of school administrators and teachers on Right to Education Act (RTE) through questionnaires developed for both teachers as well as administrators. It is a project undertaken with teachers and administrators from NDMC and MCD schools to understand their perspectives on RTE; role of school in implementing RTE; their perspective on policies of State; preparedness of teachers and school authorities for RTE; and their suggestions (if any) to improve existing situations.

The findings and conclusions drawn from the project are further extended for suggesting policy reform and reform in existing teacher education programmes to implement RTE in school education successfully.

Keywords: *Right to Education Act (RTE), School Education, Teachers, Administrators, Globalization, Policy, Teacher Education Programmes*

The Act of Parliament of India, enacted on 4th August, 2009, is one of the most significant acts which has a great historical relevance also, that is, The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE). It describes the importance of free and compulsory education for children between the age of 6 years and 14 years in India. With the Constitutional Amendment of 2002, Article 21A was included in the Indian Constitution thereby making Education a Fundamental Right. Through this Act of Parliament,

Indian government has made education a fundamental right of every child and has become one of the 135 countries to implement it. The act came into force on 1st April 2010. The famous Unni Krishanan v/s Supreme Court case is believed to be the foundation of Right to Education Act. The judgment spoke about the inability of the state to promote education as mentioned in the directive principle of state policy. The act is anchored in the belief that the values of equality, social justice, democracy and the creation of a just and humane society

can be achieved only through provision of inclusive elementary education to all. School education is a fundamental right of every human being. Free and compulsory education means the government will provide schooling free-of-cost to children until elementary education is completed. There will be no school fees or other costs like uniform, textbooks, mid-day meal and transportation. In pursuance of the above belief, the Act has laid down the norms and standards to be followed by all schools. The question arises, if schools, teachers, administrators and even State itself are prepared for following all the norms laid under RTE? Is our School Education System in capacity to provide all the provisions laid down by RTE?

In light of above questions, this research paper studies the perspectives of school administrators and teachers on Right to Education Act (RTE) through questionnaires developed for both teachers as well as administrators. It is a project undertaken with teachers and administrators from NDMC and MCD schools to understand their perspectives on RTE; role of school in implementing RTE; their perspective on policies of State; preparedness of teachers and school authorities for RTE; and their suggestions (if any) to improve existing situations.

The findings and conclusions drawn from the project are further extended for suggesting policy reform and reform in existing teacher education programmes to implement RTE in school education successfully.

Review of Kothari Commission (1964–66), National Policy on Education (NPE)-1986/ 1992, clearly reiterates the provisions for school education laid in RTE. Education commission (1964–66) brought up the novice idea of common school system to discourage and eventually do away with the idea of segregation of children according to socio- economic class in different types of schools. The commission has always asserted towards equalization of educational opportunities which has been conceptualized from the deprivation and needs of children. The commission also states that the social objective of education is to equalize the educational opportunities, enabling the backward or under- privileged classes and individuals to use education as a lever for improvement of their condition. Today after almost five decades we are discussing about the same situation, same issues as if the time passed away but the issues remained frozen there, untouched, unattended, unheard and unresolved. It took our policy makers so long to formulate and implement the vision of Education Commission in an act, named RTE. The education commission identified the unavailability of neighborhood schools as a major factor for creating inequality in educational opportunity. The commission also comes up with solution and recommended the widest dispersal of educational institutions with adequate scholarship programmes, hostel facilities, transport arrangements; district based planning for removing unequal development of educational facilities. In a nutshell, the commission envisioned a system of public education in a democracy that would provide for all its

members and not for a few only. The commission also pointed out poverty as the main cause of inequality as poor children are not able to access education. The solution provided in the document includes abolishing of fees, making provision of free books, stationary, school meals and uniforms; scholarships and freeships.

The National Policy on Education (NPE) 1986/ 1992 also laid emphasis on removal of disparities and to equalize educational opportunities by attending to the specific needs of those who have been denied so far. It emphasized on the National System of Education up to a given level, that all children irrespective of caste, creed, location or sex, have access to education of comparable quality. NPE also laid emphasis on common school system and the concept of neighborhood school which should be attended by all children in the neighborhood irrespective of caste, creed, community, religion, economic condition or social status so that there would be no segregation in schools. NPE envisioned that neighborhood school will provide good education to children because sharing life with common people is an essential ingredient of good education. Secondly, the establishment of such schools will compel rich, privileged and powerful classes to take an interest in the system of public education and thereby bring about its early improvement. The developments in school education after 1992 demonstrate a contrary picture wherein the rich, privileged and powerful classes did not take any interest in the public education system which can be confirmed by the growth of private schools at the cost of public schools in recent decades. It dictates and fulfills the goals of education for those who control it.

Before that, in 1950, India made a constitutional commitment to provide free and compulsory education to all children up to 14 years of age, by adding this provision in article 45 of the directive principles of State Policy. At the time of adoption of the constitution in 1950, the aim was to achieve the goal of universalization of elementary education within the next ten years i.e. by 1960. Keeping in view the educational facilities available in the country at that time, the goal was far off the ambitious to achieve within a short span of ten years. Hence, the target date was shifted a number of times. Till 1960 all efforts was focused on provision of schooling facilities. Since 1950, impressive progress has been made in every sphere of elementary education. In 1950–51 there were about 210 thousand primary and 14 thousand upper primary schools. Its result was that the country progressed tremendously but still it has certain area of concerns which are primary responsible for unfulfillment of the goals.

The brief historical review clearly states that, Kothari Commission, National Policy of Education (1986) were the foundation of this bill. These provisions majorly talked about:

- Common school system: The NPERC (National Policy on Education-1986 Review Committee) considered the development of Common School

System to be a very vital component of the overall strategy for securing equity and social justice in education. The Common school system was originally advocated by the Education Commission (1964–1966), under the chairmanship of Dr. D.S. Kothari (hereafter referred to as Kothari Commission). NPE, 1968 accepted the recommendation of the Kothari Commission for bringing about the Common school system. The NPERC noted that the Common school system still remained a concept even though mooted by the Kothari Commission over a quarter of a century ago and expressed the view that the educational disparities are being further accentuated by the failure to implement the Common school system. The NPE advocated concrete steps to translate the concept into reality.

- Neighborhood school: In the Western countries and as mentioned by Kothari Commission, the term neighborhood schools, the public schools draw children from far and near. According to NPE’s conception, the neighborhood school is a school which is closely concerned with the concerns of the community around, serves the community and establishes linkages with the community by, inter alia, connecting subjects and curricula of the schools with the situation and demands of the community. Unlike the NPE, this envisages neighborhood school as intermediate schools to be the ultimate objective. We consider it unrealistic to expect, as does the NPE, that every school can tailor the schools and curricula to the specific situations and demands of the community around
- Infrastructure requirement: According to NPERC, the government and local body schools should be upgraded through the provision of adequate infrastructural facilities and academic inputs. Without such upgradation educational disparities would persist and the well-to-do would continue to send their children to the expensive private school. The primary objective should be to equalize educational opportunities; equalization cannot be achieved without bridging the yawning gap between the few expensive private schools and the multitude of government and local body schools, at least in regard to primary education, to begin with.

Prof. Krishna Kumar, in his paper, titled, “Quality of Education at the Beginning of 21st Century” (2004), has talked about conceptualizing quality under globalization, recent trends in education after globalization, theoretical framework for quality, lessons from INDIA, Nai talim (new education) and BAL VAIGYANIK. It explores new reality that how globalization has positively impacted education and on the other hand has created new challenges by

increasing stratification of schools on the basis of socio-economic disparity. This also helped to understand that after globalization various educational policies and schemes were implemented like, Sarv Shiksha Abhiyaan, District Primary Education Programme, Universalization of Elementary Education which were enshrined in our constitution and various educational policies but eventually after 1991, things geared up and all this led to passing of The RTE Act in 2009.

Another relevant article, The Right to Education: An unfinished task for Latin America and the Caribbean, by Pablo Vilatoro, provides an overview of the effective fulfillment of the RTE for all children in Latin American and the Caribbean. This article help us in getting the idea of how education is important for having a better society. At the same time how factors such as socio-economic status, rural-urban location and ethnicity creates considerable gap in terms of access of education. In this article three teachers express their opinion upon the main challenges they faced in ensuring that students learn effectively. All this helped in developing a framework for comparing the quality of education in the schools of Latin America and India. Also the experiences of teacher and their opinions provide insights for developing questionnaires.

RATIONALE OF THE STUDY

RTE came into force, in order to improve the school education quality in our country. It is now transformed from a want to need. This is not only for the educating children, but also for taking children in the world of globalization. The purpose of the study is to understand the status of implementation of RTE in government schools and to examine awareness and understanding of the provision of RTE amongst teachers and school administrators. The study also helps to know how seriously the fundamental right of education is being taken up by the school system working under the government. It is important to know the teachers opinion about this act because teachers are going to play a major role in the implementation of RTE and making it a success. If they will not be satisfied with the current education system nothing can be achieved in the field of school education system and dream of educating every child will remain a distant dream only. Hence it is important to focus on how RTE is implemented in the schools.

RESEARCH QUESTIONS, DELIMITATION AND METHODOLOGY OF THE STUDY

Government has enacted and implemented the ACT in the right spirit towards providing quality education to all. Schools are able to fulfill basic infrastructure but with regards to curriculum, assessment, teacher training and other relevant issues they are lagging behind. High drop-outs rates, low attendance, equitable and quality education for all continue to be a challenge. Main provisions of the Act:

- Every child between the age of sixth to fourteen years shall have the right to free and compulsory education in a neighborhood school till completion of elementary education.
- No child shall be liable to pay any kind of fee charges or expenses which may prevent him or her from pursuing and completing elementary education.
- Where a child above six years of age has not been admitted to any school or through admitted, could not complete his or her elementary education, then, he or she shall be admitted in a class appropriate to his or her age.
- The appropriate government and local authority shall establish a school, if it is not established, within the given area in a period of three years from the commencement of the Act.
- The central and the state government shall have concurrent responsibility for providing funds for carrying out the provisions of this Act.

As per the provision of the Act, the Central Government has authorized the National Council of Educational Research & Training (NCERT)-as the academic authority to lay down the curriculum and evaluation procedure for elementary education and develop a framework of national curriculum.

This Act is essential step towards improving each child's accessibility to secondary and higher education. This Act also contains specific provisions for disadvantaged groups, such as child laborers, migrant children, and children with special need, cultural, economical, geographical, gender or any such factor.

Keeping in mind the above provisions, following research objectives were evolved:

- To explore the awareness of teachers and school administrators about RTE.
- To understand their interpretation of RTE.
- To explore the perspective of teachers and school administrators' on the benefits of RTE.
- To explore the efforts made by school in the implementation of RTE.

RESEARCH QUESTIONS

- What are teachers and school administrators understanding on the provision of RTE?
- What is the awareness of teachers and school administrators on the provision of RTE?
- What are the perspectives of teachers and school administrators about the benefits of RTE?

DELIMITATIONS

- Parents and children are not included in the sample selected for the study.
- One NDMC school and one MCD school is taken as sample for the study.
- Following policies of RTE are taken for the study:
 - *Physical infrastructure.
 - *No detention policy.
 - *School management committees.
 - *Age appropriate class.
 - *Teacher-student ratio.
 - *Teacher Education Programs.

METHODOLOGY AND SAMPLING

The study is qualitative in nature and explores the understanding of RTE among teachers and school administrators through their responses on questions in questionnaires designed for the study.

A total of sixteen primary and elementary grade teachers (both male and female) and eight school administrators from two Government Schools of Delhi were taken for the study. As this study is focused towards studying the implementation of RTE and changes which have taken place in school education after the RTE Act, hence all the teachers and administrators who've been teaching in school for a period of five years on a continuous basis were involved as the participants of the study.

DATA COLLECTION

Two questionnaires were designed, one for teacher and one for administrators. For administrators, questionnaires contained sixteen questions in total and questionnaires for teachers contained twenty questions in total. The questions varied and covered all the provisions of RTE Act undertaken in this study.

The themes underlying the questionnaires were:

Section-A-Facts about RTE.

Section-B-Awareness about RTE.

Section-C-Implementation of RTE.

Section-D-Teachers' Perspective on RTE.

ANALYSIS AND FINDINGS OF THE STUDY

The questionnaires were analyzed theme wise as per the responses of teachers and administrators.

SECTION-A: FACTS ABOUT RTE

1. All the teachers and administrators knew about The RTE Act and its major provisions like free and compulsory education for age-group of 6 years to 14 years, free textbooks, School Management Committees etc.
2. When the administrators of MCD School were asked about the provision under RTE which they follow; they mentioned: 100% facility, stability and success which they interpreted from RTE. In the MCD School the minimum age of children was of 5 years to 10 years.
3. On the other hand in NDMC School, teachers and administrators were aware of following provisions:
 - No fees or charges.
 - Admission throughout the year until class VIII.
 - Funding from NDMC department.
 - School and teacher working hours fixed.
4. In both the schools children get admission at any time of the year. Teachers and Administrators were not convinced about this norm in RTE. According to them, time duration should be laid down because if this not will be done than children will take admission at any time as per their preference. It affects both school and the child. Child will face many problems like settling in the class, following the syllabus, understanding the topics and so on. Also teachers and other children also get affected by it. So there should be a time period for admission and basis for giving admission in case time constraint is not followed.

SECTION-B: AWARENESS ABOUT RTE

All teachers and administrators expressed their awareness about RTE. For e.g

1. 'Free education' means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.
2. 'Compulsory education' casts an obligation on the appropriate government to provide and ensure admission, attendance and completion of elementary education.
3. Relation between teacher and children should be fearless only then child friendly classroom can be promoted.

4. Section 30 provides for prohibition of requiring any child to pass examination till completion of elementary education and for issuance of a certificate of completion of elementary education. Child cannot be failed in both the school. And also no child can be detained. They are just warned up by the principal or someone who is in authority. Indiscipline child or any child has done any serious crime; only these are the issues in which child can be detained.

Both the schools accepted that they promote child friendly class by using various teaching aids. They also claimed that they use various pedagogical strategies to help children complete each grade successfully.

SECTION-C: IMPLEMENTATION OF RTE

After analysis of this section many facts were reveal about real implementation of RTE which were quite contrary to what teachers and administrators responded about their awareness about RTE

1. When teachers were asked about the benefits they had got through RTE. Majority of the teachers felt that they have not get any benefit from RTE and it has benefited only children. It has done nothing with the welfare of teachers, teaching conditions in schools, problems with school infrastructure and host of other issues. According to them the act has been asked to be implemented without realizing the feasibility of it implementation practically.
2. Through the response of teachers on no detention policy this could be concluded that the quality of education has fallen down. Children have no fear of getting failed or repeating a class. They have no willingness to study. According to the teachers there is adverse effect of No Detention Policy (NDP) on the school education system.
3. When teachers were asked that how quality of education can be improved; their responses were revolving around these aspects:
 - NDP should not be there.
 - Innovative ideas in teaching.
 - Keeping trained teachers.
 - Include co-curricular activities.

According to them, the above measures would take education to the next level which can improve the quality of education in schools. Including co-curricular activities and practicing innovative ideas also can make children involve in studies.

These suggestions are basically reflected in The RTE Act itself but responses of teachers revealed that they still need to be incorporated in school education. It clearly reflects the gaps in the implementation of RTE

4. A major issue was found with the teacher- pupil ratio laid down by RTE. According to the section 19 and 25 number of teachers for first class to fifth class up to sixty should be two. This norm is followed up in the NDMC School as there were 24 children under one teacher and if the classes were merged then for 50 to 60 children, two teachers are present. But the teacher student ratio in the MCD School was 50:1. If classes are merged then for the 60 to 90 students, there were two teachers which violate the RTE Act saying three teachers for 60–90 students present in the class.
5. For improving quality in education, government had started many teacher training seminars, workshops, in- service training etc. As per the responses, a minimum of 2–3 seminars were held in a year. They mainly focus upon
 - New teaching techniques.
 - Different methods of teaching.
 - Improving present education system.

Few teachers found the seminars and workshops useful as:

- a. They can go beyond the books to improve learning.
- b. Enhancement of knowledge.
- c. Application of what have been learnt.
- d. Creating interest in children.
- e. Innovative pedagogies and learning strategies.

Few teachers also told that what they learn through these seminars is not feasible enough. This is true that teachers don't use what they learn through these seminars in the classroom. Many of them don't take these seminars seriously. If these trainings are followed up there can be many positive affects in the teaching methods.

6. For evaluation and assessment, teachers use activities, worksheets and models-charts. Also by teaching as per child's need.
7. As per RTE act, a school shall constitute a school management committee. In NDMC School, members of school management committee are parents, teachers and principal but in MCD School as they have mentioned, members are only teachers. The purpose of both school committees is to talk openly about various plans which are going in the school, sharing of ideas in the school. In MCD School, the reality is

teachers' meeting is being compared to the school management committee which was never the idea behind these committees to be set up in schools under RTE.

SECTION-D: TEACHERS' PERSPECTIVE ON RTE

When asked about their own perspectives about RTE, the teachers and administrators came up with the following views:

- Issues with No Detention Policy (NDP): Teacher's response upon the implementation and satisfaction of NDP were different. When they were asked about whether they are satisfied with it some of them responded, but 95% of the teachers from both the schools were not happy with their classrooms and children because of NDP. It might be that teachers were confused about NDP or they want that NDP should be there but its implication should be improved.
- Quality of Education: The most important factor to be followed up in a school teaching is to maintain quality of education. Without it no factor can be achieved. And the most adverse effect of no detention policy is on the quality of education. The quality is getting diluted day by day. This is the view of administrators of both the schools. Children coming to school have increased but every day quality is falling down.
- After RTE came into practice MCD School administrators didn't feel that they have faced any problem. On the other hand, NDMC School administrators felt that giving admission to children creates problem to them as students get admission but do not turn up regularly; it's like just showing the number of enrolled students on papers factually.

CONCLUSIONS DRAWN FROM THE STUDY

After the analysis of responses from teachers and administrators from both MCD and NDMC Schools, it was concluded that there are still gaps visible in the implementation of RTE in schools. Teachers, administrators and rather the school as a system showed lack of preparedness for implementing an act which guarantees education as a Fundamental right: The RTE Act. It also reflects lack of political will to implement the act and how hurriedly the act has been drafted and implemented without seeing and weighing the logistics of its implementation; without studying the preparedness of school systems for its implementation and also without realizing the practical problems that would come up in the implementation of RTE. Few issues emerging from the study are:

- Teachers are lacking in understanding of what RTE is all about. They just know the full form of it and that it's related to the free and compulsory

education of the children up to 14 years of age. They are not fully aware about the norms and standards under RTE. They just know about the no detention policy and ensuring enrolments in schools.

- According to them, the importance of RTE is that more children are getting enrolled in schools now; people are aware about educating their children. There is an increase in the number of children going to the schools but the increase in the ratio has nothing to do with the achievements of students in studies.
- No remedial measures are taken up to discourage absenteeism from schools. The student is enrolled in school; the name is in the school records, whether or not the child is coming to the school. Teachers just ask the other children of the class about the absentees.
- Under the section 27 of RTE, "no teacher shall be deployed for any non-educational purposes, except for decennial population census, disaster relief, elections to local authority, state legislature and parliament". Also, a teacher in addition to the function specified in clauses (a) to (e) of sub-section of section 24, may perform the following duties:
 - Participation in training programmes.
 - Participation in curriculum formation, and development of syllabi, training modules and textbook development.

If teachers are performing various government activities as mentioned in the section 27 they are over burdened. Other administrative work includes filling form of bank account, distribution of cash under various agencies for children; distribution of textbooks, uniforms and so on. This non-academic work not only increases the burden on teachers but also affects the teaching-learning activities in the school.

- Teachers of both schools have clarity about quality of education laid by RTE. They knew how quality can be achieved in a classroom; various factors affecting the quality of education but somehow were not able to implement them in the class. They are taught about different innovative ideas that they can use in the classroom but these are never used in their pedagogical practices. According to them, the act is in place but they have no means to implement it. The major hindrance is huge class size, diversity of children and the non-academic administrative duties which have increased under RTE.
- Teachers are found to be not equipped to manage and respond to the diversity in their

classrooms. Diversity exists in classrooms in the form of age, cultural backgrounds, socio-economic background, language etc. Teachers at times found to be failing to address diversity issues through their pedagogical strategies.

- Teachers of both the schools know that what all teachers can do; how he/she can make his/her teaching practice interesting by demonstrations, innovative ideas, good communication skill, creativity and expertise in own subject. Also some teachers believed that teacher should change himself/herself as per the needs of children but in reality this is not practiced at all.
- No detention policy had effect drastically on learning process. Children of both the school are not at all willing to study. Quality is negatively harmed, less focus on studies by the children.

SUGGESTIONS VIS-A VIS CRITIQUE EMERGING FROM THE STUDY

It is easy to critically examine a policy and find the loop holes in it but it's equally difficult to suggest a framework to improve it and make it feasible and applicable in actual context. In this section, an attempt has been made to suggest few reforms in RTE at the implementation level which can be extended to policy level also. These have emerged from the responses of teachers and administrators during the course of the study. These are:

Increase in Number of Teachers

In actual practice, in schools, the Teacher-Pupil ratio is approximately 50:1 which is quite different from what is stated at the policy level. It clearly demands an increase in number of teachers in government as well as private schools. Without increasing number of teachers a compromise in the implementation of RTE is bound to happen.

Improving School Infrastructure

The physical infrastructure of schools including; building, number of classrooms, physical infrastructure of classrooms, toilet facilities, drinking water, staff rooms etc. cannot be ignored when enrolments are bound to be increased under RTE as every child has to be brought under the umbrella of school education. RTE was implemented hurriedly without realizing the logistics at the school level. One cannot expect to make a child sit in uncomfortable conditions without basic facilities and then concentrate on studies.

Realization of Common School System

It's high time now that we realize the significance of common school system. After five decades, still the

establishment of neighborhood schools is a distant dream. The implications of RTE on school education cannot be fully realized without the establishment of neighborhood schools with quality of education comparable to private schools. The idea of education free from social and economic class of children can be realized in these schools as stated in RTE also.

25% Reservation for Children from Economically Weaker Section (EWS)

This provision in RTE gives an opportunity to people from weak socio-economic background to make their children study in private schools and thereby implementing the idea of inclusive education. Quite contrary to this, it actually reflects exclusion as it is an indicator of difference in quality of education in private and government schools. Parents from EWS category actually fight, pray and do all sorts of things to get their wards' admission in private schools. The consequence is if the child is not able to cope up with the school environment and feels excluded, then whole idea of inclusion is failed. It also puts additional burden on private schools also who in turn burden the parents in form of fees and funds. In actual practice, the common school system would have provided the solution for inclusive education.

ADMISSION IN SCHOOLS IS NOT TIME BOUND

This provision in RTE seems to be a flexible approach as it reflects that a child should be taught when he/ she is prepared for learning; also it takes into consideration that a child may not have conducive environment at home to study and when he/ she is prepared to join school then state and school should make all the effort to enrol the child. The implementation issues with this would be that there is no provision to compensate for the loss of studies because of the late enrollment of child. No remedial classes, extra classes etc. are arranged and above all, RTE does not mention such provisions at policy level. Hence school also shows lack of commitment towards this issue. So the policy should include the provision of special classes for students who are enrolled later in academic sessions in schools.

Decreasing the Burdens of Teachers in Schools

Any kind of commitment from the teachers can be fulfilled if teachers are not over-burdened with non-academic duties and responsibilities. Human workforce in schools needs to be increased even at administrative level. There has to be delegation of work among the members of staff of school. Teachers should be involved more in creating teaching-learning material for diverse learners, curriculum development, innovative evaluation and assessment ways to bridge the gap between achievers and slow learners. Teachers should be involved in devising ways for more inclusive education practices and in evolving schedule for remedial classes and planning. These suggestions should

be included at policy level and made mandatory for school to follow them

Increase in In-service Teaching Programmes and Activities

Continuous professional development of teachers is an essential component of teaching-learning process. RTE does mention about the organization of seminars and workshops for teachers regularly but the concept and content of such workshops should be oriented towards giving a platform for teachers to share their experiences and challenges and then through workshops working on meeting the challenges and resolving issues. For instance, every year a feedback should be taken from in-service teachers about the challenges they have faced during the academic session and the theme of workshop and seminars could be designed on those lines.

Another instance could be to encourage teachers to carry out action research to resolve issues in their classes and in seminars they could share the action research they have carried out to resolve a particular issue. Best innovative practices and action research could be recognized through some rewards and certification then and there in the seminar. This would motivate teachers a lot and would simulate them to come up with more novice ideas.

More such ways could be discussed in the RTE document also at policy level.

Changing Orientation of Pre-service Teacher Education Programmes

This also needs immediate attention as many issues at implementation level can be resolved by changing orientation of Teacher Education Programmes. One such step has been taken by making B.Ed a two year programme but it also depends on how programme is now designed and structured. Few suggestions that were implied during the study were:

- a. More emphasis should be on training prospective teachers in designing evaluation ways for the needs of children from diverse backgrounds.
- b. Prospective teachers during internship should be exposed to the workings of School Management Committees in schools so that they understand the community of their learners and issues that the parents face in educating their wards.
- c. They should be encouraged to prepare school development plan for the schools in which they undertake internship as it will help them to understand the administration of school and would broaden their horizon to see school as an institution not only for teaching but an organization with its administrative units also.

- d. There should be a theoretical paper on understanding of legal issues related to school education and education in general. It will make them aware of rights and duties of school, teachers, administrators, children and state. It will prepare them and also empower them for challenging any wrong practices in schools.
- e. Increasing enrolments under RTE would be coupled with issues of diversity in classrooms. The various ways in which teacher education programme may respond to diversity include, specialized courses like multicultural education, rural education, targeted class assignments for diverse learners, case studies, interviews, extra-curricular activities like clubs, associations, internships etc.
- f. The engagement of Non-Governmental Organizations (NGOs) as partners in teacher education programmes and management of education may also provide some insight into pedagogy through public reports and field-experience.
- g. Teacher education programmes need to take account of all multicultural education facets throughout the students' curriculum. For e.g. sociology of education could include themes of race relations, psychology of education may include perspective in development of prejudice and how it effects emotions and self-concept formation, professional studies and teaching practices could explore the implications of learning theories for multicultural classrooms.
- h. Workshops, seminars, symposiums, talks in pre-service programmes should mandatory include a participation of in-service teachers which would benefit pre- service teachers, in- service teachers and teacher educators.
- i. Reports of such academic events should be published and made available as reference material in important libraries so that prospective teachers have access to them and may implement them in their classroom teaching-learning processes.
- j. Combined seminars for pre service and in-service teachers should be organized which will benefit both in service teachers and prospective

teachers. It will also help them to understand issues pertaining to RTE and prospective teachers will come up with more enthusiastic ideas to be implemented by in-service teachers.

All these suggestions should be included at policy level in the RTE document for its successful implementation. Integration of pre- service and in- service teaching programmes through seminars and workshops could be concrete step towards realizing a successful implementation of RTE. We hope the insights of this study would help to evolve best practices in education through RTE. A correct political will and the spirit to bring the change is all what is required to realize the dream of education as a fundamental right given to all and perceived well by all. The policy makers, schools, administrators, teachers, teacher educators, NGOs and parents community need to join hands together to realize the dream of educating every child in this country as envisaged in The Right to Education Act.

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Right to Education Act and Community Participation at Village Level – An Empirical Evidence from Jalandhar District



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Abstract—*The most important form of Community Participation is the formation of School Management Committee (SMC). Community has an important role to play in the improvement of the learning environment in the schools. The present study was undertaken to study the community participation in Government rural primary schools. The study was conducted in rural areas of Jalandhar district in Punjab state. Four blocks from district (Adampur, Kartarpur, Nakodar and Bhogpur) out of 19 were chosen at random. Five villages from each selected block were selected at random making the total number of villages to be studied twenty. Two male and two female members were interviewed, making the total sample of 80 respondents in all. Members were identified after procuring their names from the Government rural primary schools record. Data were collected from both primary and secondary sources. Primary data were based on both qualitative and quantitative. Interview Schedule method was chosen for collected data from the respondents. The purpose of the study was to examine the level of Awareness and Participation of School Management Committee Members in the context of Right to Education Act 2009; Formation and Membership of School Management Committee; Roles and Responsibilities of School Management Committee and Budget Tracking of Mid- Day Meal programme which mostly represent the community participation in rural primary education. The findings of the study reveal that the participation and awareness of School Management Committee members is passive. Results also indicated that there was significant correlation between awareness levels of School Management Committee members with gender and education.*

Keywords: *School Management Committee, Right to Education Act*

INTRODUCTION

The term 'Community' for the purpose of present study refers to the Village Community in general and School Management Committee (SMC) in particular. Community Participation in education is not a new concept in Indian education system. School Management Committee is a regulatory body that exists at school level in a village to ensure community participation in smooth functioning of the school. School Management Committee's role is to establish a link between school and community and to create awareness about the importance of education. School Management Committees are considered vital for promoting enrolment and retention of children in school, especially of girls. It is the responsibility of School Management Committees to ensure that every child in the age group of 6-14 years gets enrolled in schools and completes elementary education.

SCHOOL EDUCATION SYSTEM IN INDIA-AN OVERVIEW

School education system in India is organized in four stages, namely, Primary, Upper Primary, Secondary and Higher Secondary. It is provided by the public as well as the private sector. Hence Primary Education constitutes a very important part of entire structure of education and occupies a significant place in the foundation of child's personality. If the foundation is properly laid the structure built upon it is safe. At this stage child empowerment starts to build up. The term 'Primary Education' is understood as a basic stage of education. The structure of primary education is set to provide the minimum levels of learning and lifelong skills and through the skills, primary education enables pupils to participate in the social, economic and political activities of their fullest potential. It is spread all over the country in rural as well as urban areas.

UNIVERSALIZATION OF PRIMARY EDUCATION (UPE)

Universalization of Primary Education (UPE) is to be considered in three important contexts such as (A) Universality of Provision (B) Universality of Enrolment and (C) Universality of Retention without any distinction of caste, creed, religion, color and place of birth. Universalization of Primary Education (UPE) with an obvious aim of providing 'Quality Education for All' and UPE was the first and foremost demand of Independent India and after Independence India has accepted the democratic values and lot of efforts has been made to improve the primary education. Even Supreme Court of India also mentioned that education is a fundamental right of every child. While adopting the Indian Constitution in 1950, Article 45, as one of the directive principles of State policy, which states that:

"The State shall endeavor to provide within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years."

For the purpose of achieving the goal of Universalization of Primary Education (UPE) the Centre Government has introduced a number of 'Centrally-Sponsored Schemes or Programmes'. Some of the major schemes are National Policy of Education (NPE); Non Formal Education Programme (NFEP); Operation Black Board Scheme (OBBS); District Primary Education Programme (DPEP); National Program of Nutritional Support (NPNS) Vs. Mid-Day Meal (MDM); Sarv Shiksha Abhiyan (SSA); Continuous and Comprehensive Evaluation (CCE); Right to Education (RTE) Act 2009; Teacher Education Programme (TEP); Formation of Village Education Development Committees (VEDCs) and recently Formation of School Management Committees (SMCs) which plays a vital role in strengthening the rural primary education. Community Participation starts with the preparation of micro level planning in National Policy of Education (NPE) in 1986. In 2001, The Sarv Shiksha Abhiyan (SSA) program starts with effective decentralization with Community Participation.

One of the major strategies of Right to Education (RTE) Act 2009 is to strengthening the primary education through community participation in a big way. Under the Right to Education Act, the community participation has been envisaged as a major catalyst in enhancing the enrolment, retention and quality in primary education.

HISTORY OF THE RIGHT TO EDUCATION ACT

Session	Provisions of RTE Act
2002	The 86 th Constitution Amendment Act adds Article 21A affirming that every child aged 6-14 has right to free and compulsory education.
2004	CABE Committee constituted to draft RTE bill, resulting in Free and Compulsory Education Bill, 2004. Bill withdrawn.
2005	CABE Committee redrafts resulting in Right to Education Bill, 2005.
2006	Model Right to Education Bill, 2006 drafted. Disputes citing lack of funds and reservations in private schools. RTE Bill threatened to be shelved.
2008	Working group of Ministry of Human Resource Development redrafts resulting in RTE Bill, 2008. Cleared by Union Cabinet in October 2008.
2009	Modifications made. RTE Act ratified in August 2009.
2010	RTE Act comes into effect April 2010.

Sources: www.ashanet.org/campaign/rte/historyofrighttoeducation.html

RIGHT TO EDUCATION (RTE) ACT 2009 AND UNIVERSALIZATION OF PRIMARY EDUCATION (UPE)

The 'Right of children to free and Compulsory Education Act' (RTE) was passed by the Indian Parliament on August 4th, 2009 and it came into force from 1st April 2010. In India, the Right to Education (RTE) Act has been a land mark policy directive in Universalization of Primary (UPE) education. The main features of the Act are summarized below:

- Every child who has attained the age of six years shall have the right to free and compulsory full time elementary education and to complete it.
- Every child in the age group of 6-14 years will be provided eight years of elementary education of his/her neighborhood school.
- It shall be the responsibility of the State to ensure the availability of a neighborhood school for providing free and compulsory education for every child within a period of three years from commencement of this Act; provided than in case of non-availability of neighborhood school, the State shall provide free transportation arrangement to the nearest school or provide free residential school/ facilities.
- 25% quota seats of all private schools shall be required to enroll children from weaker sections and disadvantaged communities.
- Every child shall be enrolling in school between the ages of 6-14.

- Banned for physically and mentally punishment of students under the age of 6-14 years.
- No child shall be asked to take admission test.
- Every child shall be promoting in every class under the age of 6-14.
- The Act also seeks to ban private tuition by teachers and ensure that no child is subjected to physical punishment or mental harassment.
- It shall be the responsibility of every parent guardian to enroll his/ her child to a neighborhood school who has attained the entry age in a school, and to facilitate his/ her completion of elementary education.
- School shall constitute School Management Committee (SMC) comprising local officials, parents, guardians and teachers. The School Management Committee will monitor utilization of Government grants and the school environment.

RIGHT TO EDUCATION ACT AND FORMATION OF SCHOOL MANAGEMENT COMMITTEES (SMCS)

Community has an important role to play in the improvement of the learning environment in the schools. The Right to Education Act places emphasis on process of planning to commence at the school level, and requires the School Management Committees to make School Development Plans. While making School Development Plan, the school management committee has to pay adequate attention to quality issues including teacher training, enrolment of students, teaching-learning material and teacher absenteeism. So, the school management committee can also act as a bridge for community involvement in sharing knowledge with school children and teachers.

The formation of a School Management Committee consists of 13 to 15 members, 9 of whom are the parents of school students, one member will be chosen from Parent Teacher Association (PTA), one will be a local authority member, one member will be a teacher representative, one member will be a Head Master or senior most teacher, one member (student) will be elected by school. School management committees were formed to carry out a number of tasks with respect to school matters in the village. Further, the members of the school management committee were also to work in close coordination with Head Master of the school. The tenure of School Management Committees was envisaged to be for 2 years. School Management Committees were supposed to meet once in a month.

COMPOSITION OF SCHOOL MANAGEMENT COMMITTEES IS AS FOLLOWS

Category	Number	Position	Preference
Parent Teacher Association (PTA) Member	1	Chairman	Man/ Woman
Head Master/Senior Most Teacher	1	Secretary	Man/ Woman
Teacher Representative	1	Member	Man/Woman
Parents including from disadvantage group & weaker section	9	Member	Woman 5Man-4
Elected Member of Local Body	1	Member	Man/Woman
Elected student of school	1	Member	Boy/ Girl

RIGHT TO EDUCATION ACT AND ROLES AND RESPONSIBILITIES OF SCHOOL MANAGEMENT COMMITTEES

According to Right to Education Act 2009, the main roles and responsibilities of school management committees.

- To ensure regular functioning of schools.
- To maintenance and construction of infrastructure.
- To ensure 100% enrollment of children in the age group of 6 to 14.
- To decide on school calendar and working hours depending on local needs.
- To build the general environment for lower primary as well as upper primary schools.
- To motivate the Parents to enroll their children in school and retain them in the school till they complete primary education.
- To provide Alternative Study Centre for students unable to attend formal education in villages.
- To promote awareness about importance of formal schooling education in villages.
- To ensure enrollment and retention of girls belonging to SC category.
- To supervise the delivery of education in Government schools.
- To facilitate Medical checkup in Govt. primary schools in villages.
- To enable the community or local stake holders to participate in the program.
- To monitoring the teacher's attendance.

REVIEW OF LITERATURE

Sarma *et al*, (1991) mentioned that 71 per cent of teachers mentioned parent's lack of co-operation as serious problem of primary education.

Yadav (1991) considered that teachers fault for meeting their guardians for discussing their difficulties.

Govinda (2003) feels that community participation in education means the involvement of parents and community leaders as partners in supporting educational activities that contribute to improvement in their own lives.

Based on the reports of such studies, Right to Education Act had been launched as a new intervention with emphasis on community participation for enhancing the quality education in primary education.

RATIONAL OF THE STUDY

Right to Education Act 2009 has been one of the most important areas of enhancing the community participation in rural primary schools. One of the main reasons of the poor progress of rural primary schools is the lack of community participation in school functioning. In the Right to Education Act 2009 mentioned that community participation would establish a close link between school and community and help in improving the quality in education. The role of School Management Committees has become very vital in promoting enrolment, retention and achievements in rural schools. So, the study has been proposed to establish the awareness of School Management Committee Member's for achieving the goal of Universalization of Primary Education in the context of Right to Education Act 2009 at the grass root level. Hence, the investigators conducted the study on "Right to Education Act and Community Participation at village level".

OBJECTIVES OF THE STUDY

The main objectives of the study is to find the level of awareness and participation of School Management Committee Members in the context of Right to Education (RTE) Act 2009; Formation and Membership of School Management Committee; Roles and Responsibilities of School Management Committee and Budget Tracking of Mid-Day Meal programme at rural primary schools in Jalandhar District of Punjab State.

DATA AND METHODOLOGY

The investigator had personally collected all the data adopted by Interview Schedule method to study the community participation in rural primary schools. The study was based on both primary as well as secondary sources. Primary data both qualitative and quantitative, were collected from the members of School Management Committees. Members were identified after procuring their names from the Government primary schools. Secondary data were collected through educational reports and other publications.

AREA OF THE STUDY

The study was conducted in rural areas of Jalandhar district in Punjab state. Four blocks from district (Adampur, Kartarpur, Nakodar and Bhogpur) out of 19 were chosen at random. Five villages from each selected block were selected at random making the total number of villages to be studied twenty. Two male and two female members were interviewed, making the total sample of 80 respondents in all. Members were identified after procuring their names from the Government rural primary schools record.

THE CONTEXT OF THE STUDY

In the last decade in Punjab State there was a major change in the role of the Community Participation at village level. This has been made possible through Right to Education (RTE) Act 2009 which provided for setting up of School Management Committees (SMCs) for each school, giving them responsibilities of school development programmes. This was to ensure the involvement of parents who were the main stakeholders and thereby enhancing their capabilities. According to Right to Education Act, it is the responsibility of School Management Committees to ensure that every child in the age group of 6-14 years get enrolled in Government schools and complete Primary Education and enjoys his or her Fundamental Right. Thus this paper attempts to analyze the level of awareness of School Management Committee Members through which community participation is supposedly obtained by the Right to Education Act.

RESULTS AND DISCUSSIONS

Since Independence, expansion of primary education has been the major agenda of the Government. No doubt, universalization of primary level enrolment has been achieved, however, when it comes to the question of community participation at village level, it presents a very dismal picture. Reasons for this can be many, such as illiterate parents, lack of interest and involvement of females in domestic chores etc. The findings of the study reveal that the participation and awareness of School Management Committee members is passive. Results also indicated that there was significant correlation between awareness levels of School Management Committee members with gender and education. Analysis has been sub divided into sections based on the issues that were noticed during the interviews. In these section findings of the field study carried out in Jalandhar district of Punjab State are discussed below.

EDUCATION AND AWARENESS OF SCHOOL MANAGEMENT COMMITTEE MEMBER'S IN THE CONTEXT OF RIGHT TO EDUCATION ACT 2009

In the table below divided in five categories and shows the relationship between the awareness levels of School Management Committee members with education in the context of Right to Education Act.

Table 1: Education and Awareness of SMC Member's about Right to Education Act (RTE) 2009

SMC Member's Education	Number of the Respondents and %	SMC Member's Awareness and %	
		Yes (%)	No (%)
Illiterate	12 (15.00)	00 (00.00)	12 (15.00)
Primary	33 (41.25)	00 (00.00)	33 (41.25)
Middle	15 (18.75)	00 (00.00)	15 (18.75)
10 th	08 (10.00)	06 (07.50)	02 (02.50)
12 th	12 (15.00)	09 (11.25)	03 (03.75)
Total	80 (100.00)	15 (18.75)	65 (81.25)

During the time of interview, members were asked if they are aware about this vital Act, only 18.75 per cent respondents knew about Right to Education Act 2009 and 81.25 per cent of the respondents did not know about Right to Education Act (Table 1 shows). So, a large section of the respondents did not aware about this Act. One of the main reasons of the illiteracy in rural people. Majority of the members (41.25 per cent) of school management committee were standing on primary level education. (Category 2 shows). Even these members were also expressed complete ignorance about this Act. 7.50 per cent of the respondents based on higher level education and 11.25 per cent of the respondents based on senior secondary education were aware about this act. It is clear from the above table the fact that the direct link between level of education and level of awareness in school management committee members in the context of Right to Education Act. So, there is a need to create awareness among the school management committee members in the context of Right to Education Act and to aware those on how this right can play a key role in strengthening the rural primary education.

SEX AND AWARENESS OF SCHOOL MANAGEMENT COMMITTEE MEMBER'S ABOUT RIGHT TO EDUCATION (RTE) ACT 2009

Here is another table which further fined the awareness of school management committee member's on the basis of sex. In the table below divided in two categories and shows the awareness levels of School Management Committee members with gender in the context of Right to Education Act.

Table 2: Distribution of Sex and SMC Member's Awareness about Right to Education Act

Sex of the SMC Members	Number of the Respondents and %	SMC Member's Awareness and %	
		Yes (%)	No (%)
Male	40 (50.00)	16 (20.00)	24 (30.00)
Female	40 (50.00)	09 (11.25)	31 (38.75)
Total	80 (100.00)	25 (31.25)	55 (68.75)

Table 2 shows that 20.00 per cent of the male respondents were aware about Right to Education Act and 30.00 per cent of male members were not aware about this act. But in comparatively only 11.25 per cent of female respondents were aware about this act and a large proportion (38.75 per cent) of female respondents were not aware about this act. So, there is need to aware the female members about government efforts.

EDUCATION AND AWARENESS OF SCHOOL MANAGEMENT COMMITTEE MEMBER'S ABOUT FORMATION AND MEMBERSHIP OF SMC

In the table below shows the relationship between the awareness levels of School Management Committee members with education in the context of formation and membership of school management committee.

Table 3: Education and Awareness of SMC Member's about Formation and Membership of SMC

SMC Member's Education	Number of the Respondents and %	SMC Member's Awareness and %	
		Yes (%)	No (%)
Illiterate	12 (15.00)	00 (00.00)	12 (15.00)
Primary	33 (41.25)	00 (00.00)	33 (41.25)
Middle	15 (18.75)	05 (06.25)	10 (12.50)
10 th	08 (10.00)	05 (06.25)	03 (03.75)
12 th	12 (15.00)	07 (08.75)	05 (06.25)
Total	80 (100.00)	17 (21.25)	63 (78.75)

Table 3 depicts that 21.25 per cent of the respondents claimed to be aware about the Formation and Membership of school management committee and 78.75 per cent of the respondents claimed to have not aware about this. It has been clear that a very large proportion of school management committee members were illiterate and unaware about the composition of committee. These members were not having even the knowledge about the number of committee members and their membership in committee. They also did not know about the objectives behind the formation of school management committees, but the respondents of 12th standard educated were much aware (8.75 per cent) about the above purpose. Table also shows that there seems to be a direct link between level of education and level of awareness in school management committee members.

SEX AND AWARENESS OF SCHOOL MANAGEMENT COMMITTEE MEMBER'S ABOUT FORMATION AND MEMBERSHIP OF SMC

In the table below shows the awareness levels of School Management Committee members with gender in the context of formation and membership of school management committee members.

Table 4: Distribution of Sex and SMC Member's Awareness about Formation and Membership of SMC

Sex of the SMC Members	Number of the Respondents and %	SMC Member's Awareness and %	
		Yes (%)	No (%)
Male	40 (50.00)	27 (67.50)	13 (32.50)
Female	40 (50.00)	06 (15.00)	34 (85.00)
Total	80 (100.00)	33 (41.25)	47 (58.75)

In terms of Gender, Table 4 depicts that 67.50 per cent of male respondents were aware about the formation and membership of school management committee and 32.50 per cent of male respondents were not aware about this composition. But the female respondents who were aware about this purpose the figure was 15.00 per cent and 85.00 per cent (category 2 shows) in case of females who were not aware about the structure and membership of school management committee (Table 4 shows). As mentioned above, the involvement of female members in the school management committee is very limited and they are rarely attended for SMC meetings. Most of the female members are ignorant about their membership. Hence, there is a need to enhance the participation of female members in the functioning of school development.

EDUCATION AND AWARENESS OF SCHOOL MANAGEMENT COMMITTEE MEMBER'S ABOUT ROLES AND RESPONSIBILITIES

In the table below shows the relationship between the awareness levels of School Management Committee members with education in the context of roles and responsibilities of school management committee members.

Table 5: Education and Awareness of SMC Member's about Roles and Responsibilities

SMC Member's Education	Number of the Respondents and %	SMC Member's Awareness and %	
		Yes (%)	No (%)
Illiterate	12 (15.00)	03 (03.75)	09 (11.25)
Primary	33 (41.25)	08 (10.00)	25 (31.25)
Middle	15 (18.75)	04 (05.00)	11 (12.75)
10 th	08 (10.00)	05 (6.25)	03 (03.75)
12 th	12 (15.00)	10 (12.50)	02 (02.50)
Total	80 (100.00)	30 (37.50)	50 (62.50)

It was investigated during the time of interview the Roles and Responsibilities of school management committee. Table 5 depicts that only 37.50 per cent of the

respondents claimed to be aware about the roles and responsibilities of school management committee. However 62.50 per cent of the respondents were not aware about their roles and responsibilities which mentioned in Right to Education (RTE) Act 2009. The respondents also stated that no formal training had ever been organized for them. The respondents of both illiterate as well as primary level educated were only knows about monitoring the mid-day meal scheme than other tasks. Table also shows that a direct link between level of education and level of knowledge in the context of roles and responsibilities of school management committee.

SEX AND AWARENESS OF SCHOOL MANAGEMENT COMMITTEE MEMBER'S ABOUT ROLES AND RESPONSIBILITIES

Table 6: Distribution of Sex and Member's Awareness about Roles and Responsibilities

Sex of the SMC Members	Number of the Respondents and %	SMC Member's Awareness and %	
		Yes (%)	No (%)
Male	40 (50.00)	25 (62.50)	15 (37.50)
Female	40 (50.00)	12 (30.00)	28 (70.00)
Total	80 (100.00)	37 (46.25)	43 (53.75)

In terms of Gender 70.00 per cent of females didn't have knowledge about their roles and responsibilities of SMC, whereas it was 15.00 per cent in case of male (Table 4). As mentioned above, the knowledge of female members in the SMC is very limited and they are rarely attended for SMC meetings. The respondents who were having knowledge about the above purpose the figure was 62.50 per cent in male members but only 30.00 per cent in case of female members. Most of the female members are ignorant about their roles and responsibilities. SMC and were busy in domestic work. Hence, there is a need to enhance the knowledge of female members in the working of school management committee.

EDUCATION AND AWARENESS OF SCHOOL MANAGEMENT COMMITTEE MEMBER'S ABOUT BUDGET TRACKING OF MID-DAY MEAL PROGRAMME

Mid-Day Meal program was launched in August 1995 in Punjab State. Basically this scheme gives boost to Universalization of Primary Education by increasing enrolment, retention and attendance of the children. This scheme is one of the popular schemes of the Indian Government. The chief objectives of the scheme are to protect children from classroom hunger, improve socialization and to promote friendship and feelings of common brotherhood among the children belonging to different caste, color and creed by providing meals to them together and address malnutrition among children. In India the mid-day meal scheme is the world's largest school lunch program.

Table 7: Awareness of SMC Member's about Budget Tracking of Mid-Day Meal Program

SMC Member's Education	Number of the Respondents and %	SMC Member's Awareness and %	
		Yes (%)	No (%)
Illiterate	12 (15.00)	00 (00.00)	12 (15.00)
Primary	33 (41.25)	00 (00.00)	33 (41.25)
Middle	15 (18.75)	00 (00.00)	15 (18.75)
10th	08 (10.00)	03 (03.75)	05 (06.25)
12th	12 (15.00)	04 (05.00)	08 (10.00)
Total	80 (100.00)	07 (08.75)	73 (91.25)

Only 08.75 per cent of the respondents knew about the budget tracking of mid-day meal programme and a large percentage 91.25 (Table 6 depicts) of the respondents were not aware about the budget tracking of above programme. The respondents of both illiterate and primary level educated claimed that they are only knows about the mid-day meal weekly menu but were not aware about the per child budget. Even they didn't know about the procedure of procuring food grains, hiring cooks and hygiene and safety measures. But the respondents of both higher secondary as well as senior secondary level educated have much aware about this scheme. So, there is need to enhance the members awareness about technical and financial aspects of this scheme.

SEX AND AWARENESS OF SCHOOL MANAGEMENT COMMITTEE MEMBER'S ABOUT BUDGET TRACKING OF MID-DAY MEAL PROGRAMME

At the end the investigator further fined the awareness of school management committee member's on the basis of sex. In the table below shows the awareness levels of School Management Committee members with gender in the context of awareness of budget tracking of mid-day meal programme.

Table 8: Distribution of Sex and Member's Awareness about Budget Tracking of Mid-Day Meal Programme

Sex of the SMC Members	Number of Respondents	SMC Member's Awareness and %	
		Yes (%)	No (%)
Male	40 (50.00)	25 (62.50)	15 (37.50)
Female	40 (50.00)	05 (12.50)	35 (87.50)
Total	80 (100.00)	30 (37.50)	50 (62.50)

62.50 per cent revealed above (Table 8) the awareness of male respondents about budget tracking of mid-day meal programme and 37.50 per cent male respondents who did not aware about the budget of this scheme. In the case of female respondents who were aware about the budget tracking figure is 12.50 per cent and a large proportion (87.50 per cent) of those female respondents who did not aware about this. The above table depicts that the involvement of female members in the school management committee is very limited and they are rarely attended the school meetings. The

respondents who were not having knowledge about the above purpose the figure was 62.50 per cent. Most of the female members are ignorant about their roles and responsibilities of school management committee and were busy in domestic works.

RECENT EXPERIENCE

According to Right to Education Act 2009, the emphasis is on the quality education at primary level is essential. But the investigator's recent experience shows that there is little community participation at the rural primary education except for the participation in monitoring the Mid-Day Meal programme. So, there is an urgent need for strengthening the school management committee accountability mechanisms vis-à-vis both parents and representatives of local community.

CONCLUSION

The paper clearly brings out that there is only passive Community Participation in the primary education at village level. Our research highlights that Community's involvement grass roots level is essential for Universalization of Primary Education (UPE). To ensure better governance and wellbeing of students every school made the School Management Committees (SMC). The sole purpose for the School Management Committee's is functioning the school work, but many of the School Management Committee's member-parents are people who are illiterate and are not able to take any decision such as teachers' absentees, student's enrolment and other functions in school. Many School Management Committee's across schools are mere puppets. Mostly school management committees are dummies handpicked by school staff to sign documents. The study also shows that Illiterate laborers (parents of students) are chosen as School Management Committee members so that they can't understand school finances issues or raise objections. Majority of parent members sections are not aware about Right to Education Act 2009 and its provisions. They have not been given any training either.

At the end the research shows clearly that most of the School Management Committee members are stands both Illiterate and educated up to only primary standard and they are either farmers or laborers in occupation.

SUGGESTIONS

Some of the suggestions to improve overall functioning of school management committees is a crucial responsibility. It has been observed during the field work that adequate and proper training/orientation of school management committee members is one of the least addressed issues. Adequate provisions for training of school management committee members required to be made at school, cluster and block level. The attendance of committee members should be ensured. There is a need to involve he educated parents and this will enhance the overall working of the school. Field experience suggests that literate members

can play more active role in discharging their duties. It will also ensure better understanding towards primary education Most of the members in rural areas were daily wage earners.

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APPENDICES

Date: Place:
 Village: Block:
 Name:
 Age: Sex:
 Religion: Caste:
 Education: Occupation:
 Designation in SMC: SMC Member since:
 School Name:

Assessment Indicators	Rating	
Awareness		
Awareness about Right to Education Act 2009	Yes	No
Awareness about the Formation and Membership of SMC	Yes	No
Awareness about SMC’s Roles and Responsibilities	Yes	No
Awareness about Budget Tracking of Mid-Day Meal programme	Yes	No

CHAPTER IV

EDUCATION OF GENDER AND LESS-PRIVILEGED: CHALLENGES

Educational Status of Tribals of Jharkhand: A Comparative Study of Two Villages



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Abstract—The Government of India has taken a number of steps to provide equality of educational opportunity to the scheduled tribes at all levels of education. In case of elementary education, the government has been trying to improve their educational status with the help of various programmes, especially through the Right to Education Act (RTE) and Sarva Shiksha Abhiyan (SSA). Despite these, tribals have still been facing educational deprivation in one way or the other. However, this educational deprivation is not constant; it varies from place to place. For instance, the tribals of Ranchi district have much more literacy and higher socio-economic and political status than the tribals of Deoghar district. Both the districts, in fact, belong to the same state, i.e. Jharkhand. In all these variations, the major reasons are that the nature of exposure that the tribals had in the past with the outer world and the role of the government in educating these people. The paper is based on the empirical study of two villages in the Jharkhand state of India and the data was collected in the year 2007–08 with the help of various tools, especially through interview schedule, focused group discussion, ethnomethodological investigation and personal interview. The study is comparative in nature which comprises two villages; one is from Ranchi and other is from Deoghar districts.

Keywords: Educational Status, Tribals, Jharkhand, Village

HISTORICITY OF TRIBAL EDUCATION

The education of tribes has been changing with space and time. In the traditional period, the elderly persons of the tribals in India imparted education to the young ones through the dormitories, their own indigenous ways. Some of the Indian tribes still practice this method. The dormitories, for instance, dhunkurias of Oraons, Ghotal of Mariyas, Morung of Nagas, etc., were either unisexual or bisexual in nature. These dormitories were primarily meant to educate the boys and girls of the adolescent age. These were also of residential type. Both boys and girls used to learn legends, folk songs, myth tales, music and dances. They were also guided in social, cultural and religious responsibilities so as to behave like the adult persons. The activities were being performed in groups. The youths on special occasions assisted other villages in addition to their activities of serving their own villages. They were also safeguarding interest of the village, and protecting the village from external threat. In day to day activities, both boys and girls used to sing and dance together till midnight and sometimes even till morning. Specific songs were sung on different occasions. The primary objectives of dormitories were to build unity, we-feelings, dignity of labour and social consciousness

among members of the younger generation before their entering into the marital life.

The beginning of modern education among the tribals can be traced back to as early as 1813. But due to various problems for several years, very little was done to educate them. For instance, most of the tribal communities lived in inaccessible forest areas, the poverty among them was extreme, and the villages they lived in were widely separated from one another. None of the tribal was educated to be appointed as teacher and had no knowledge of his/ her dialect. Teachers from outside were reluctant to live in the tribal areas. The immense variety of tribal dialects was another obstacle. As a result of these unfavourable conditions, the tribal education had not been given proper attention for fairly long period. It was at the coming of the missionaries to India that the tribal education was started in somewhat systematic way. The missionaries, through their interaction with tribal people, studying their language, and by way of preparing dictionaries and literatures in a number of tribal dialects, have been able to carrying on educational programmes for tribal development, including educational development of the tribals in India.

The Indian Education Commission in 1882 also voiced that the missionaries were the most significant agents for spreading education among scheduled tribes. A study conducted on enrolment of tribal students in all the classes, during the same period, indicates that the educational achievement among the tribals was disastrous as in the Mumbai Residency the total enrolment of the tribal students in all classes was only 2733, in Bengal and Assam it was 13,078 (out of which 464 in secondary schools, 195 in normal schools and 26 in professional schools), and in Central Provinces it was only 1055. In other provinces, no beginning of tribal education was reported. Thus, it can be said that Government had failed to provide education to the Adivasis of India. However, while examining the problems of education of scheduled tribes, the Commission had made some recommendations such as exemption of fees to tribal children and also advised the government to give more grants to private schools which were providing boarding facilities to tribal children. It had also recommended for assisting private agencies to cope with the problems of tribal education (Adivasi, Volume XX, No. 10, 1 April 1980–81). The study has stated further that it is difficult to trace, at this stage, the then development of tribal education in the various other provinces of India as statistics are not easily and systematically available. The latest statistics (pre-Independence) available is that of the year 1936–37 during which the enrolment was quite insignificant. Even during 1947, very little was done for tribal education except in Assam because of the missionary effort (Ibid.).

It is not only after Independence that the proportionate development activities focused on the tribal so as to ensure that the scheduled tribes got a fair deal. The Constitution of India made special provisions on matters pertaining to education and welfare of the scheduled tribes for development of the area and improvement of the quality of life of the tribals. Consequently, Government started implementing various socio-economic development programmes through education and other agencies from the beginning of the First Five Year Plan. Numerous developmental schemes, under the Tribal Sub-Plan are being implemented at present. Any amount of efforts for the economic and educational upliftment of tribal, however, will not yield desired results unless various methods of exploitation adopted by unscrupulous elements are eliminated effectively and promptly. With a view to preventing exploitation and for protecting their interest, the Governor of state has been vested with powers to modify the State and Central laws in their application to the Scheduled Areas and to frame regulations for peace and good governance of the Areas.

POLICIES AND PROGRAMMES FOR THE TRIBAL EDUCATION

Ambedkar has expressed a concern for the underprivileged lower castes and adivasis, which was

drafted in the Constitution in Clause 4 of Article 15 of the Fundamental Rights. It "prohibits discrimination on grounds of religion, race, caste, sex or birthplace". In addition, Jawaharlal Nehru had developed tribal policies that originated from Article 46 of the Constitution. It declared "The State shall promote with special care the educational and economic interests of the weaker sections of the people and in particular of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation" (Singh 1989:56). Tribal policy, developed in the 1950s, was based on a community development model and it outlined the issues of development from within, and the use of one's own genius as opposed to the imposed ideologies; tribal rights to land and forest; training and skills development with the aid of outside experts (which tends to contradict the first point). Nehru also stated that these areas were not to be over-administered and not bombarded with schemes; instead, cooperation should be the main method of their development; so also, the results of their development should not be measured in the statistical manner but of quality (Ibid:4).

However, results of such policies and programmes for the tribals seemed to be ineffective, for quite sometimes, and the government was criticised for the implementation methods, which still remain a current problem of contemporary tribal development. In other words, Nehru's tribal policy contradicts centralisation, both in policy and in implementation. Singh critiques this model by stating,

It is one thing to lay down policy; it is another to implement it. Implementation is a matter of participation by the beneficiaries in the process of development. Thus, the story of the allotted funds not being spent, physical targets unfulfilled, inadequate coverage of programmes, etc., became gradually painfully familiar. The community development model collapsed as the issues concerning poverty and inequality came to the fore from the mid sixties onwards (1989:9).

Another critique of the tribal policy and failure of the community development can be associated with Nehru's ideology of "centralisation." The result has been not only centralised state but an interventionist one in which "reservations" (a form of affirmative actions) are promised to "backward" castes and communities. The forward or upper castes have often felt threatened and at times have responded with violence (Blackwell 2004: 80).

Recognising that the STs count among the most deprived and marginalised sections of Indian society, a host of welfare and development measures have been initiated for their social and economic development. In this regard, particular reference has to be made to the Tribal Sub-Plan Approach, which came into existence as a main strategy from the Fifth Five Year. Along with core economic sectors, elementary education has been accorded priority in such approach. Elementary education

is considered important, not only because of constitutional obligation, but as a crucial input, particularly to build confidence among the tribals to deal with outsiders on equal terms for comprehensive development of the tribal communities. Since primacy was accorded to the elementary education, a broad policy frame-work for education was adopted in the Tribal Sub-Plans, by according equal importance to both quantitative and qualitative aspects of education (Sujatha 2002: 87).

A second important development in the policy towards education of tribals came with recommendations of the National Policy on Education (NPE) in 1986 which specified, among other things, as follows:

1. Priority will be accorded to opening primary schools in tribal areas.
2. There is a need to develop curricula and devise instruction material in tribal language at the initial stages with arrangements for switchover to regional languages.
3. Promising ST youths will be encouraged to take up teaching in tribal areas.
4. Ashram schools/ residential schools will be established on a large scale in tribal areas.
5. Incentive schemes will be formulated for the STs, keeping in view their special needs and lifestyle (Ibid: 87).

NPE, 1986 and Programme of Action (POA), 1992 have also recognized the heterogeneity and diversity of the tribal areas, besides underlining the importance of instruction through the mother tongue and the need for preparing teaching/ learning material in the tribal languages. The Working Group on Elementary and Adult Education for the Tenth Five Year Plan (2002–07) emphasized the need to improve the quality of education of tribal children and ensure equity, besides further improving their access to such education. The unique feature of the policy is its recognition of the heterogeneity and diversity of tribal areas. The policy also proposed the transformation of the structure of primary education with special emphasis on improving access in the tribal areas. It underlined the importance of instruction through the mother tongue for effective teaching and encouraged incorporating locally relevant content and curriculum, besides emphasizing the localised production of textbooks in local dialects. Based on these considerations, the norms for establishing primary schools were relaxed to suit tribal areas in order to improve access of tribal children to education. However, in spite of such relaxation of norms many tribal localities are still without school, as they do not meet even the relaxed criteria (Ibid: 87–88).

In addition, the Sarva Shiksha Abhiyan (SSA), a government of India's flagship programme, has played a crucial role for achievement of Universalisation of

Elementary Education (UEE) in a time bound manner by 2010, as mandated by 86th amendment in the Constitution of India. It makes the free and compulsory education to the children, including the tribal children, of 6–14 years age group as a Fundamental Right. There is also another goal to bridge social, regional and gender gaps, with the active participation of the community in the management of schools. The SSA is being implemented in partnership with the state governments to cover the entire country, and it addresses the needs of 192 million children in 1.1 million habitations. The programme seeks to open new schools in those habitations which do not have schooling facilities. It is also to strengthen the existing school infrastructure through the provision of additional class rooms, toilets, drinking water, maintenance grant and school improvement grants. The existing schools with inadequate teachers' strength are to be provided with additional teachers, while the skill of the existing teachers is to be strengthened by the extensive training. The adequate grants are to be provided for developing teaching-learning materials and strengthening the academic support structure at a cluster, block and district levels. It seeks to provide quality elementary education, including life skills and has a special focus on the girl's education and children with special needs. Finally, it has to provide computer education to bridge the digital divide (The Sarva Shiksha Abhiyan, 2006).

So far as the financial and other infrastructural provisions under the SSA are concerned, the government is to provide for Rs. 1.5 million per district per year for specific interventions in education of the SC/ST children. It would also provide free textbooks up to Rs. 150/- for girls and the SC/ST children (The SSA Framework for Implementation, 2003). The other components under the broad framework of the SSA, which have an impact on education of the tribal education, are: (i) Schools/EGS like alternative facilities to be set up within one kilometer of all habitations; (ii) upgradation of EGS to regular schools after two years; (iii) mainstreaming camps, bridge courses/ residential camps for out of school girls and the SC/ST children under the alternative and innovative education component; (iv) provision of process based community participation with a focus on the participation of women and the SCs/STs; (v) free mid-day meal to all children at the primary stage of schooling; and (vi) interventions for early childhood care and education (Ibid.). In addition, the Welfare Department of the Government of India provides stipend/ scholarship to students studying in primary and middle schools, high and higher secondary schools, Graduate and Post-Graduate Colleges and Universities, and the professional and technical institutions. The amounts of scholarship are: (i) primary schools (class I to IV)—Rs. 15 per month, (ii) middle schools (class V to VI)—Rs. 30 per month, (iii) high school (class VII to X)—Rs. 55 per month, and (iv) stipend to hostellers, who stay in the school hostels (class I to X)—Rs. 80 per month.

The Right of Children to Free and Compulsory Education Act, 2009 (RTE Act), which came into force on April 1, 2010, would be a greater instrument in the direction of Universalization of elementary education in India. The RTE Act, in fact, prescribes all possible legislative frameworks and plan of action to provide education to children of age group 6–14 years. Even it makes provisions for a non-admitted child to be admitted to an age appropriate class. To achieve this goal, the Government of India and many States Governments have already started to work. At the same time, however, it is also true that there are many issues which have been ignored in the discussions is that the Act misses the excellent opportunity provided to the nation for bringing about a radical transformation of the school education system in India.

All these government educational provisions in terms of policies and programmes, we shall locate it in view of an empirical study conducted in two villages of Jharkhand. Before, we discuss all these, it is essential to throw some light of the area profile of the studied villages.

AREA PROFILE OF THE STUDIED VILLAGES

The study was carried out on the basis of empirical investigation of two villages of Ranchi and Deoghar districts of Jharkhand. The selection of the villages—Itkithakurgaon (Itki) and Bhagwanpur was based on the largest concentration of tribal population. The selection of these villages—Itki from Ranchi and Bhagwanpur from Deoghar districts—was circumscribed by the following considerations: (a) both the villages should have concentration of tribal population, and (b) one of the villages should have all types of schools—both run by government and by the NGOs, including missionaries, while the other should have less presence of one or the other type of schools. However, the Itkithakurgaon village of the Ranchi district has the largest number of schools of both Government and NGOs including missionary run schools. But the Bhagwanpur village of Deoghar district does not have any single Missionary or NGOs run school. The selection of tribes was not an issue in the sampling. Although different tribes are found in different districts and villages, the Oraon and Santhal tribes have been selected for our study from Itki and Bhagwanpur villages respectively as only these are living in the studied villages. Then, the respondents, i.e., the tribal children of age group 6 to 14 years, currently enrolled in the classes in different types of schools were sampled from both the villages. According to the Census of India, 2001, the ST population of Itki and Bhagwanpur villages were 2096 and 426 respectively. Out of this, the representative samples of the tribals from of Itki and Bhagwanpur villages were taken as 166 and 34 (approximately 12.63 %) for knowing about their per cent in the ratio of 50 per cent males and 50 per cent females. The data was collected from door-to-door, i.e., through households visits from the

children in the presence of household members. In addition, we have also taken some personal interview from the local people, government officials, civil society representatives, politicians and school teachers and headmasters. The most important and interesting fact of this study is that we found literacy gaps between the two villages are very high (36.70 %) as the literacy rates of the Itki and Bhagwanpur villages are 79.30 per cent and 42.60 per cent respectively.

DISCUSSION & ANALYSIS

There are many issues and points related to education of the tribals in India, as we have discussed earlier. Here, we shall focus on the role of the government schools in educating the tribal students and its various issues on the studied villages. The first issue is the religious status of the tribal children which is closely related with the education of tribal students. In this regard, we have found that the tribals from both the villages follow religion but their orientation towards religious values is different. In fact, the tribals of the Itki village are divided into two groups—one those who follow Sarna and the two, who follow Christianity. But maximum number of the tribals is oriented towards Christianity as our data reveals as that 23.49 and 76.51 per cent tribals belong to Sarna and Christian religions respectively. On the other hand, in the Bhagwanpur village, 100 per cent tribals follow the Hindu religion. The basic difference between the two is the impact of missionary, which has been more on the tribals of former but not in the case of latter. The tribals of Bhagwanpur, therefore, still follow the Hindu way of life. Another fact related to the tribals of Bhagwanpur is that they have always been in contact with Hindu people of the adjoining areas, especially from Chulihia, Bardahiya and Mohanpur villages. Sarna religion is, basically, considered as the mixed way of both the Hindu and Christian religions. Therefore, it can be said that the networks of social relationship is important here as they follow the religious identities in these villages and so is the religious orientations of the tribals.

In fact, the notion of religious identity goes into the historicity of their educational development. At this point, what Robinson discussed seems to be relevant here. In her words, "Attempts at conversion of the Santhals by the Baptists had commenced during the first half of the nineteenth century and a few schools had been opened. The Santhal rebellion of 1855-56 drew attention to the problems of the tribe and increased conversion efforts. The British commissioner at Bhagalpur noted that the Santhals who had attended the missionary schools were not among those who participated in the rebellion. Therefore, the government cooperated with the missionaries in the establishment of more schools in the area and gave grants-in-aid to those already existing" (Robinson 2006:807-8). Hence, the missionary efforts have always been in the forefront of development of the deprived sections, especially tribals of the most backward places.

LIKENESS TOWARDS EDUCATIONAL INSTITUTION

Another interesting fact is the likeness of tribal children to the educational institutions. It is mainly referred to the types of school they are admitted or the options, if any, they have to get admitted. In this context, it can be said that the availability of different types of schools, i.e., government, NGOs run including missionary run schools, provide education to the children of the particular area; hence, their likeness is the result of the respective educational institutions in which they are admitted. In the Itki village, tribal children like both the types of schools—the government and the NGO run schools, where they had been admitted there. However, a few children have felt otherwise as they had attended earlier the other type of school. In this village, those who have joined the Shamima Girls School, an NGO run school, have intention to do a course on “Diploma in Urdu language”. Here, out of 166 children respondents, 82 (49.39%), 3 (1.8%) and 81 (48.79%) liked schools run by the government, NGO and missionary run schools respectively. However, we have found that more number of children still have inclination towards government school because of incentives provided by the government school. Enquiring about why the tribal children go to the government school, a tribal leader, from the Itki village said, “The Oraons of this village are still poor, except some are in well-conditioned, which are in government services. But majority of tribals and their children are still labourer and they prefer to attend government schools rather than other types of schools as they have also to get scholarship” (based on interview conducted on 6 September, 2006).

In the Bhagwanpur village, 100 per cent tribal children liked the government school because they either didn't know about or didn't have any experience of or exposure to the other types of school. Therefore, the lack of knowledge and experience among tribal children about the other type(s) of school has resulted into their likeness of the government school. However, they have accepted the likeness of the government school also, because of provisions of scholarship, textbooks and mid-day meals available there. This is evident from the fact that 31 tribal children have accepted availability of scholarship and textbooks, 16 mid-day meals, and 13 all the three—scholarship, textbooks and mid-day meals available in the government schools. Here, the point of consideration is that despite having all the provisions, all the tribal children were not getting all the three facilities, mentioned above. In addition, the amount of scholarship provided to the STs and SCs children in the school is also very less as discussed earlier. Hence, it can only be said that the administration has failed in implementing these provisions properly, as it was also discussed by the sociologist Nandu Ram. More precisely, in his words, “The other facilities like stipend, exemption from tuition and other fees, free board and lodging, etc. are also not much effective in absence of

their proper administration well in time. The amount of stipend, scholarship and fellowship needs to be enhanced at the present inflationary rate to meet the essential expenses of the SC/ST students” (Ram 1995:122). At this point, it is necessary to implement all provisions wholeheartedly and enhancement of amount of stipend/scholarship is needed urgently. In spite of having different problems in the government schools, the tribal children have likeness towards such schools because of other factors, such as the location of these schools near to their home, availability of adequate infra-structures like building, black board, furniture, etc. Here, they also do not have to pay any fees like the other private schools.

REGULARITY OF TEACHERS AND HEADMASTER/HEADMISTRESS

The regularity of teachers and headmaster/headmistress has been a serious issue. The punctuality or regularity of teachers and school headmaster/headmistress also determine the regularity or punctuality of students in attending the school and performing in their study. We have seen that the teachers as well as headmaster/headmistress in most of the schools in villages, either they attend their school late or they engage themselves in other activities in the name of school works/government duties. It particularly happens as the villagers are not conscious about theirs' children education. However, teachers have claimed that different government programmes have compelled them to engage themselves in activities like the Census Enumeration and the Pulse Polio Abhiyan. In both studied villages, we have found that the regularity of teachers is the major problem as in the Itki village, 52 per cent of the tribal students had experienced irregularity of their teachers in the school as well as in the class contrary to only 15 per cent students in the Bhagwanpur village who had experienced so. The basic reason behind such a vast difference may be the lack of awareness, interest and irregularity of the students themselves in the school from the Bhagwanpur village. On the other hand, the Itki village was more aware about what was happening in and around their school. However, the local peoples' perception on the teachers' regularity has also confirmed it. For instance, Subhash Kirketta from the Itki village rightly says, “The teachers from the government schools are absent for about 7–10 days in a month. But in the case of missionary schools the teachers, especially those who are from our own community, are regular and also teach seriously to our children” (based on the interview, conducted on 12 August, 2006). At this point, it can be said that the teachers are somewhat irregular in the government school, whatever reason may be. In fact, a few studies (Kundu 1984, Ambasht 1970, 1977, and Toppo 1979) have also confirmed that the teachers irregularity in the schools is one of the important causes of the educational backwardness of the tribals. Another important fact related to it is that the literacy rates. Therefore, it may be said that the Itki village have much

higher literacy rates than the Bhagwanpur village, and hence the tribals of former is more aware about the different issues related to their education than the tribals of latter.

Another issue related to regularity of teachers in the school is whether they remain present there till the last period or not. It is a well-accepted fact that the responsibility of teachers in imparting education in the school is declining day by day. They take more interest in their private tuitions than teaching in the school. In the Itki village, 77 per cent students from the government schools have accepted that their teachers remain in the school till the last period, whereas in the Bhagwanpur village, 79 per cent students from the government school have noted their teachers' presence in the school till the last period.

In addition to regularity of the teachers in schools, their engagement in the class everyday has also been an important issue of school education. The problem of absenteeism of teachers in class has ever existed though in the recent time, there has been some improvement in this regard. In this study also, we have found teachers engaging classes in the schools located in both the studied villages. In the Itki village, 62 per cent students from our sample have accepted that their teachers were engaging classes everyday, while 38 per cent denied that. On the other, in the Bhagwanpur village, 67 per cent of the sampled students found their teachers engaging the classes everyday. It is interesting to note here that the engagement of classes depends on the number of teachers' availability in the school. In this regard, students-teachers ratio has always been countable when we analyze about the situation of the institution and its education level. We have found in both the villages that the number of teachers available in the schools was inadequate; even one teacher per class was not there; hence, it was difficult to maintain the quality of teaching. In the Itki village, for instance, we found that 46 per cent of the sampled students had disagreed that their teachers were enough in number for teaching. Even, 54 per cent of the tribal students in our sample had accepted that the number of teachers in their respective schools was adequate. In the Bhagwanpur village, our findings were somewhat closer to what we found in the Itki village. 47 per cent of the sampled students from the Bhagwanpur village had agreed that the available teachers in the schools for teaching were enough in number against 53 per cent who disagreed to it. Moreover, the problem of lack of teachers in schools in both the villages is still there and due to this, the government has recruited temporary teachers, such as Para teachers, contract based teachers, etc., instead of appointing permanent teachers in the schools, especially the government run schools.

SATISFACTION FROM TEACHING IN THE SCHOOLS

The most important fact of school teaching is to know whether students are satisfied with the teaching patterns or not. Here, we have found the mixed response from the

tribal students studying in the villages. In the Itki village, a large majority of the tribal students (62 %) were not satisfied with the teaching in the schools. They outlined that the teachers did not give attention to their teaching and on their personal problems. This shows that the people of this village are educationally much aware (with 79 % literacy rate) and they always keep eyes on happenings in the school. Those students satisfied with the teaching methods mainly gave the reason that their teachers were taking care personally and were serious about teaching. However, in the Bhagwanpur village, the situation was found to be different as 74 per cent students were satisfied with the teaching methods of their teachers. They outlined the reason for satisfaction in the sense that their teachers were helpful and serious towards their teaching because they covered all subjects in a systematic way. In addition, the other reasons pointed out by the tribal students were that the teaching methods were good, and their teachers treated them like parents. Those who were not satisfied had said that their teachers did not teach in the Santhali language. Hence, it is also important to look at the issue of medium of instruction in schools and the fact is to keep in mind that the education must be imparted in schools to the tribal children in their mother tongue.

It is an accepted fact that each school is supposed to have globe of the world and different types of charts, such as human anatomy, the SSA programmes, and the map of India, etc. But in most of the schools in these villages these things were not there. As the data reveals, the majority of tribal students (60 % in the Itki village and 53 % in the Bhagwanpur village) studying in the schools had not seen any type of chart or map. The basic reason behind this is that even basic things related to education are not there in the government schools, as stated above.

GETTING BENEFIT FROM SSA

As stated earlier, the Sarva Siksha Abhiyan (SSA) has come into effect to fulfill a long cherished goal of universalisation of elementary education (UEE) in almost all the States of India. More than 90 per cent of tribal children of these two villages have also accepted about getting benefit from the SSA. In the Itki village, 97.59 per cent of the tribal children have accepted that they were getting benefit from the SSA in the form of scholarship, mid-day meals and textbooks. Similarly, in the Bhagwanpur village, 91.18 per cent of the tribal children have got benefit from this scheme. The tribal children who did not get all the benefits from the SSA were those admitted recently in class I in the schools. However, they got the mid-day meals, and not scholarship and text books. Contrarily, a few tribal children were still unaware of this programme in the schools in these villages. In this regard, Kuddu Manjhi, a tribal from the Bhagwanpur village, rightly points out, "Last two-three years, our children have been getting many things from the schools. They get money, textbooks and also meals

from the schools” (based on interview, conducted on September 29, 2006). The NCERT, a number of studies conducted during 2005-06, have also confirmed that the SSA has made good impact in the enrolment and retention of children in the schools.

INCENTIVES FROM THE SCHOOL

We have already mentioned, in details, about the Sarva Siksha Abhiyan (SSA), the most important government programme. Through this programme, all students, of the deprived sections, of age group 6–14 years and studying in class I to X get benefits like scholarships, text books, uniform, stationary, school bags, etc. In this connection, our study reveals that no respondent has got uniform, and stationary such as, pen, pencil, copy, and school bags. In schools located in both the villages, we have found that most of the tribal students were getting benefit from the SSA in the form of text books and scholarship. More specifically, in the Itki village, 93 per cent tribal students were getting benefit from the SSA, while in the Bhagwanpur village, 94 per cent were benefited from it.

The stipend or scholarship under the SSA programme has been considered as the basic catalyst for enrollment of children in the schools. However, wholistic educational development is only possible when scholarship is provided to all the students from deprived sections of society, such as SCs, STs, OBCs, women and minorities, at all levels of education, i.e., primary, upper primary and secondary and higher, including the technical education. Our data reveals that most of the students (91 % tribal students in schools in both the villages) got scholarship, except those who were currently enrolled in class I.

Moreover, the amount of scholarship, provided to the SC and ST students in the schools was very less, as also discussed in the chapter 1. The data shows that they needed more amount of scholarship to meet their school expenses. In schools in both the villages, most of the tribal students (96 % in the Itki village and 94 % in the Bhagwanpur village) had agreed upon the fact that they needed more amount of scholarship to join the private tuition classes, purchase school uniform, stationary, etc. The amounts of scholarship from class I to X are just from Rs. 175 to Rs. 660 per annum, which is very small amount. If we calculate it on the basis of per month, the students from class I to IV are getting scholarship of only Rs. 5 per month, followed by Rs. 10 per month for the students from class V to VII. In addition, the amount of scholarship at the higher levels, i.e., from class VIII to X, has been little more than that of the earlier ones. At this point, it may only be said about the government ever since has not paid serious attention to the educational progress of the SCs and STs and the existing policy has delivered a lib service rather than the actual concern and real commitment. Here, the point made by Illyn Kujur, the headmistress of

the St. Agnes Girls High School, Itki village, seems to be true. She says, “We (the tribals and also the tribal teachers) are serious about not only their (the tribals) educational development but their wholistic development at large. But the problem is that we are not getting enough funds from the government continuously; hence, sometimes, we are not able to provide even the minimum amount of scholarship, textbooks, and mid-day meals to the tribal students. The incentives, which are given under the SSA, are the motivating elements to retain the tribal children in the school” (based on intensive interview, conducted on 12 August, 2006).

GETTING MID-DAY MEAL

The Mid-day Meal has been a biggest catalyst, in the recent time, to evolve and retain the children from the deprived sections in the school. It is provided by the government to all children from classes I to VIII under the SSA Scheme. In both the villages, we have found that the mid-day meal has been given regularly in the schools to all the students irrespective of the castes and tribes. However, in the Itki village some of the tribal students have also pointed out that they have sometimes got only 3 kg rice in a month in place of cooked food. In the other village (Bhagwanpur), we have found that all students were getting mid-day meals regularly without any disruption.

CONSIDERATION OF EDUCATION NECESSARY FOR LIFE

It is important to note that education has a key role to play in the wholistic development of any type of society, whether it is developed or developing or primitive, in general and the development of an individual in particular. The only difference is in the patterns of imparting education. For instance, in the primitive tribal society, Dhumkuria was the basic institution to provide education to the tribal children, especially youth. In fact, from both the villages, we found that all the tribal children have accepted that education is necessary for life. In the Itki village, most of the tribal children have accepted education as necessary for their life, because education provides both means and goals to their life and it also prepares them to be self-reliant and makes their goals of becoming doctors, police officials, teachers and nurses, as they opinion. In addition, they have also emphasized that education gives a new direction to their life in the sense that it helps them to get good position in their society. Besides, they have accepted that education provides them knowledge through which they can understand different situations and become a good citizen. The children from the Bhagwanpur village have also found education to be the basic instrument in both the front and back stage through which they could and would have socially and economically developed.

CONCLUSION

On the basis of above discussion, it may be said that the role of government provisions in imparting education to the tribal children, is basically implemented through schools, as is evident from the situations present in schools in the Itki and Bhagwanpur villages. The government has always been active in the formulation of policies and programmes for the upliftment of the deprived people, especially the SCs and STs. But these policies and programmes have never been implemented fully as the socio-economic and educational problems of the deprived people are still there. They still remain at the periphery of society. Our analysis of the data also shows that various Government policies and programmes have contributed little for progress of tribal education. In this regard, most of the tribals have still been facing deprivation in all walks of life. It may be said that the government has not been able to work more efficiently with the real sense of commitment. Therefore, it seems to be a political issue, which is mainly involved in what we may call a 'policy of appeasement'. However, in the recent times, the SSA scheme has made a contribution in their enrollment, retention, and completion of their school education in general and also has attempted for the drop outs tribal children to get back into the stream of education, though the scheme itself with its consequent results, is not free from many faults or drawbacks and so is its implementation as mentioned above. If the collaborative help from the civil society organizations are taken, then the task would be easier to solve the basic problems, particularly the educational one of the tribal people.

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Gender and Education Status and Challenges to Attaining Gender Parity in Basic Education in India



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Abstract—Modern education emerges as a force as well as a focus within a wide-ranging discussion on socio-economic and cultural transformation across nation-states. Maturing from agrarian to industrial economy, education is perceived as a tool for accessing “cognitive resources” (Inglehart & Welzel, 2005, p. 151), i.e. basic reading, writing and arithmetic skills are part of everyday life and the knowledge of these aspects enhances individuals’ capability to gather and process information. Therefore, it is established in the scholarship that education affects larger social and cultural change—such as, gender equality (ILO, 2009; World Bank, 2012), health improvement, and increasing political participation (Inglehart & Welzel, 2005).

The sphere of education, however, has been shaped by the traditional norms of society, such as patriarchy. Earlier, although education was a tool for better economic opportunity, it was largely limited to men. In a way, limitation of educational opportunities only to men further widened the gender disparity. For instance, gender difference in educational attainment between women and men explain gender inequality in the arena of employment. Among other factors, gendered gap in educational attainment explains wage differences between men and women (cf. ILO, 2009). Inspired by the literature on global transformation this essay attempts to present the status and reasons of gender disparity in basic education in India. The term basic education includes first seven years of schooling.

The essay is structured into three sections. First section discusses multi-layered gender disparity in basic education in India. Two key aspects of discussion are the trends in basic education in India and the effect of varied level of social stratification on the level of literacy. After demonstrating the gender disparity among social groups, the second section addresses the issue of the need for attaining gender parity in education. This section indicates how basic education is inextricably linked to the key aspects—basic human and legal rights, political empowerment and power of decision-making—of attaining gender parity with specific reference to India. The final section extracts key points of the essay and suggests few challenges to attaining gender parity in basic education.

Keywords: Gender, Basic Education, Empowerment, Human Right

INTRODUCTION

Education—or modern education, to be precise—emerges as a force as well as a focus within a wide-ranging discussion on socio-economic and cultural transformation across nation-states. Education is perceived as a tool for accessing “cognitive resources” (Inglehart & Welzel, 2005, p. 151). Put otherwise, basic reading, writing and arithmetic skills are part of everyday life and the knowledge of these aspects undoubtedly enhances individual’s capability to gather and process information. Demand for modern education may be understood as a consequence of the larger economic shift from agrarian society to industrial economy (Inglehart & Baker, 2000, p. 20). However, the role of education in modern everydayness is not limited to economic sustenance, it affects larger social and cultural change—such as, gender

equality (ILO, 2009; World Bank, 2012), health improvement, and increasing political participation (Inglehart & Welzel, 2005).

The sphere of education, however, has long been shaped by the traditional norms of society, such as patriarchy. Earlier, although education was a tool for better economic opportunity, it was largely limited to men. In a way, limitation of educational opportunities only to men further widened the gender disparity. This disparity is largely addressed over a period, yet persists in multiple forms across nation-states. For instance, gender difference in educational attainment¹ between women and men

¹Educational attainment is used with respect to enrollment in school, completion and the subjects of study and not the grades in examination.

explain gender inequality in the arena of employment. Among other factors², gendered gap in educational attainment explains wage differences between men and women. In regions such as South Asia (examples from Pakistan and Bangladesh) and Sub-Saharan Africa, where men are more educated than their women counterparts, given a choice, women tend to work in lower-paying industry and earn far less than men (ILO, 2009).

For the issues of employment and many other aspects of social development, gender disparity is an important subject to study and explore. Gender is a crucial aspect because it has cross-sectional effect. Within each segment of socio-economically disadvantaged sections such as lower caste groups, tribes, and class, females tend to struggle more than their male counterparts to break through the hegemonic social structure. Female literacy has been an agenda in most of the national policy in developing countries. Literacy rate and the proportion of school enrolment have drastically improved over past few decades; this was possible partly due to the parental aspiration for their children, but largely because of intervention of supra-state organizations such as United Nations and World Bank.

Millennium Development Goal (World Bank, 2012, p. 58) of attaining universal primary education by 2015, for instance, was one major impetus for change at the national level. Largely, these global initiatives have seriously affected the state of education at the local level across many nation-states and India is no exception in this regard. This does not mean that primary education in India is devoid of all ailments; rather, the issues and challenges to achieving gender parity in literacy and primary education are both archaic as well as contemporary. Jean Drèze and Amartya Sen (2013, p. 241) captures this quite subtly and makes a point how “India is full of inequality of various kinds”:

Some Indians are comparatively rich; most are not. Some are fairly well educated; others are illiterate. Some lead easy lives; others toil hard for little reward. Some are politically powerful; others cannot influence anything outside their immediate sphere. Some have substantial opportunities for advancement in life; others lack them altogether. Some are treated with respect by the police no matter what they have done; others are treated like dirt at the slightest suspicion of transgression.

Inspired by the literature on global transformation, particularly with reference to women empowerment, this essay attempts to present the status and reasons of gender disparity in basic education in India. The term basic

education includes the aspects of literacy rate³, primary (Grade 1–5) and elementary levels (Grade 1–7) of schooling. The essay is structured into three sections. First section discusses multi-layered gender disparity in basic education in India. Two key aspects of discussion are the status of basic education in India over a period of time and the effect of varied level of social stratification on the level of literacy. After demonstrating the gender disparity among social groups, the second section addresses the issue of need for attaining gender parity in education. This section indicates how basic education is inextricably linked to the key aspects—basic human and legal rights, political empowerment and power of decision-making—of attaining gender parity with specific reference to India. The final section extracts key points of the essay and suggests few challenges to attaining gender parity in basic education.

MULTI-LAYERED GENDER DISPARITY IN BASIC EDUCATION

Gender disparity across nation states is largely shaped by the internal structure of the society. For instance, Scheduled Castes⁴ (henceforth, SCs) and Scheduled Tribes⁴ (henceforth, STs) are major disadvantaged social groups in India; these groups show different levels of socio-economic development in rural and urban areas. Gender disparity among these groups across region (rural/urban) shows significant variations. Also, multiple layers of traditional (such as caste, tribe and class) and modern (education, occupation) stratifications make females’ position extremely complicated in Indian society. This section is primarily data driven and the purpose here is to demonstrate gender differences in literacy rate and variations in gender disparity across social groups.

STATUS OF BASIC EDUCATION IN INDIA

India’s literacy rate is 74 per cent, which leaves 273 million people (aged 7 years and above) with an inability to read and write. Increasing level of literacy hides the actual number of illiterates in India. According to Global Monitoring Report (UNESCO, 2006), India contributes 35 per cent of global illiterates. Being a fairly diverse nation-state, the status and cause of illiteracy significantly vary across gender region, location, disadvantaged social groups, and religion. In general, the proportion literate to the entire population has increased from 18 per cent in 1951 to nearly three-quarter in 2011; however, the gap between male and female literacy level persists.

²These include discrimination—women and men provided with different wages even though the work-profile is the same (A case of Bangladesh, ILO, 2009, p. 18)—age, training required for the job, location.

³The definition of literacy rate is taken from the census (2011), which suggests that “a person aged seven and above, who can both read and write with understanding in any language, is treated as literate” (Census, 2011, p. 99).

⁴Article 341 (for scheduled caste) and Article 342 (for scheduled tribes) recognises these groups as historically disadvantaged sections of Indian society. Further information is presented later in the essay.

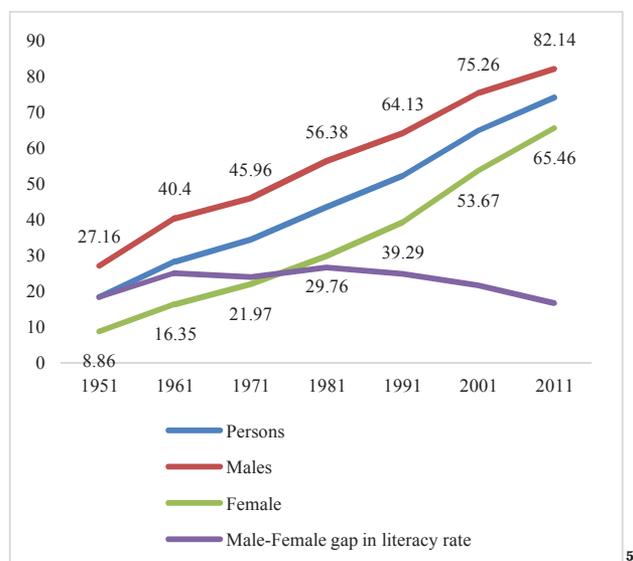


Chart 1: Literacy Rate for Males and Females in India: 1951–2011

Source: Created with the data provided in Census of India (2011)

While male literacy crossed the fifty per cent mark in 1981, it took two more decades for females to reach that level. As per Census of India (2011) the gap between male and female literacy is of 17 point—literacy rate for male is 82 per cent, while it is 65 per cent for females. Chart 1 demonstrates literacy rates for males and females since 1951 to 2011.

The improvement at the level of literacy may be linked to the national and state level interventions. At constitutional level, provisioning of elementary education⁶ has been shifted from being the state's sole responsibility (Article 45, GoI, 1949) to the mutual duty of state and central government (42nd constitutional amendment⁷, GoI, 1976). Two other crucial constitutional acts are 86th amendment (GoI, 2002) and Right to Education Act (GoI, 2009). While the 86th amendment suggests that elementary education is a fundamental right for the children between 6–14 years of age, the Right to Education Act obliges the state and central government to provide free and compulsory education to every child between the age-range of six to fourteen (Chapter II, section 3). Besides these changes in the Constitution of

India, several educational policies at the central level, such as *Sarva Shiksha Abhiyan* or Universalization of Elementary Education (2001–2002), and many others at the state level, such as operational blackboard, were put in place in order to increase the level of enrolment in school.

Government reports in the entire period indicated tremendous growth at the levels of elementary education. GoI (2011) summarises most of these achievements. These include the rise in the *number of schools* from two hundred thousand in 1950–51 to 1 million in 2004–05 and 1.3 million in 2009–10; the rise in the number of *children enrolled* at elementary levels from 22 million (1950–51) to 182 million (2004–05) and 188 million in 2009–10. Number of *teachers*⁸ increased from 0.6 million in 1950 to 3.75 million in 2004 and 3.9 million in 2009–10. With this *expansion of infrastructure* and the implementation of the education policies the enrolment rate also rose tremendously in past few years.

Two measures are used to determine the enrolment—Gross Enrolment Ratio (GER) and Net Enrolment Ratio (NER).⁹ GER at primary level is 115 per cent, which indicate the mismatch between the 6–10 years of age with the grade 1 to 5; possible reasons for this might be under age and over age children, or repetition. NER, on the other hand, has improved from 85 per cent (2005–06) to 98 per cent (2009–10) at primary level, however NER at upper primary levels remain dismal, i.e. 58 per cent in 2009–10, suggesting drop out and lack of records at this level.

On the other side of the spectrum, although the level of enrolment has risen across gender and other forms of social stratification, mean year of schooling for the population aged 7 years and above is merely 4.2 (2007–08), an increase from 3.4 in 1999–2000 (NSSO, 2010). Put differently, on an average, total number of people whose age is seven and above do not complete even the primary level of education—Grade 1 to 5 year. Therefore, it may be argued that a large proportion of population is “near-illiteracy”, “since so few years of education and subsequently discontinuation leads to loss of learning” (Rustagi, 2013, p. 251). Furthermore, although number of schools have increased but 15 per cent of total schools (650 thousand) have only single teacher which means that the school does not open if the teacher is unavailable for any personal (ill and so on) or profession (attending training course) reasons (NCERT, 2005).

⁵Census year 1951–1971 counted the literacy for the population of five and above years, whereas the effective literacy from 1981–2011 is counted for individuals at 7 and above years.

⁶Elementary education consists of schooling from Grade 1 through Grade 8; this corresponds to the age range of 6 to 14 years. Elementary education is further categorised into primary (Grade 1–5) and upper-primary (Grade 6–8). This classification would be useful in understanding the spread as well as limitation of elementary education.

⁷This amendment transfers education to the concurrent list; there are 52 items in the concurrent list including security and economic planning, all the items in concurrent list are mutual responsibility of state and central government.

⁸While the number of schools includes government and private schools, the number of teachers is counted in schools with government provisioning. Therefore, number of children enrolled and schools cannot be compared with the number of teachers.

⁹GER indicates how many children, regardless of their age, are enrolled in primary (or any other level) school, relative to the population of primary (selected other) school age. NER indicate the number of children within the stipulated school age enrolled in school with respect to the population of the selected school age.

Hence, a range of policies, act and programmes at multiple levels of governance—central, state, district, block and village—could not result into either complete literacy or universal elementary education. The primary reason for ineffective implementation of all the above-mentioned interventions lies in the aspects of availability and accessibility to “functional schools”. “Functional school” suggests a school with necessary facilities such as classrooms, teachers, teaching and learning material, drinking water, separate toilets for females and males, computers, ramp for the students with disability, electricity connection, library, boundary wall, playground and so on (NUEPA, 2011). Accessibility means not only geographical reach of school but also social acceptability of education for all the sections of society irrespective of their socio-economic position. The following section addresses this element in greater detail.

GENDER DISPARITY IN LITERACY ACROSS SOCIAL GROUPS

Further to the above-mentioned disparity at the nation-level in basic education, along with gender, this section includes three aspects: rural-urban divide, scheduled castes, and scheduled tribes, in order to understand women’s experience of multi-layered disadvantage in basic education.

Before comparing literacy for males and females across varied form of social stratification, let us have a look at literacy rate of social groups in general. First, 67 per cent of population in rural areas and 84 per cent of population in urban areas is literate. Second, literacy rate among scheduled caste is 66 per cent and 59 per cent for Scheduled Tribes, which is far below the national average of 74 per cent. Literacy rate for the SCs and STs, living in the urban areas is 13 and 20 per cent point (respectively) higher than their counterparts in the rural areas.

These two major socio-economically disadvantaged groups in India—Scheduled Caste and Scheduled Tribes—consists of one-fourth of India’s population. Scheduled castes (16.8 per cent) are dispersed group of low-caste Hindus or Dalits (Kumar, 1992). Because of the lower caste, they have been subjected to social discrimination and marginalization for centuries. This group is dispersed and although discriminated but still remains a part of mainstream social and economic development. Whereas scheduled tribes consist of 8.6 per cent of India’s population and usually live in clusters and therefore, in states like Nagaland and Mizoram their proportion to the state’s population is as high as 86.5 per cent and 94.4 per cent respectively, and almost negligible in other states. There are considerable diversities within these two groups and most of these differences are hierarchical (Sedwal & Kamat, 2011, pp. 86–122)

Table 1: Comparison of Effective Literacy Rate Across Social Groups in 2007–08

	Social Group				All
	SC	ST	OBC	Others	
Rural					
Male	70.6	69.3	77.7	84.6	77.0
Female	49.9	47.8	55.4	68.8	56.7
Persons	60.5	58.8	66.7	76.9	67.0
Urban					
Male	83.1	86.0	88.3	93.8	89.9
Female	66.1	69.0	74.6	85.5	78.0
Persons	74.9	78.0	81.7	89.9	84.3

Source: Adapted from Rustagi, 2013, p. 250

Having established the former two, the following is the description of intra-sectional and inter-sectional gender and regional disparity in literacy within scheduled caste and scheduled tribe (see Table 1). First observation, in this account, reflects rural-urban division in literacy with respect to gender. Notably, the rural-urban divide affects literacy level of both the genders, but it has greater impact on women’s literacy than men’s. The gender difference in literacy rate in rural areas is 20 point, whereas in urban areas it is 12.

Hence, although urban areas demonstrate gender difference in literacy the difference is wider in the rural areas. The difference in male literacy in between rural and urban areas is 11 point, far less than the difference in female literacy 21.2 points. And finally, region matters in order to determine the position of females—male literacy rate in rural areas is less than the female literacy in urban areas. The reasons of rural/urban divide in schooling are often related to the availability and accessibility to “functional schools”. Lower females literacy and relatively lower enrolment in primary schools across states in India is justifiable in the light of poor quality of learning, teaching and facilities at school (Govinda & Bandyopadhyay, 2011)

Now, fascinating difference arise when gender is compared across region and social groups, for the divide is further intensified with gender disparity. Second observation is the gender comparison of literacy for Scheduled Castes and Scheduled Tribes in rural and urban areas. Among Scheduled Castes, the gender difference in literacy levels is higher in rural (20 points) areas than in urban areas (15 per cent). Similarly, for the scheduled tribes, the gender gap varies from 12.9 per cent point in urban areas to 19.9 in rural areas.

The literacy rate for females varies not only based on the location but also according to their social groups. Literacy rate for females in urban and rural areas is 78 per cent and 57 per cent respectively. Now, the difference in female literacy rate within SCs and across rural and urban regions is 16.2 point, and this gap is greater (21.2 points) for the STs. Similarly, an astonishing comparison may be made in between the females belonging to SCs or STs and living in the rural areas with the female belonging to non-disadvantaged category and living in urban areas. Similar

is the case in the educational enrolment. These differences for SCs and STs are “firmly embedded in wider inequalities of poverty and deprivation”, one of the key reasons of low educational enrolment rate for this group is the discriminatory treatment experienced by the children at school—“children...sometimes are asked to sit separately, and are not permitted to drink from the same source of water as other students” (Bandyopadhyay & Subrahmanian, 2011, p. 138).

Thus, gender disparity—national-level comparison between men and women, rural-urban, scheduled castes, and scheduled tribes and Muslims—at individual and inter-connected level portrays multiple strata of the issue. Clearly, gender gap is an issue but the above discussion suggests that it is not simply gender that might be the reason of female illiteracy, rather multiple layers of stratification puts women into vulnerable, or relatively advantaged, situations than their male counterparts. All in all, the fact is that more than one third of women’s population in India is illiterate and will be devoid of many benefits and possible future with better quality of life. The need for education has never been more pressing, few thoughts of this has been presented in the following session.

DEMAND FOR GENDER PARITY IN BASIC EDUCATION FOR ENSURING BETTER QUALITY OF LIFE

The role of education is not only limited to gain literacy or securing employment, it is a tool for transformation of society. The transformative nature of education lies in changing the perception of individuals about what women should or should not do. Education impacts several parts of social, economic and political lives of individuals; it plays a pre-requisite role in realising several aspects of social development that finally add up to substantially better quality of living. In other words, as Jean Drèze and Amartya Sen (2013) argue, deprivation of basic education—“ability to read and write and count” (p. 107)—would invariably lead to the marginalization of a large segment of India’s population, and the attainment of basic education would allow people to exercise their rights and address their concerns.

This section discusses three aspects—rights, political empowerment and decision making power of women and suggests that universal basic education is an effective player in ameliorating the status of women in Indian society.

First is the aspect of rights and an ability to voice-up against the violation of human rights. This aspect relates to gender disparity in education, health, and employment (emphasised in UNDP, 2005), but equally important is the aspect of safety. In the absence of safety, all other opportunities cannot be effectively availed by women. A brief statistics demonstrates the fluency of violence against women and a trend of violation of human rights in

India. According to The National Crime Records Bureau (GoI, 2004), in every 3 minutes a crime is committed against women—molestation in every 15 minutes, rape in every 29 minutes, sexual harassment in every 53 minutes, dowry death in every 77 minutes, and the case of cruelty by husband and relatives is recorded in every 9 minutes. Note, these cases are “recorded” and the frequency of each of them would be much higher for most of such cases remain unspoken about.

Although these cases cut across the class, region and so on, Dulal Mukhopadhyay (2009) note that a majority of such cases occur in the socio-economically disadvantaged households where females tend to be either illiterate or less educated. Basic education plays a crucial role in providing them with the knowledge about their legal and human rights, therefore plays a crucial role in women’s empowerment (Mukhopadhyay, 2009; Drèze & Sen, 2013).

Second aspect, in relation to the former, is the political empowerment of women through basic education. India is a parliamentary decentralised democracy; special element in this system is the Panchayati Raj or three-tier institution of government at village, block and district level. It is like a pyramid: central (or union) government is at the top, followed by states. Each state has several districts, each districts is made up of several blocks and each block has certain number of villages. The people elect leaders at each level in the three-tier. To make the fair representation, 73rd amendment act (GoI, 1992) indicated proportional representation of SCs and STs and the reservation of one third of leadership positions at each level to be made available to females. The act was implemented across states and many women were elected as representatives. But the real story is a bit different.

With limited or no literacy among women in rural areas, most female representatives were merely a puppet to the dominant male members in the family, the issue of representation was grave for the females who also belonged to the socially disadvantaged groups (Vyasulu, P. & Vyasulu, V., 1999; Teltumbde, A. 2011; Chattopadhyay & Dulfo, 2004).

In contrast, enhanced literacy among rural masses resulted into greater effectiveness of the three-tier system and significantly faster achievement in social development of the region. Examples are Himachal Pradesh and Kerala. Both the states have almost 100 per cent literacy and emulative models of self-government. The states have surpassed the issues and concerns of fundamental necessity of hunger and education, and are demanding for the better quality of life through enhanced level of health care system (Drèze and Sen, 2013). Enhancement of effective representation of women would inevitably lead to tackling of majority of issues pertaining to discrimination against women—in public and private sphere in social life.

Third aspect, connecting the rights and political empowerment, is the role of women as decision makers. Formal education tends to enhance the autonomy of decision-making power (Inglehart & Baker, 2000, p. 22). This power does not only relate to the political stances and women's role in developing and executing government policies, but also in making choices for themselves and their children. Literacy level reduces chances of maternal mortality, specifically caused by multiple births in short span of time (WHO, 2005). The WHO report also highlights that education is a key factor along with the availability of health services available to women. Teen-age pregnancy is another issue that has been widely talked about in the context of India, where in some regions the girl child is married off at the age of 9 or 10 years. Education, along with law and order, has played a crucial role in changing societal perception about the age of marriage for the females.

Power of decision making leads to empowerment of women in making use of existing capabilities (education and health) and access to resources and opportunities (such as land and employment) (UNDP, 2005, p. 33). Basic education provides women with the knowledge and freedom to exercise that knowledge to a great extent.

Rajasthan (a state in the North-west part of India) is particularly notorious for child-marriages. I visited¹⁰ a village named Karansar in Rajasthan in May 2010 and like most rural regions in the state, child marriage, female foeticide and infanticide, were prevalent phenomena in the village. With this image in mind, I was pleasantly surprised to see something extraordinary. I saw a camel cart full of adolescents—all boys and one girl. The village had a primary school and children would travel 10 kilometres to continue with their upper-primary and higher education. Most boys who studied in the primary school in the village also travelled the 10km stretch to attend upper primary school. Whereas, the education for most girls was limited to the primary levels. The girl I saw in the cart was the daughter of the most educated mother (primary levels) in the village. With all curiosity, I approached her and asked her directly, why does she send her daughter so far away for education? She replied with great enthusiasm and subtle emotions:

When I was a child, my parents wanted me get married but I wanted to study so I forced my parents to send me to school. They finally did. I was very good at most of the subjects. But soon after I finished primary levels I was forced to get married. I wanted to study but I could not. My daughter, like me, wanted to study more. Despite all the discouragement from the society and families members, especially from my mother-in-law and

husband, I decided to back her up and see, she is performing so well. (A mother in Karansar, Rajasthan)

The daughter had nothing but gratitude for her mother. This small story explains many aspects. It was not just about education, it was about viewing daughters as individuals. Education in this case was not just about literacy; it was a tool for self-assertion. Whether education would lead to employment is another debate, but the act of sending daughters to school somewhat ensures that women's lives would not be spent in the four-walls and this would largely minimise the gender gap in economic, social and political sphere within and outside homes. This case is a reiteration of the "feedback loop" (Mehrotra & Delamonica, 2007) in education, i.e. women with education tend to send their children—girls and boys alike—to school and contribute in setting a trend. This point leads to the final section on teasing out the key challenges in the attainment of gender parity in basic education in India.

CHALLENGES AHEAD AND POSSIBILITY FOR CHANGE

Literacy and school education are inextricable to the idea of social development in general and appear as one of the aspects of Human Development¹¹. Unlike education, which has no limit to years of schooling or quality, literacy is crucial and an attainable target for it has "an upper limit of 100 per cent of the population" (Easterlin, 2000, p. 23). Attaining literacy immensely affects quality of life of individuals and society as a whole, for "in the modern world, where so much depends on the written medium, being illiterate is like being imprisoned, and school education opens a door through which people can escape incarceration" (Drèze & Sen, 2013, p. 107). Furthermore, universalization of elementary education, beyond mere literacy, is a requirement for translating demographic advantages into social, economic and political enhancement (Rustagi, 2013). But, In order to realise any form of social transformation in India, one has to be aware of varied levels of inequality in the nation-states.

It is clear from both the sections of the essay that basic education in India is affected by modern as well as traditional ailments. In the decentralized democracy, such as India, the state and society must function together in resolving these issues. With respect to modern concerns, key challenge is a severe shortage of "functional schools"; mere establishment of a building in the middle of a village with single teacher, no electricity, no toilet facility, and without any teaching and learning material does not qualify the building as school. Addressing these concerns would make the schools at least available to all children.

¹⁰My one-month stay in the village was a part of my Master of Arts in Social Work (2009–11, TISS, Mumbai) and I was there in a capacity of a student social worker, working on the aspects pertaining to community organisation and developmental practices.

¹¹United Nations Human Development Index composes of three factors: GDP per capita, Life expectancy at birth, and composite measure of education based on literacy and school enrollment (Easterlin, R. A., 2000, p. 8).

Here, availability also means geographical accessibility. If children have to travel 10 kilometres to go to school every day, the school is not available to them rather children are pushing hard to *making* it available.

Entering into schools entail a great achievement to a disadvantaged section of society. Deeper challenge to attaining basic education lies in transcending the traditional perceptions that leave educational institutions inaccessible, despite its availability, to a certain section of population. Mere enactment of law and the provision of financial and infrastructural support cannot bring about gender parity in education; a larger structural shift ought to be taken in order to address this issue (Rustagi, P., 2013) and its multiple facets. The essay has attempted to put this aspect into perspective and argues that local changes in ensuring education to females, along with men, are crucial to contemplate for these practices are not just limited to basic reading and writing, rather they challenge the existing age-old traditions of gender roles.

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Bringing Marginal and Less Privileged Section of the Society into Mainstream through Education? A Case Study of Street Children



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Abstract—*The Rapid growing urbanization and emergence of markets economy, where largely individuals are leading towards immediate gains on the one hand and decaying institutional setup in rural and urban area resulted in serious and unnoticed consequences. The cost of these consequences has pay by the future of the nation i.e. children. In other words, they are the ultimate victims of growing urbanization. Due to breakdown of families, livelihood challenges and lack of social support in the area concerned, the urban area is only place of hope for their survival. After reaching in such places, they are known as street children and the story of struggle starts. Street children are one of the most complicated and debatable development issues that affecting the entire human society. It is a matter of grave concern that children at the age of getting education are not getting even their first right of being a child. As per ILO estimates, nearly 73 million children between 10 to 14 years of age are facing such challenges all over the world.*

Against this backdrop, an empirical study was launched at New Delhi Railway Station to understand the consequences that push them to the category of street children and deprive them from the basic rights such as education and others.

The study found that family distortion, poor economic conditions of, lack of resources and infrastructure facilities push them in streets. They face countless crises in managing themselves and livelihood also. They were not ignored by the general masses but public agencies as well. No doubt, there are various agencies of the government and non-government that initiated certain initiatives to look into the matter at various levels. Some agencies have attempted for their education and empowering their socio-economic conditions. But these efforts are insufficient to resolve the issues. The in-depth verification shows that these children are certain hopes and expectation towards their future life and vision to come in the mainstream of social-economic development. In case, we come forward with concrete efforts to bring them into mainstream with effective instrument of education empowerment. Certainly, they can contribute in nation building.

Keywords: *Street Children, Street Boys, Needs, Education, Emotional Needs*

INTRODUCTION

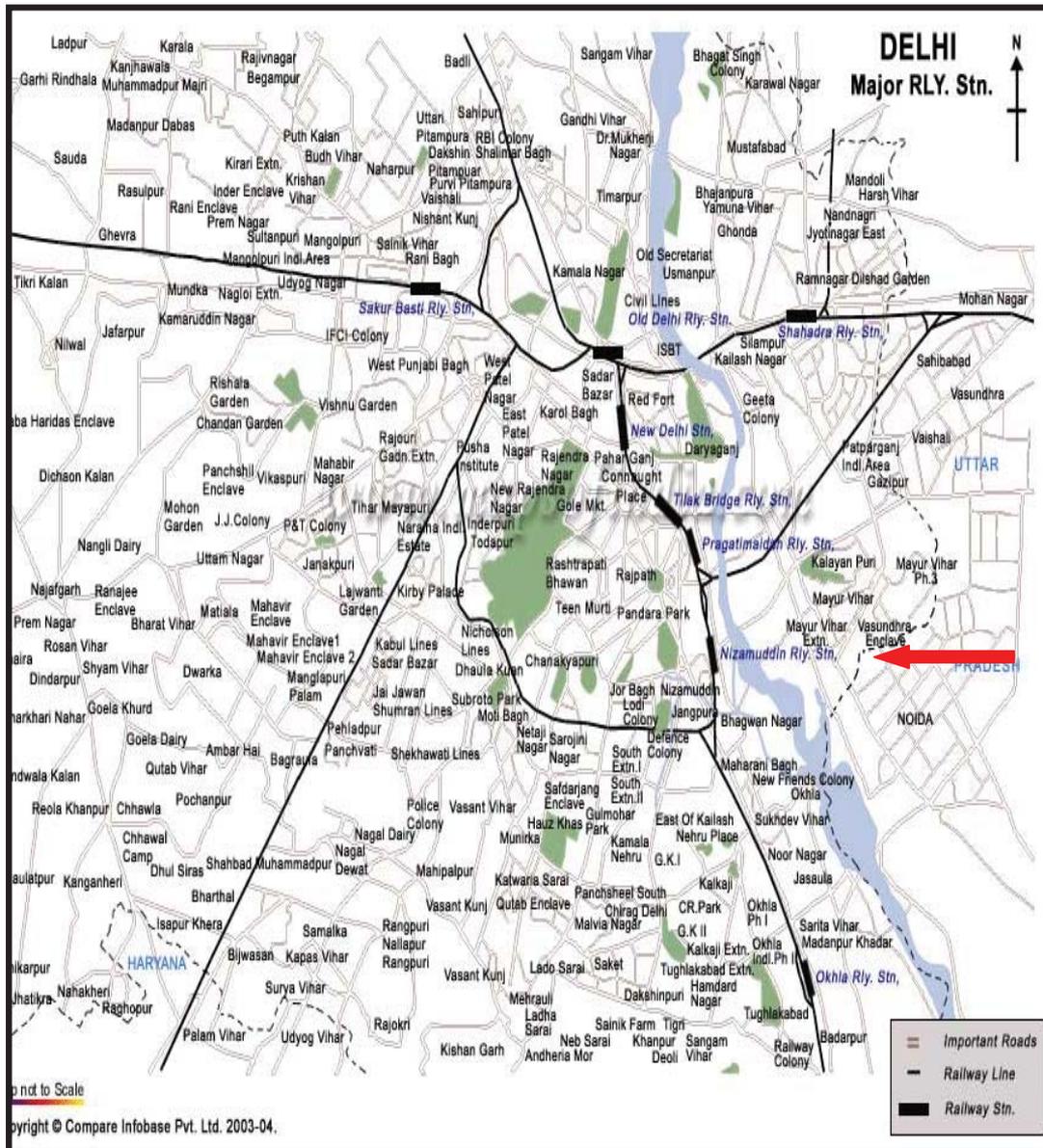
Education is an essential human right and a vital component for the exercise of all other human rights. It not only promotes individual freedom and empowerment but also acts as a catalyst for ones overall development. Education is such a powerful instrument, which can be used to lift economically and socially marginalized children out of abuse and poverty and make them promising citizens of a country. According to Mahatama Gandhi, “if we want to reach real peace in this world, we should start educating children”. Yet millions of children are living on the streets and thus remain deprived of educational opportunities.

The only word “street” distinct there life from other children that is full of struggle each and every minute. Their first and prior need is to survive and be safe at the end of the day. Due to the livelihood, needs these children work in an exploitative situations and lack basic right of food, nutrition, security, love and undoubtedly education. The absence of basic needs and a continuous exploitative behavior of others towards street children, makes them not just economically exploited and physical abused but it disturbs them on mental and emotional level too.

No country and almost no city anywhere is left in the world today without the occurrence of street children phenomenon. It has become a challenge to address for

both developed and developing countries. Education is a child's right not a privilege. That is why, with the help of NGOs and other such agencies these children need to be linked through mainstream education for their bright future, for the future of their countries. Inclusive schools must recognise and respond to the diverse needs of their students, accommodating both different styles and rates of learning and ensuing quality education to all through appropriate curricula, organisational arrangements, teaching strategies, resource use and partnerships with their communities'. Inclusive education programme in terms of implementation of the policy and process in enabling the street children for participating in the national programme.

Against this background, the mains of present paper are: (i) to study the socio-economic background of street children and their survival strategies and (ii) understand the relationship of street children with different stakeholders with a view to ascertain. To meet the framed objectives, the location of New Delhi Railway Station with the help of an NGO working on child rights was selected (Map 1). The participator survey methods were followed for collection of information. Different set of questions were framed for data collection from different stake holders.



Map 1: New Delhi Map Showing New Delhi Railway Station

PROFILE OF STREET CHILDREN

Before proceeding further, it is essential to understand about the profile of the target group i.e. street children. Broadly, the profile includes the place to where these children were belonged, age group and type of work that they were involved.

Place of Residence: The 25 respondents of this study belonged to different villages from many states of India. A majority of them were from Uttar Pradesh followed by Bihar and Delhi/NCR. The equal proportion was belonging to Madhya Pradesh and West Bengal i.e. eight percent (Table 1).

Table 1: Profile of Street Children at New Delhi Railway Station

Sl. No.	Particular	Percentage (%) Distribution
A	Place of residence	
	Uttar Pradesh	44
	Bihar	24
	Delhi/NCR	16
	Madhya Pradesh	8
	Bengal	8
B	Age Group	
	10-11 years	32
	11-12	48
	12-13	12
	13-14	8
C	Education Attainment	
	Illiterate	1
	Literate	59
	Up to Primary	40
D	Work	
	Picking up bottles from trains	72
	Picking up rags and sorting garbage	48
	Work at hotels & tea stalls	24
	Serves food to taxi drivers	4
	Coolies	8
	Salesman on CD stall	4
	Begging	8

Source: Compiled from Pareek (2010)

Similarly, it is also essential to understand the background of the family to which these children were belonged. About half of them have parents. There is a considerable proportion that those were belong to mother headed families or/ and single parent headed households. But there exists limited proportion those have no parents and never experienced affection of parents. As far as the occupations of their parents are concerned, all of them were engaged in low-income jobs/businesses like selling fruits, pulling *rikshaw*, heavy labour, selling *pakodas* (A fried Snack) or farming. A majority of the mothers were house-makers and all the working mothers except one was widow. Therefore, it was quite clear that more than one-third belonged to lower socio-economic background where children, especially boys were expected to work with their fathers.

AGE STRUCTURE

Among the total sample of 25 street boys, nearly one-third were in the category of ten to eleven year of age, while rest of them in the age of 11 to 14 years. The limited proportion of then above 13 year that only 8 per cent (Table 1). The age structure of these children reflects a noticeable facts such as their deprivation from basic right and so on.

EDUCATION

The educational level of most of the respondents was found to be very low. However, 40 per cent of them had been to school and their level of education ranged from first to fifth standard, but it was of no use, as they did not remember most of what they learned. Some of these respondents had attended the non-formal education classes in reform homes, while some had attended school when they were at home. As a result, majority of them 59 per cent were able to write their names and read a little bit. Only one respondent was illiterate. He used to visit the NGO centre but had never shown any interest towards learning. During the period of data collection, the researcher tried to teach him to write. The boy did not make any progress and did not demonstrate any interest in learning. The concerned NGO was providing them non-formal education at their contact point but many street boys did not seem much interested in studies (Pareek, 2010).

SURVIVAL STRATEGIES

In terms of survival, street boys and street girls both had different strategies. These can be categorized into willingly accepted ways of survival or unwillingly accepted ways. For earning point of view have to be involved in multi-tasks. Usually, they find some job or the other according to their capacity and available opportunities. Many of the street children work in industries, road side restaurants, tea stalls, hotels, or as shoe shiners and car cleaners, etc. Many works as rag pickers and sort through garbage to pick out rags and plastic bottles to sell as scrap. Older and bigger built boys take up more masculine jobs and work as coolies at bus terminals or railway stations.

In a country like India most marriages are celebrated like festivals and celebrated on a grand scale. The marriage season provides ample opportunities for street boys to earn a reasonably good amount of money. During the marriage procession, they carry huge electric lamps on their heads or work as waiters. Some children are engaged as domestic workers. As most of these children are unaware of their rights and their basic need is to survive, they do not negotiate their wages or earnings. These children forced to look for alternatives, in case they are unable to make enough money from their existing jobs of washing cars, attending to parked cars, shining shoes or selling small items at traffic light junctions. They then

indulge in committing petty crimes such as theft, snatching goods or articles from people and shop keepers and selling cheap drugs like glue or whitener/ thinner. Some children resort to begging.

Similarly, Ferrara and Ferrara (2005) found that “On the streets, the children are employed in myriad occupations. Some help in the cleaning of railway platforms and train compartments. The large proportion of the children were engaged in picking all types of bottles from the train - used, sealed or crushed. Used bottles are filled with tap water and sold for five rupees, the sealed bottles are sold in hotels outside the railway station for five rupees and crushed bottles are sold to junk dealers for 10-15 rupees per kgⁱ. In this context Rizzini (1994) says that many of these children choose alternative ways of living and one can imagine the health hazards created by selling used and unclean bottles filled with tap water. Less than half of them i.e. forty eight percent of the street boys also picked rags and other scrap items from garbage and sold these to junk dealers and slightly less than one-fourth of them were working in hotels or tea stalls during night. Almost similar proportion as 28 per cent associated with other activities such as coolies, to serve food and water to taxi drivers at the taxi stand of the railway station and got food in return (Table 1). They carried the luggage of passengers and sometimes goods from the goods train. One respondent was working as a sales boy at a CD stall in front of the station. Largely, i.e. 92 per cent of them were involved in one or more jobs. Eight percent of the respondents resorted to begging for survivalⁱⁱ.



Fig. 1: Crushed Water Bottles Collected by the Street Boy from Trains

LIVING CONDITIONS OF STREET CHILDREN

The living condition of street children is quite miserable. They live, eat and sleep in very unhygienic conditions; it was observed that street boys lived on unused railway tracks. Due to the extreme cold at night, they used rags, papers and other waste materials which they probably

found from garbage dumps. They generally slept in groups in winter so that they could get the warmth of each others' bodies. Sometimes they put planks in between two outlets (*Naali*) and slept on that, which poses danger to their lives; they could fall down in the outlet while sleep.

The food, which they often eat, is firstly not at all nutritious and secondly very unhygienic. It was noted that they ate roadside cheap, spicy food which tasted good to them and which could easily fill their stomach by spending less. They spend most of their money on drugs or whitener. It is very sad that these street boys work very hard to feed themselves, at the end eat such cheap food, and spend a big part of their earnings for drugs.

They did not have a proper place to perform their daily routines like taking showers or perform their ablutions. So usually, they do not take baths for four-five days and in winters, it can be a whole week. They do not brush their teeth regularly and some of them do not brush their teeth at all.



Fig. 2: Their Bedding in Winters

INITIATIVE OF CIVIL SOCIETY

The role of civil society in the development process at various sectors in general and social sector in particular is crucial. Across the states and regions, the role of civil society in the collaboration with different stakeholders include donor agencies at local, national and international levels, public agencies and parents/ relatives of the children those belong to deprived section of the society is found noticeable. In the present context, the role of civil society in other words NGO sectors was noticed. In the present context, an NGO was actively involved in protecting basic rights of the children. Besides, protecting the interest of the children, empowering children in socio-economic upliftment was one of the major focuses of the NGO. However, NGOs in the concerned field are trying to do their best in regards of their health and personal hygiene, they cannot 'force' them to take care of all these activities. They give them daily using things like soaps, tooth brushes, hair oil, combs and talcum powder, they also give each and every street boy who visits them one

rupee to have taken a bath in railway bathrooms and a permission note to allow them to enter inside. The organisation had also installed an informal education centre so that level of education among them can be improved that can help them in bringing to mainstream.



Fig. 3: A Social Worker Playing with Street Boys

NGO was providing street boys all most all the facilities covering all the areas of their development. But only a few of them were serious about any change in their lives. A large number of street boys needed a lot of motivation and many sessions of counselling. Most of them had often run away from shelter houses after sometime, and one could not do anything until the street child felt positive about his futureⁱⁱⁱ.

RELATIONSHIP OF STREET CHILDREN WITH DIFFERENT STAKEHOLDERS

It is essential to examine the status of relationship of street children with different stakeholders. This will help in framing the future strategies to resolve the various issues relating to them for bring them into mainstream. This relationship has been explained with the help of following diagram

The above diagram represents the degree of closeness between street children and different stakeholders. It also indicates the quality of their interaction with each other. The big light-yellow colour circle represents society and red colour circle shows street children as a part of the society. The size of the society circle indicates how much these children are surrounded by the society. It can be seen that the closest group for them is their own friends. They not only stay for the whole day and night with them but also have an emotional bond with each other. They share their joys and sorrows together and help each other in difficult times. That is why this group has come out as the strongest among other groups and is the largest among all the stakeholders. The second closest group is family; it is small in size because the street children have little or no

contact at all with their families since many years. However, it is shown to be close because these street children still remember their families most and love their parents, siblings and grandparents (Fig. 1).

Then comes the NGOs, represented by the purple circle. The social workers of these NGOs have been working with these street children since many years. In some cases, they know the street boys since their childhood and have seen them grow towards adolescence. Therefore, the children have a strong relationship with the NGO workers in terms of trust. Many street boys trust them a lot, and are generally open to their advice (apart from leaving street life). Some street boys give them their savings and say that is the safest place however, they do not meet them every day. But they feel tension free once they deposit their money to NGOs. They give all their savings and valuables to them. However, that is not the only reason to visit the NGO; they also visit because they get lunch, medical facilities, materials to study and play and most importantly, a safe place to spend time when they do not have any work to do. That is why the circle is very close to the street boys, big as compared to employers, and family.

After the NGOs, it is their employers represented by the blue circle. A few of the employers not only give them job and money but also give them food, snacks and keep their savings too. These street boys meet them on a daily basis for selling the scrap and other items, which they get from the railway station. During the interviews, it was revealed that some street children in NDRS trust their employers and have blind faith in them. However, there was not much emotional bonding between them. That is why the circle is bit far and big in size as compared to family.

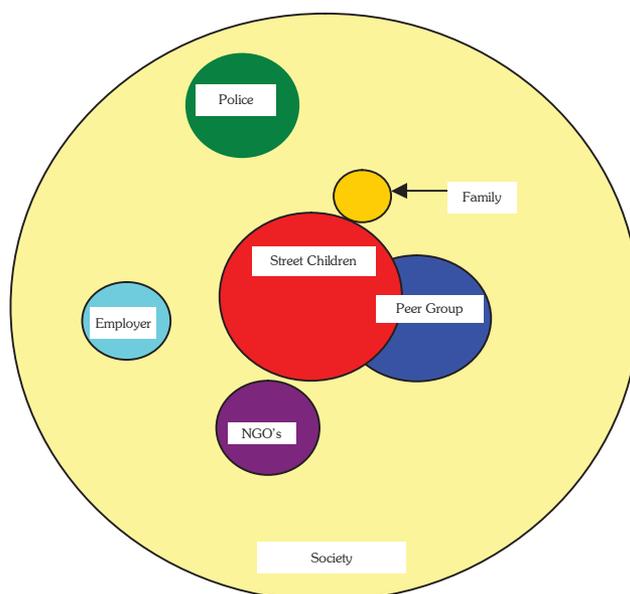


Fig. 3: Diagram Showing the Relationship of Street Children with Their Different Stakeholders

The last group is the police. Both of them, the street boys and police have no positive regard for each other. Both dislike each other, abuse each other and consider the other as a problem. Therefore, the green circle is drawn far from the red one that represents street children. But the level of interaction is also very high, more than one time in a day. Therefore, the circle for police is comparatively bigger in size.

EMOTIONAL NEEDS IN GENERAL

Street children need various resources to meet their physical and emotional needs. Resources can be internal (inside a person), e.g., intelligence, capacity to work etc., or they can be external (outside the person, i.e., in the environment), e.g., schools, health services, community organizations and people who care” (WHO Module 6, pp-2). The present section deals with emotional needs of the street children and their fulfilment.

Emotional needs consist of different emotions like joy, sorrow, love, fear, anger and many more. At different points of time, because of different reasons, we show different emotions. When we feel sad, we sometimes feel like crying, sometimes feels like getting love or care. The need to cry or to get love and care of someone is our emotional need, which needs to be fulfilled at that point of time immediately.

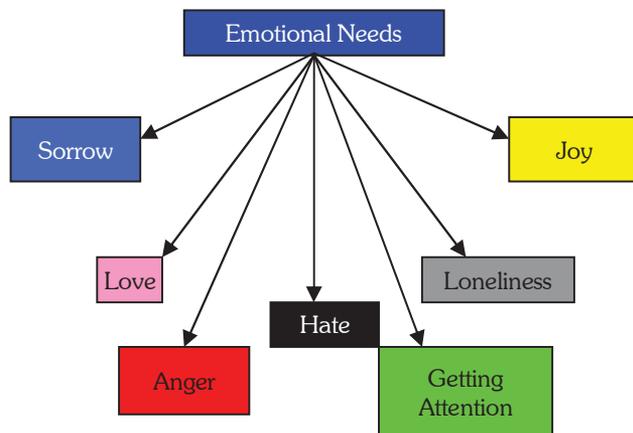


Fig. 4: An Umbrella of Emotional Needs Consisting Different Emotions

All human beings have basic emotional needs that can be articulated as feelings, e.g., the need to feel accepted and respected. Emotional needs differ from person to person. While all humans share these needs, each need is different in its potency, e.g., some may need more attention from their mother and others may expect the same from their father. One person may need more freedom and liberty; another may need more security and social connections. One may have a greater curiosity and a greater need for understanding, while another is content to accept whatever he has been reported.

When someone is not satisfied emotionally, that person may get aggressive or frustrated; also, he or she can face difficulties in concentrating on his/her work. These relatively small problems can also develop into major psychological problems for an individual. It is well established that humans use a wide range of nonverbal and paralinguistic mechanisms to express emotion, including facial expressions, gestures, posture, tone of voice, and the like. Over the past several decades, substantial progress has been made in understanding how emotions are expressed through these nonverbal mechanisms (Barrett 1998; Ekman and Davidson 1994; Feldman and Rime 1991; Philippot, Feldman, & Coats 1999; Russell & Fernandez-Dols 1997; Scherer & Ekman 1984).

Children need love. They want their parents or elders to pay attention to them and, take care of them, compliment them. Children need to feel good about them. Obviously, children are unable to control all aspects of their life and that is the reason they need some supervision and control for a better life, career and future. A parent's role-plays a key role in making their future. While these privileges are readily available to many children, there is another category of children who lose their childhood at a very early age and come into the contact with harsh realities of survival and livelihood. It is a well-established fact that as human beings, street children must be feeling sad sometimes, or happy or lonely. Care, good health, basic education and human rights—these are needs, which we can be seen and judged for their presence or absence in order to take action to provide them. Still there is another need that should not be overlooked and that is their emotional need.

One of the major problems with adolescents is the treatment of their emotional problems as if their emotional and psychological needs are identical. The result is that many children's needs are unsatisfied. They then become frustrated, as any of us do when our needs are unmet. They act out their frustration in various ways, which are usually seen as "misbehaviour or misconduct." The better we identify their unique needs and satisfy them, the fewer would be the behavioural problems. One of the common things in teenagers or adolescents is that they feel emotionally neglected, over-controlled or abused at home especially in dysfunctional families.

CONCLUSION AND POLICY IMPLICATIONS

Conclusions: The foregoing discussion highlights some insights that may help in drawing some policy implication.

- Emerged from the study that future of our society as children those called street children belong to poor background of the parents. Distortion of family institutions is also one of the major causes that push them to be street children. Further, this

marginalised section also deprived from the basic right of life that is education, leisure of life, affection and love from society in general, and parents in particular.

- To survive in the society for these children is also one of the major challenges not only for them but also for the community as whole. They have to follow the different strategies to earn their livelihood. During managing the livelihood, some time follow undesirable method one the one hand and society also treat them differently that further caused to social tension.
- Emotional needs of this deprived section of the society need due attention of all our stakeholders. The role different stakeholders include public and private agencies as well as NGOs can be important in bringing them into mainstream and enabling them to be responsible future citizen of the country.

POLICY IMPLICATIONS

Following are the major policy implications that emerged from conclusions:

1. Need to intensify the Government programmes to reach out to street children to address the problems especially bringing them into mainstream by enabling them to meet the basic need include linking them with educational institutions both formal and informal.
2. Sensitization of different stakeholders is an urgent need for meeting the basic need of the marginalised as well as future of the nation. For example, role of law and order agencies as policy can an important instrument for future reforms.
3. Role of NGOs and other voluntary agencies can be remarkable for improving the condition of street children. There is urgent need to develop a dialogue and cooperation among the different agencies.

⁵Senior police personnel also reported that most street children get attracted to super fast and A.C trains like *Shatabadi* and *Rajdhani* because they get a lot of edible leftover food. The working territory of these 72% of the respondents was quite well defined. All those boys who operated in trains like *Rajdhani* or *Shatabadi* had fixed bogies assigned to them to collect scrap items and food. Many times they got involved in big fights if a boy stepped into a bogie assigned to another boy. The street boys mainly rummaged through train compartments in search of water bottles and leftover food. At times, if they are lucky they may find other items like beer or wine bottles.

⁶Majority of the boys are seen to be self-employed and only 24% of them had employers. In these cases, there is a clear violation of Child Labour (Prohibition and Regulation) Act. As we are aware under the Child Labour (Prohibition and Regulation) Act, 1986 and

the Juvenile Justice Act, 1986, child labour is a criminal offence and provisions are made for such children to be remanded to institutions for care and discipline. In spite of these provisions, street children are working illegally for survival. Under the same act, employers are liable for punishments and/or fine. It is seen that police as well as the NGO workers are aware of these provisions and yet turn a blind eye to this reality.

ⁱⁱⁱThe coordinator of the NGO mentioned that they are trying their best to help and support street children. "They make a living by picking garbage and bottles but many times because of their young age, people give them food and money. This makes them lazy and dependent on others and then they are not willing to go back to their homes. They tell a lot of false stories about their past, homes and families that sometimes it is not easy for the NGO workers to find their homes", the NGO worker added.

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Exclusion, Identity and Private Schooling of the Poor in Delhi



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Abstract—Basic education framework is the brainchild of Mahatma Gandhi, who undertook the responsibility of restructuring the national conscience by advocating a system of free and compulsory education for all. However, in the post independent India, the rhetoric of lack of public funds, disrupted Mahatma Gandhi's vision of equitable and just society ensured through compulsory education for all. The 'lack of public funds' continued to lead non-enforcement of the compulsory elementary education policy and immeasurably dictated the fate of various educational policies till the late 19th century. The end of 19th century in India saw a reposition in the educational sector from equality and social justice to market-based reforms in education. The present paper examines how market reforms in education led to the rise of exclusive English medium private schools, which were seen as the pathway to elite status and better life chances, and thus, these schools became the centre of competition and striving for positional advantage. Also, it critically analyse the stance that is it really the paucity of funds or prioritisation of the government for commercialisation of education through global market reform that changed history of elementary education. Further, how it dictates the present scenario with the emergence of Right to Education Act, 2009 in tandem with education of socially excluded and economically marginalised children. The paper discursively seeks to analyse using anecdotes from an empirical study conducted in private unaided school, how the constitutional provisions of equity for all has transformed into reservation to poor and marginalised in private unaided school and how does it constitute such children self and identity, when there prevails class-consciousness among the rest of upper-middle and middle class students in the same classroom.

Keywords: Education Policy, Market Reforms, Right to Education Act, Exclusion, Identity

Mahatma Gandhi, an apostle of *Nai Talim* (Basic Education), conceptualised education as a tool to restructure the national conscience which at time was entrenched in polarisation of people across caste, race, religion, language, gender and ethnicity. He wanted to carve out a landscape of school which would overturn the prejudices and complexities of injustice, violence and inequality embedded in the social order (NCF, 2005). Thus, in the year 1937 Mahatma Gandhi gave a stirring call to system of education by demanding a free and compulsory primary education for children aged up to 14 years. The deliberation behind his envisions of national system of education was an opposition to the colonial education system which was inherently elitist in character (Prasad, 2009). It was the Wardha committee report that envisaged a national system of education which became a corner stone for propagating democratic values, patriotism and equalisation of opportunities. The contours of basic education framework was greatly inspired and spurred by many nationalistic leaders in the colonial India. A significant

plea was also made by Radhakrishnan committee report (1948) on the discourses over universal primary education that constitutes how Gandhian scheme of education changed the course of school education in India:

'At this fateful moment in our history, we have the extreme good fortune to have had presented to us a pattern and philosophy of education of such universal and fundamental worth that it may well serve as the type for bringing into being the new India which is the desire of many of us.'

However, the major thrust of education policies in pre and post-Independent India have always delved around the rhetoric of 'lack of sufficient public funds for free and compulsory education' which unfailingly reign the current discourses over Right to Education Act, 2009 as well. A historical deconstruction of the phenomena of lack of funds that led onto debates of privatisation of public schools from the past six decades thus becomes essential for this paper.

LACK OF FUNDS FOR PUBLIC EDUCATION: A HISTORICAL PURVIEW

The debate on Right to Education had long been initiated in India, while it was still under the British Raj by protagonist such as Jotirao Phule and Gopal Krishna Gokhale. Nevertheless, it gained momentum when Gandhi ji advocated at the National Education Conference held at Wardha (Maharashtra) in 1937, Basic Education (*Nai Talim*) of seven years. However, his radical proposals ushered great disappointments due to the state's inability to fund compulsory education. While, the only plea made by the state to fund education was to utilise revenue from the liquor sales (Habib, 2010), this did not deter Gandhi ji to fight injustice done to the education sector. As Habib (2010) quoted him...

‘...but as a nation we are so backward in education that we cannot hope to fulfil our obligations to the nation in this respect in a given time during this generation, if the program is to depend on money.’

It was with Gandhi ji's commandments, that the state, since the dawn of independence undertook a major responsibility of funding the elementary education of children upto 14 years of age. However, 'lack of public funds' continued to lead non-enforcement of the compulsory elementary education policy even after 10 years of commencement of our constitution (Juneja, 2003). Maulana Azad, the first education minister and one of the most important followers of Gandhi ji's advocacy of basic education expressed a great despair and disappointment regarding the allocation of budget for education. Juneja (2003) quoted Maulana Azad (1956), Chairman of twenty-third meeting of CABE,

‘I must confess that I was considerably disappointed when this revised plan was drawn up...I am continuing with my endeavours and it is my resolve that we must try to provide a reasonable allocation for education in the second plan.’

Thus, most pervasive objective of the government, post-independence was to work out a phenomenon which will ensure school education for all and accomplishment of 100 per cent literacy. However, the government shredded off its responsibility of providing free and compulsory education to all children up to 14 years of age by defending itself of the resource crunch (Sadgopal, 2003).

The failure of the state to procure funds for free and compulsory elementary education has immeasurably dictated the fate of various educational policies in the late 19th century, which then saw reposition of education from equality and social justice to market-based reforms in education. These market reforms became a buzz-word for the informed parents who were in search of quality schools which would cater to middle and upper-middle class. This resulted in the rise of exclusive English medium private schools which were seen as the pathway to elite status and better life chances, and thus, these schools

became the centre of competition and striving for positional advantage (Nambissan & Ball, 2010).

Thus, to cater to the new demands of English medium private schools, the economic policies of Indian government, since the outset of 90's have been under transformation. With the eruption of new economic policy, there has been a consecutive reduction of government's control over the private sector, which welcomed the responses of globalisation and liberalisation. The imprints of globalisation and liberalisation could not withhold themselves to leave an impression on the education sector, hence the education sector collaborated with big banners of international agencies such as UNDP, IMF-World bank, UNESCO and UNICEF for attainment of universalisation of elementary education. As Sadgopal (2009) puts across appropriately, that 'the rhetoric of lack of resources for mass education has continued to dominate policy formulation since Independence.' The debate of fundamental right to free and compulsory education in India, undoubtedly is very much indulged in the policy discourses of international agencies.

Amidst this change in the school education, the Indian state came under immense pressure to meet its international commitments on the rights of the child and education for all (EFA) as access to school was still an issue and school completion rates were extremely low (Nambissan, 2012).

It was then in the decade of 90's, delegates from 155 countries, India being one of them, agreed at the world conference on education for all in Jomtien, Thailand (5-9 March 1990) to make primary education accessible to all children and to massively reduce illiteracy before the end of the decade (UNESCO, 1999). The conference raised concerns regarding the importance of private schools in assisting the government in universalizing the elementary education and also the development of underprivileged sections of the society.

It was when the Jomtien EFA targets failed to achieve its goals; India obliged to become a signatory to Salamanca statement (1994) for inclusive education, access and equality.

Nearly a decade after India became signatory to UN conventions on child rights, a major stride in the Indian constitution was witnessed, when 93rd constitutional amendment transformed into Article 21A of the Indian constitution in 2002 and subsequently Right to Education Act in 2009. It was for the first time since the framing of the constitution; Fundamental Right to Free and Compulsory Education Act 2009 (RTE Act, 2009) was added to the constitution of India (Juneja, 2014).

PUBLIC FUNDING AND REVOLVING MYTH: A CRITICAL INQUIRY

Public funding on education circumscribes to what becomes a vicious circle of government's alleged role in

proliferation of international funding for school education after the Kothari Commission (1964-1966). It was Kothari commission that recommended the state to allocate six percent of national income to education and about half of the total to elementary education. However, this glorious recommendation failed to meet the challenges of the present day pro-privatisation practices of the government. This can be best elucidated by a detailed analysis of the National Policy of Education (1986), which attempted to de-link compulsory elementary education from an assurance to provide equitable quality education for all. Ironically, the policy decided to institute a multi-layer of schools, viz. (i) government or local authority schools; (ii) privately managed but fully or partly government-aided schools; (iii) elite government schools of specific categories such as Central Schools, Sarvodaya Schools, etc. and (iv) Private unaided schools (Sadgopal, 2010). Further, he states that the face of education in India echoed a high spirit of international funding, when various campaigns such as total literacy campaigns assisted by UNICEF, World Bank-funded UP Basic Education Project, Lok Jumbish (Rajasthan), and the World Bank-sponsored District Primary Education Programme (DPEP) in 18 states (about 280 districts) was launched under the umbrella of NPE 1986 (Sadgopal, 2009). Thus, NPE (1986) marked the beginning of the neoliberal agenda in school education which dilute the constitutional vision of just and equitable society.

As Sadgopal (2010) edified that ‘...public expenditure on education, as percentage of GDP generally declined since 1990 despite the levying of a two percent educational cess by the UPA government in 2004-05. The UPA's national common minimum programme which resolved today's educational expenditure to at least six percent GDP was abandoned. It was thus the World Bank and other international agencies managed to dilute and distort the constitutional vision on education, while providing assistance which was miniscule.’

This resulted in abdication of the state's responsibility for free and compulsory education and a gradual shift in the responsibilities of the government from the central government to the state government, from state to local bodies to civil societies and finally rests upon individuals/parents who now assume that they are the best judges for choosing a good school for their child as quality education in present day India is synonymous with cost of education.

This has accelerated the pace of exclusion and marginalising children from adverse section of society, who failed to enrol their children in fee charging exclusive private schools. Also, it diluted the aspirations of Kothari commission's Common School System (CSS) and a genuine neighbourhood Schools by institutionalizing differential quality multiple layers or parallel streams of education, such as Non-formal education for dropouts etc.

EDUCATION OF THE SOCIALLY EXCLUDED AND ECONOMICALLY MARGINALISED CHILDREN

‘If you are thinking of the next year then grow paddy, if you are thinking of twenty years ahead, you plant a tree, but if you are thinking one hundred years ahead, improve your education.’

—A Chinese Proverb

While, the proverb is widely acknowledged in the world, India too has resurrected its dream of ensuring education for all since the last century, but it lacks conviction and persuasion to overcome rudimentary practices in the country which excludes hundreds of children in the schools due to structural impediments such as caste hierarchies, social and economic status and gender. Thus, structural adjustments in education, since long have become a primary concern for Indian educational policies which have been striving to re-prioritise and mobilise funds for education by outsourcing education with the assistance of international agencies. This has been essentially covered in the previous section, but a sabbatical point worth mentioning hereis, that external financing of primary education through IMF-World Banked to an obligation on the government to reduce its expenditure on the social sector, particularly health and education (Sadgopal, 2010). Further, it emerged as a most retrograde pre-condition for our country, as India has a major population below the poverty line which did not have access to good schools and quality hospitals. The hidden agenda behind this obligation is that the deterioration in the quality of government schools provides the essential ground-work for privatisation and commercialisation of school education (Tilak, 2010). The crux of the argument is, that it is not the paucity of funds that earmarks government's shallow interest in education, rather it is prioritisation of the government for global market reforms that has to led to an abysmal situation in the name of reservation of 25 percent children from economically weaker section and disadvantaged group in private unaided school under the RTE Act 2009.

The provision of reservation has received critical attention from Supreme Court judges, academicians, scholars, etc. for being a double edged sword in the hand of the government as the act fortifies the multi-layered and unequal education structure as opposed to a CSS (Jha *et al.*, 2008). The educational aspects of reservation policy, which entails equality in the outcome of educational experiences, refer only to the extrinsic aspect of it, where the prime goal is employment or selection in higher educational institutions. It disregards the intrinsic aspect of the reservation policy which psychologically impacts the minds of the children belonging to the economically weaker section (EWS) and disadvantaged group (DG) of society through unjust treatment in the

hands of teachers, through the pedagogical practices of school, unfamiliar language as a medium of instruction, or class-caste differences among peers. Teacher's perceptions about the mental abilities of children belonging to weaker sections, and also the stereotypes they hold about these communities are crucial to pedagogic supports offered to children (Nambissan, 1996).

Historically speaking, a point of departure in the history of Indian education was marked, when the scheme of freeship quota transformed into a full-fledged section in the RTE Act, 2009. The Freeship quota scheme had its origin in the historical Supreme Court judgement in 2004. The judgement of 20% reservation was relegated through the land lease agreement between the government and various private unaided schools. In the agreement, it was encompassed that for obtaining land at concessional rates from the government, the private schools will have to fulfil their social responsibilities by reserving fewer amount of their intake in the form of freeship for the children of poor parents.

The government modelled Freeship quota as an institutional practice, which it adopted in good private run hospital, where they have to treat minimum 10% population coming from adverse background. However, such a provision in education sector gives an unhinged sense of identity to the reserved 'caste or class' children as, 'identity and prejudice constitute the biggest obstacles to universalising education through a formal system of quality learning' (Prasad, 2010). This is especially when, education is commercialised and quality education in elite schools is linked to the fee paid (Nambissan & Ball, 2012). Also, there prevails class-consciousness among the rest of upper-middle and middle class students in the same classroom giving way to 'forms of social privilege' such as English-speaking, public school educated, economically well-endowed students who have the capacity and conditions to permit a single-minded focus on achieving higher grades through expensive and time-consuming coaching classes, which influence knowledge patterns and their identity in educational institutions' (Prasad, 2010).

CONTESTATION OF THE SELF AND IDENTITY OF EWS CHILDREN IN THE CLASSROOMS OF DELHI

CONCEPTUALISING IDENTITY

Identity in itself is a concept that invokes and relates theories from the streams of psychology, social psychology, anthropology, sociology and interdisciplinary fields of cultural studies (Holland, Lachicotte, Skinner & Cain, 1998). It is in their reference that identity is defined, '...A concept that figuratively combines the intimate or personal world with the collective space of cultural forms and social relations' (P.5).

Through this, we can infer that identity is imagining one's own self in worlds of actions which are necessarily part of social products and practices. Identities are psycho-historical formations that develop over a person's lifetime, which is intimately linked to the social life (Holland *et al.*, 1998).

The importance of studying identity of 'EWS' children in private schools arise from various researches on racism faced by the African-American origin children. Particular to this, is Nasir's work on *Racialized Identities: Race and Achievement among African American Youth* (2012). His study is situated in the backdrop of widespread inequity in schools faced by the African American students. It has been an age old concept that he brought forward that these students tend to be characterized by lower grading standards and that their schools are segregated, perpetuated and intensified through unequal distribution of resources and the concentration of poverty (P.2). His major argument is that, when given unequal playing field, African-American students are more likely to drop out before completing their higher school education as compared to White and Asian American peers. It is worth mentioning, that Nasir explained that social stratification and educational stratification poses challenge on youth's identity and learning. Further, learning and identity simultaneously is viewed as individual processes that involve agency and personal sense making which is deeply influenced by social context, norms and interactions with others in learning settings (Nasir, 2012).

It can be inferred that identity is a function of broader societal context, a student's construction of himself is academically influenced by the multiple settings that he negotiates daily. His construction of who he is, does not bind only to the school settings, neighbourhood, or his family.

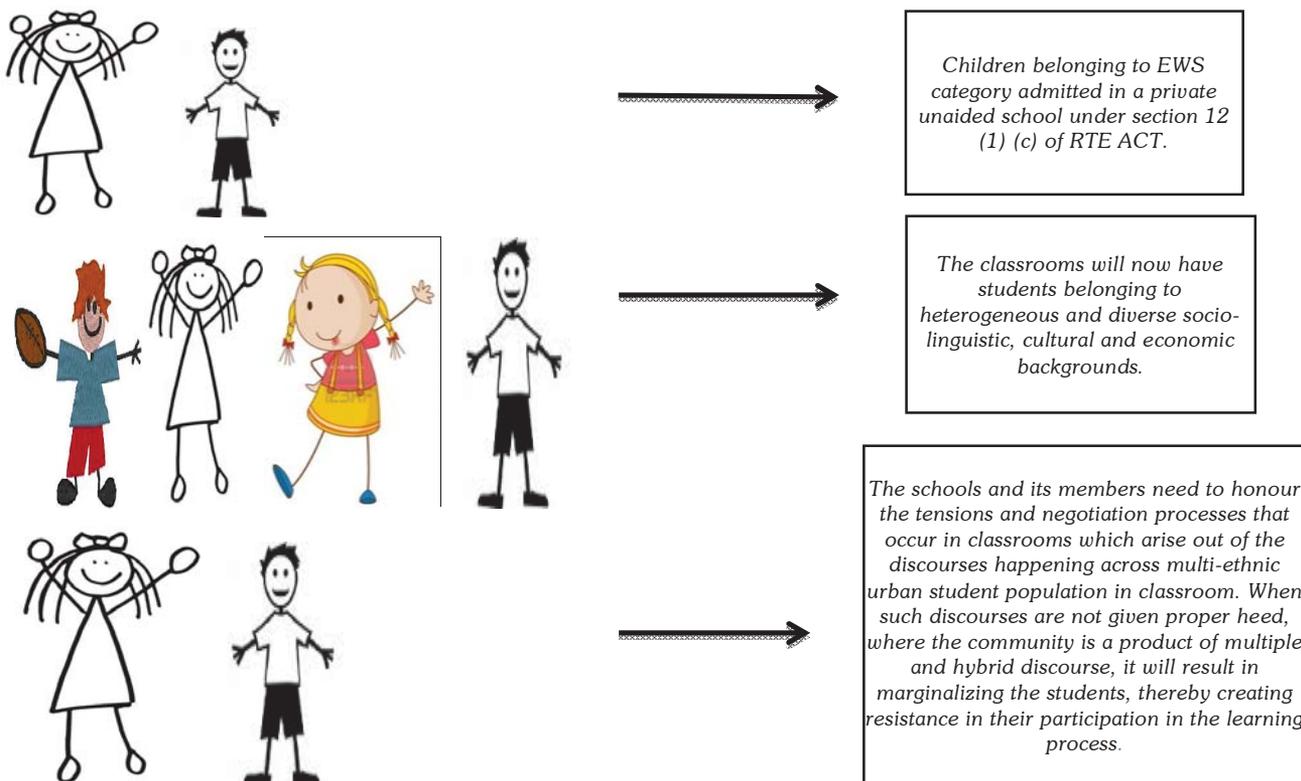
A statement issued in public interest by Ms Justice Ranjana P Desai (Bombay High Court), expresses the issues faced by the children who are drawn from slums and are put in schools of children belonging to high strata of society. According to her, the inequality faced by these children is very well embedded in the policy discourse of the 25% reservation. These children are seen 'differently'. The admission clause of the school is that they should neither be expelled nor failed. Thus, a child coming from 25% reservation background is being rendered a special category.

Also, the classrooms reflect a monolithic culture, an imposed discipline and students often participate with the teacher, but it is usually in a monologue (Gutierrez *et al.* 1995). The curriculum of a school emanates from authoritative sources which also perpetuate certain ways of doing things and becoming 'someone', i.e. an ideal image of man to maintain a social order. The pedagogical encounters occurring in everyday life of classroom contribute to a marginalized student's perceptions of self

as a reader, writer and learner (Gutierrez *et al.*, 1995). The major concern arises, when children who already belong to a marginalized section of society enter private schools of high strata. Though, the 25% reservation in private schools provision is a major breakthrough in the eyes of government, but one cannot ignore India's historical battle

of Inequality and discrimination. The role of the school, is to construct a pact which is scripted by the school itself to maintain power configuration in the classrooms by excluding voices that do not follow the same unspoken conversational and procedural rule (Gutierrez *et al.* 1995).

This can be elucidated as following:



EVERYDAY LIFE OF CHILDREN BELONGING TO EWS/ DG IN PRIVATE UNAIDED SCHOOL OF DELHI: SOME ANECDOTES

This section is carved out of an empirical study conducted by the researcher in a private unaided school. It delves a critical analysis of the everyday experiences of the children belonging to EWS and DG who are availing reservation in the school under RTE Act. the experiences of these children helps to testify the essential principle of the Act that the provision for mixing children from different socio-economic backgrounds now defines what education is. Also, it discursively examines Krishna Kumar's (2012) justification of the RTE Act, that the classroom life will now be experientially and linguistically richer. The analysis will be easier by illustrating complex issues with examples drawn from children's own lives.

The First Case is of Anjali

Anjali (name changed for anonymity), a Grade 3 student studying in a private school is a daughter of a vegetable vendor residing in slum area of south Delhi. She cried and sobbed profusely, feeling isolated from her class, when her best-friend screamed at her that...

'...Ye to jhuggi mein rehati hai'

(...She resides in a slum)

To which Anjali responded

'...Haan to kya hua...agle saal main bade ghar mein chali jaungi...'

(...so what? next year I will shift to a new and bigger house).

According to Anjali, the incident occurred when her friend let her secret out that she resides in a slum, for a little brawl that happened between the two friends because Anjali hid her answer sheet from her friend during an exam. The outward display of anger by her friend led to a situation in which most of the other classmates also repugnantly got isolated from her and now she doesn't have many friends. Perhaps, this can also be substantiated by her act of calling everyone 'ghatiya' (shoddy) in the class-photograph. She pointed out '...ye ghatiya hai, ye ghatiya hai...ye bhi ghatiya hai...'

As her act of calling her classmates *ghatiya* was concurred by her siblings who were playing and hopping around their charpoy (bedstead), they said '...sab gande

hain iske class mein... (...her classmates are all bad). I probed further on the matter to which she responded '*...ye sab mujhe marte hain...*' (...they all fight with me).

The same class photograph culminates into a relic which is preserved by her mother in a zipped plastic bag, reminding her of fond memories of sending one of her daughters to an elite private unaided school. While, her mother and her siblings suspect Anjali of becoming quiet and reserved after the incident, saying '*...ye humein kabhi kuch nahin batati ab!*' (She doesn't share anything with us anymore!).

Concomitantly, according to Anjali's teacher, Anjali is a well-adjusted girl. Also, as per her report card, Anjali is an 'A' grader in the class which positions her to be a bright girl, but Anjali's position is deeply affected by her socio-cultural-economic milieu through which she is positioned as a child belonging to EWS. Even her academic performance is subjugated under her social position in the school. This can be substantiated through a conversation with Anjali's mother, who tried to shed some light on Anjali's past experiences which she has deeply buried down inside her heart. It was then Anjali hesitatingly stopped her mother, and asked her to conceal her experiences from the researcher. Her mother reaffirmed her, that Didi (the researcher) is of no harm to you, '*...to kya hua beti, didi hi to hai...! Mazak nahin udhayngi tumhara*' (...Didi, won't mock at you dear child).

The mother then unfolded a practice of the school which occurred on the eve of annual day function that was organized by the school, in which Anjali was supposed to perform along with her classmates. Anjali's teacher, at the last moment, prevaricated that there is a shortage in the dress to be adorned in the function by the participants. And, intentionally did not provide Anjali with the dress. She said...

'...sabko to diya tha...humein to bulaya nahin tha function mein...per hum iss baat se hi khush the ki Anjali dance karegi...isko dance bahut acha lagta hain na...'

(...whereas, all other participants received a dress...they had not invited us for the function...but we were satisfied at least they are allowing Anjali to perform...as she is very keen to dance.)

The bodily-kinetic gesture of Anjali, showcased how Anjali was constantly trying to behave in an informal setting which was a reflection of the stern discipline imbued upon her by the elite school. While her other siblings were hopping and running around in their *tuti charpoy* (broken bed), which was kept outside her Jhuggi (slum), she stood still with hands stretched and fastened at her back. Even when she was offered to sit, she decided to remain standing. She replied in a very structured manner, stating her answers with a signifier of yes madam or no madam.

The school thus, acts as a conservative force, which is reproducing the elite society's expectations from these children with respect to social change and is erratically focusing on their transformations, but at the same time it is depriving the children of meaningful contribution of their culture in the school.

THE SECOND CASE IS OF ANKUR

Ankur is studying in Grade 1 of a private unaided school under the EWS quota. It is his second year in the school. Ankur's teachers are always wary of his behaviour in the classroom, which they claim is sexually too overt. While, many would consider this claim dubious, however there is a bitter reality attached to the teacher's apprehensions. The incident is revealed in the form of a conversation that occurred between the researcher and teacher as shown below:

She began by reminiscing about an incident that occurred over a year ago, when these children were in K.G.

'...that boy Ankur...You know...he used to play doctor-doctor game with a girl'

Researcher: What is doctor-doctor game?

Assistant Teacher: (giggles) I feel uneasy in telling you.

'...doctor-doctor game means that...he unzipped his pant and asked a girl ...to sit on him...'

'...we caught him doing this with other girls also'

R: what suitable action did you take?

A.T: '*...we called their parents and told them about the incident'*

...they were so embarrassed

... and said 'sorry-sorry ma'am... aage se nahi hoga'

(...it won't happen again)

...and started scolding their child...

...you know their houses are so small...the child must have got up at the night and must have seen what his parents were doing...and he replicated in the school what he saw at his home.

She continued saying that...

'...we changed his seat and made him sit with another girl who belonged to general section...but he wouldn't just stop...he asked her if she knew from where does baby come...when she said she doesn't know...he explained her whole thing...and used some obnoxious word...I don't remember the word he used...the girl went and asked her father, who is a doctor, the same question...to which he replied...that baby is a god's gift...it comes from the hospital...and the girl said papa

you don't know anything and told him what the boy had explained her...next day, the father came rushing and screamed at us...he said what is all this?...we had to make him calm down and he pressurized us not to let his daughter sit with that child, and for that matter, with none of these children.'

R: then did you really change the seat?

A.T: Yeah...we had to change the seat...what else we could do?...we have to bend down against parents' wishes...we can't do anything...otherwise they will shout on us or insult us.'

Through the above mentioned case of Ankur, it can be inferred that children belonging EWS and DG have stereotypes attached to them, which create dislocations in their self-image. He faced allegations of misbehaviour and transgression in which his parents' social background and their vicinity were accounted as the reason for their child's demeanour in the school and the general section girl was denounced innocent. While, later they made him sit with another girl who also belonged to general section. But, essential to the practice of the school is condemning the EWS child for such an act has another side to it that the girl who belonged to general section should have been equally convicted along with Ankur. While, in Ankur a feeling of guilt and shame is instilled by the teachers and his parents who sobbingly asked forgiveness from the school authorities. Thus, in the stages of development that Ankur is witnessing, he faces a tremendous lag in his identity as a child studying in private school. Despairingly, the school lacks trained teachers to handle critical issues such as these where counselling is limited to the extent of calling the parents.

The school having followed the 25% quota rule feels dejected for the uncalled responsibility for admitting them. These schools, though allow the quota children into its premises, but never render upon them a status of legitimate member.

To objectify this claim, it becomes imperative to quote McNeil's (1986) insights into the current education system. She addressed that business-class people's abandonment of public schools for private schools, even for non-elite classes and even at public expense, is to produce skills and attitudes more amenable to economic elites than those they perceive to be coming out of public schools. Thus, while the education of the quota children and their academic achievement appears to be an anticipatory act of Inertia, but the prime goal of the school is to homogenize them and their identity so as to assist them in functioning as an elitist. Further, she acquiesced that 'the school is culturally reproducing the knowledge and knowledge forms of schools as representative of a dominant hegemony'.

Through McNeil's (1986) abstraction of how schools act in a succession of interlocked loops between the society's overarching normative structures and social

system. It is the school that determines curricula and designs parameters for controlling student's performance which has severe impact on their participants. It also enraptures their identity intensely as their participation in the classroom has a complex impact on their forms of resistance or acceptance within the school.

BRIDGING GAPS

It has been universally acclaimed that learning is a matter of identity, if then identity itself becomes an educational resource. The paradox of learning thus, is identity formation through participation in an activity. Participation of children has deep connotations and does not only mean to lend a hand in classroom activity. A sense of identification or abatement to self, experienced through alienation from the institution succinctly provides basis for different forms of participation. Participation mediated through cultural tools of EWS children such as language of his/ her parents, immediate natural environment, etc. paves deeper impact on the young child's mind, as when institutionally marginalized students leave school taking institutionally marginalized jobs they merely extend the trajectory and institutional identity that school has offered them.

The Right to Education Act needs to bridge gaps between the cultural resources a EWS child gets from his home vis-à-vis his resources at the elite school. Real participation of every child should take form of a dialogue in the academic discourses which should lend him/ her a freedom to expression and critical imagination. Such processes in the school shall minimise discrimination in education emanating from caste conscience, religion, beliefs and economic disparities and help the EWS learner to appraise his learning and positions in society vis-a-vis gender, caste and class. Through the pedagogical ramifications, a teacher can inculcate amongst EWS & DG children a habit of independent thinking free from any boundary.

CONCLUSION

'We in India are very much given nowadays to an imitation of the West. It is necessary to imitate the virtues of the West, but there is no doubt that Western standards are often bad, and everyone will agree that we should shun all evil things.'

—Mahatma Gandhi, 1993

The extract drawn from Mahatma Gandhi's biblical discourses, is used here to present an implicit meaning rendered to the image of western world's culture and language created by our political parties, who were and are so mesmerised by the greed behind reinforcing colonial legacy including English Education (or more to say, through privatisation of education used currently to portray the status of school education) on the country's progeny. It can be used as a metaphor that summons the

present-day debates and the dictum of privatisation of schools which are a hallmark for English medium education, as their establishment in the nation has boomed to surpass the constitutional amendments of entailing Right to Free and Compulsory Education to the children of our country including the disenfranchised population such as SC, ST and economically disadvantaged classes by customising the children to suit international pro-market standards and pressing upon the schools to turn into commercial ventures for private bodies.

Thus, in the foregoing discussions, the researcher has drawn attention to Mahatma Gandhi's conceptualisation of 'Basic Education' which was the need of the hour when India was under the colonial rule. He expressed his utmost desires of an education policy which shall revolve around the structural reconstructions that could knit the country together and massify it beyond the realms of social class, rigidity of caste system and gender. This came in the form of Wardha Committee Report in the year 1937. Thus, most pervasive objective of the government of India was to work out a phenomenon, which will ensure school education for all and accomplishment of 100 per cent literacy under the basic education framework. However, the failure of the state to procure funds for free and compulsory elementary education, has immeasurably led to reposition of school education with the assistance international market for unleashing India's visions of education for all. However, the pro market reforms led to an obligation of the government to underinvest in health and education as a pre-condition to IMF World Bank funding. This provision has dictated the present day Right to Education and its propounding principle of 25 per cent reservation in private unaided school.

Thus, the anecdotes of the two children Anjali and Ankur helps to strike a debate on the apathetic condition of the children belonging to EWS/ DG, who have to undergo many trials and tribulations in the private schools. They are envisioned to be totally reformed by the schools, so as to fight against their parents' social and economic upheavals and become a mere tool for their social up gradation. The education of quota children is also relished by the government's long term education plans which envision these children to join the national skilled force and raise the gross national product and gross national capital which will impact the government's economical resurgences in comparison to other countries, because education is the most powerful tool in the hands of government.

To conclude the present paper, unless the real life experiences and true culture of the EWS children are not accommodated in the common curriculum, all the initiatives of government and schools will be irrelevant. As Combat

Law (2012) states that 'the poor people have already been ostracized and depriving them of quality and equitable education will only compound their sufferings.'

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Parental Awareness and Gender Disparity in Primary Education



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Abstract—This study identifies the awareness of parents towards gender disparity in primary education and their causes and implementation of education schemes to improve the enrolment ratio, access of girls to school, improve literacy rate at primary level education. The response rate was 100 households. For options like the gender disparity in primary education, both groups (mother and father) had similar levels of awareness about the gender disparity in primary education. The disparities were highest in primary education due to scarce resources (6%), and long distance (9%), little incentive to invest (4%), Marriageability (2%), inherent attitude opposed to education (1%), neglect of the quality aspect of education (1%), Lack of school building and classrooms facility (4%), Lack of sanitation facilities (1%). Those parents who want to make their children literate and to give equal education they were encouraged by back to school camps (2%), Mid-day meal scheme (1%), Curriculum activities (3%) and influenced by different schemes 8% of parents influenced by the Right to Free & Compulsory Education Act 2009, Beti bachao beti padhao scheme (5%) and 7% by other schemes. 'gender' is viewed as merely the numbers of boys and girls entering and progressing through a school system.

Keywords: Parental, Awareness, Gender, Disparity, Primary, Education

INTRODUCTION

Recently India has made significant contribution on access to enrolment rates in primary education but the challenging thing in front of the state and central government is low levels of learning and dropout rates. In India enrolment rates in primary school has been a successful history due to various education programme and policies which has increased the enrolment in remote areas. Now India has 1.4 million schools and 7.7 million teachers it shows that 98 percent of habitations have a primary schools. Gender refers to the socially constructed roles, behavior, activities and attributes that a given society at a given time and place considers appropriate for men and women, and boys and girls and the relationships between them. Gender inequality in education takes many forms depending on the context. Though gender inequality affects girls and boys, women and men alike, girls and women are still more often disadvantaged. Gender-based discrimination in education is both a cause and a consequence of broader forms of gender inequality in society. Gender defines and differentiates what women and men, and girls and boys, are expected to be and do (their roles, responsibilities, rights and obligations). While

there are very distinct biological differences between boys and girls and these can create different needs and capacities for each, these differences do not in themselves lead to or justify unequal social status or rights. The distinct roles and behaviors that are defined for boys and girls, and men and women in a society may give rise to gender inequalities, i.e. differences between men and women that systematically favour one group.

Gender can be a key determinant of who does what, who has what, who decides, who has power, and even who gets an education or not. In many societies, boys are seen as the ones who should be educated, while girls are not. UNICEF states that Gender equality means that women and men, and girls and boys, enjoy the same rights, resources, opportunities and protections. Gender inequality arises when one group is seen in a society as having more rights than the other. International declarations such as CEDAW promote and defend women's rights, and therefore, today, gender equality promoted as a fundamental condition for the full enjoyment of human rights by women and men. This right is recognized as a condition for growth and development and global organizations promote gender equality in their

work. Nevertheless, gender inequalities persist in a wide range of areas. Overcoming gender inequalities requires profound transformations in social structures and relationships between men and women. India has made progress in increasing the net enrolment ratio of children in primary education by redistributing more economic gains in the education sector. The elementary education budget increased more than twofold between 2007/ 08 and 2012/ 13. However, there could be more improvement in allocating appropriate funds to schools as there are several cases of banking delays and cases of cash transfers not reaching schools.

Additionally, the quality of learning is a major issue and reports show that children are not achieving class-appropriate learning levels. According to Pratham's Annual Status of Education 2013 report, close to 78 percent of children in Standard III and about 50 percent of children in Standard V cannot yet read Standard II texts. Arithmetic is also a cause for concern as only 26 percent students in Standard V can do a division problem. Without immediate and urgent help, these children cannot effectively progress in the education system, and so improving the quality of learning in schools is the next big challenge for both the state and central governments improving learning will require attention to many things, including increasing teacher accountability. According to school visits teacher attendance is just 85 percent in primary and middle schools and raising the amount of time teachers spend on-task and increasing their responsibility for student learning also needs improvement. Part of this process requires better assessments at each grade level and more efficient monitoring and support systems. Overall, the public school system also needs a better general management system.

India also faces many challenges that could be tackled through the education system. For one gender issues have come to the fore because of the spate of recent cases of violence against girls. Changing gender mindsets seems to be imperative and gender studies education is one way of doing so. Also India, along with most countries, is concerned with the future of the labor market and employability; Prime Minister Mr. Narendra Modi wants to emphasize skill development in order to make school education more practically relevant. The primary education system in India suffers from numerous shortcomings, not the least being a dire lack of the financial resources required to set up a nationwide network of schools. Traditionally, the sector has been characterized by poor infrastructure, underpaid teaching staff, disillusioned parents and an unmotivated student population. In light of India's commitment to the Millennium Development Goal (MDG) of universal primary education, its major challenge is gender disparity and the resulting financial and societal blocks that prevent access of girls to primary education. In a society as deeply stratified as India, disparities in education can be observed

through various distributions, such as caste, religion and gender, among others. It is interesting, however, that even within such disadvantaged communities, a consistent feature is widespread gender disparity in educational attainment. For scheduled caste and scheduled tribe girls, the gender gap in education is almost 30 per cent at the primary level and 26 per cent at the upper primary stage. In India's most depressed regions, the probability of girls getting primary education is about 42 per cent lower than boys, and it remains so even when other variables, such as religion and caste, are controlled.

LITERATURE GENDER DISPARITY IN PRIMARY EDUCATION

Children in school through graduation is still an issue and dropout rates continue to be high. Nationally 29 percent of children drop out before completing five years of primary school, and 43 percent before finishing upper primary school. High school completion is only 42 percent. This lands India among the top five nations for out-of-school children of primary school age, with 1.4 million 6 to 11 year olds not attending school. In many ways schools are not equipped to handle the full population—there is a teacher shortage of 689,000 teachers in primary schools, only 53 percent of schools have functional girls' toilets and 74 percent have access to drinking water. Seema Jayachandran (2014) discusses the Roots of Gender Inequality in Developing Countries several mechanisms through which, as countries grow, gender gaps narrow. I argue that while much of the GDP/gender-inequality relationship can be explained by the process of development, society-specific factors are also at play: Many Countries that are poor today have cultural norms that exacerbate favouritism toward males. Norms such as patrilocality and concern for women's "purity" help explain the male-skewed sex ratio in India and China and low female employment in India, the Middle East, and North Africa, for example. I also discuss why the sex ratio has become more male-skewed with development. Finally, I lay out some policy approaches to address gender inequality. Pauline Rose (2008) suggests a simple model for the relationships between poverty, schooling and gender inequality. It argues that poverty at both national and household levels—is associated with an under-enrolment of school-age children, but that the gendered outcomes of such under-enrolment are the product of cultural practice, rather than of poverty per se. Using detailed case study material from two African countries, evidence is presented to show the variety and extent of adverse cultural practice which impede the attendance and performance of girls at school, relative to boys. It follows that gender inequalities in schooling outcomes, measured in both qualitative and quantitative terms, will not necessarily be reduced as incomes rise. Madhumita bandyopdhyay (2008) highlights that the participation of the girl-child is affected significantly due to social attitudes towards their education and by other forms

of gender and social discrimination in Indian society. Gender disparity has been a major issue in India's pursuit for achieving the goal of universal elementary education. In order to overcome the problems faced by girls, several measures have been initiated across the country. Ghulam Moheyuddin (2005) explains the causes of the Gender Inequality of education and analyze how the gender inequality in education impacts the economic growth & development, investment and population growth etc. The paper finds that the gender inequality in education is as an endogenous variable and show that it can be explained to a considerable extent by religious preference, regional factors, and civil freedom. For some of these variables, the direction of the effect depends on the particular measure of inequality. The fact that these variables systematically explain gender differentials in education and health suggests that low investment in women's human capital is not simply an efficient economic choice for developing countries.

OBJECTIVES

- To ascertain the parental awareness towards gender disparity in primary education.
- To know the causes of gender inequality in primary education.
- To ensure the education policies and their implementation in primary education.

METHODOLOGY

The questionnaires was designed to collect data related to parental awareness and gender disparity in primary education and administered in a field survey consisting of 100 households from different slums of Agra city of which four slums (Jaganpur, Kaushalpur, Nagla haveli and Nagla padi) has been taken. The 100 households were selected through convenient sampling method. Parent's opinion was taken to get data and response rate was 100 households of which 50 were Mothers and 50 were fathers.

PARENTAL AWARENESS AND GENDER INEQUALITY IN PRIMARY EDUCATION

The girl child is one of the poorest and most marginalised categories of Indian society, who finds it hard to exercise her rights. There is a lack of understanding and a negative attitude towards girl child education at all levels of society. In India, very few girls have access to primary education.

Addressing social problems in a financial context. Societal blocks to female education must be understood as part of a much larger social fabric, which has spawned numerous institutions of gender inequality. Traditionally, a boy's education has been seen as an investment, increasing the earnings and social status of the family; however, different standards apply for girls. The benefits of a girl's education are generally seen as going to the

family she marries into, thus providing little incentive to invest scarce resources, both human and monetary, into such activity. Also, given the relatively low educational attainment, especially in rural areas, the marriage ability of an educated girl presents its own problems. These factors combine to cement attitudes inherently opposed to female education.

However, these attitudes vary widely, even within India, dividing it into two broad groups, with the southern and western states being far ahead in education than the northern and eastern states. It may be observed that those with the strongest anti-female bias include rich states, such as Punjab and Haryana, as well as poor ones, such as Bihar and Uttar Pradesh. While it would be incorrect to conclude that financial factors play no role in securing educational access, it is safe to say that they are by no means a conclusive indicator of any likelihood of gender parity. Among the obstacles in the way of women's and girls' ability to exercise their right to participate in, complete and benefit from education are poverty, geographical isolation, minority status, disability, early marriage and pregnancy, gender-based violence, and traditional attitudes about the status and role of women.

Primary education in even unrecognised private schools is becoming increasingly popular, leading to a decline in enrolment in government schools. This is significant in terms of girls' enrolment where most of the families who can afford private schools prefer to send at least their male child to those schools, sparing government schools for poor boys and for girls (who may or may not be poor). A worrisome fact is that still the proportion of girls who are out of school is much higher than boys.

The pressure to maintain 100 per cent enrolment in primary schools often leads to neglect of the quality aspect of education. A Citizens' Report (2005-06) by the NGO Pratham reflects upon issues of quality and enrolment, where 40 per cent of school children studying in standard V could not read a story of standard II level, though 93.4 per cent of children in the age group 6-14 were enrolled in school.

Many schools still do not have a building of its own and classrooms are held in all seasons in a temporary shed or in the open ground. Cleanliness is a matter of concern in most primary schools, especially those in villages in interior areas. Drinking water, sanitation facilities and electricity is a big problem. Besides, the absence of proper access roads to schools and the long distance students have to travel to reach school means that girls, particularly those at puberty, drop out because of their parents' concerns about their safety. National data indicates that around 10.21 per cent of habitations or villages do not have a school or an alternative school facility within a one kilometer radius.

The Indian Government has made female education a priority. Its flagship programme for the achievement of universal primary education--Sarva Shiksha Abhiyan

(SSA) or "Education for All" places special emphasis on female education and the achievement of gender parity. The role of Universal Elementary Education (UEE) for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our Republic. With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE through several schematic and programme interventions. Universal Elementary Education and enrolment of girls. India's efforts have been backed by the Right of Children to Free and Compulsory Education Act, 2009 and the national Sarva Shiksha Abhiyan programme. To ensure continued participation of girls in education, Beti Bachao Beti Padhao (Save the Girl, Educate the Girl) initiative has recently been launched in India

The Sarva Shiksha Abhiyan (SSA) is being implemented as India's main programme for universalising elementary education. Its overall goals include universal access and retention, bridging of gender and social category gaps in education and enhancement of learning levels of children. SSA provides for a variety of interventions, including inter alia, opening and construction of new schools, additional teachers, regular teacher in-service training, and academic resource support to ensure free textbooks, uniforms and free support for improving learning outcomes. The SSA framework pays special attention to the education of the girl child, noting that mere changes in the education system are inadequate to ensure that every girl goes to school. It has to be backed up with a transformation in societal norms and attitudes as well. For this, SSA lists several measures such as providing free textbooks to girls till class VIII, organising teacher-sensitisation programmes to promote equitable learning opportunities and mobilising the community in awareness about the importance of education for girls. Even after National Programme for Education of Girls at Elementary Level (NPEGEL), and the Kasturba Gandhi Balika Vidyalaya Scheme (KGBVS) were launched yet the condition of girls has not improved significantly.

Over the past two decades, much emphasis has been placed by the Indian government on enrolment. As a result, it has indeed increased, but related structures such as schools, class-rooms, trained teachers, books and learning materials—"all things crucial to the delivery of meaningful education"—have not kept up with the numbers registering for school.

Even among those enrolled, many studies and statistics have noted very clearly that there is gender discrepancy in participation—it is heavily biased in favour of boys. Private schools see high numbers of boys coming in, while girls are mostly registered in government schools.

This suggests that parents believe that quality education is more important and beneficial to their sons than to their daughters, although the perceived substantive difference in quality between public and

private schools may be questionable in reality. Many other cultural and economic constraints also make parents hesitant to send their daughters to school: abject poverty, girls' security, marriage, perceived and real complaints about schooling, and so on.

Gender sensitivity is not, in many cases, a mainstream area of concern for teachers and others engaged in the area of education. It is not a subject of inquiry that has been given much special attention over more practical issues of pedagogy and method.

At home, girls are expected to do household chores and take care of siblings, important factors that result in their not being enrolled at school or in their frequent absence and eventual dropping out.

It doesn't help the situation that there's no qualitative discourse on girl's education. Far too much attention is focused on numbers, in trying to ensure that as many girls are enrolled as boys, without giving thought to issues such as the quality of education and the practices to be followed to ensure gender equality inside and outside the classroom. How girls are seen and treated in school is another important contributor in their education.

The Right to Free & Compulsory Education Act 2009 provides a justiciable legal framework that entitles all children between the ages of 6–14 years free and compulsory admission, attendance and completion of elementary education. It provides for children's right to an education of equitable quality, based on principles of equity and non-discrimination. Most importantly, it provides for children's right to an education that is free from fear, stress and anxiety.

India has made striking progress towards reaching the measurable 'Education for All' goals, according to a new UNESCO global education report being launched today at an event hosted by the Ministry of Human Resource Development in New Delhi. Since 2000, when countries committed themselves to the global education goals, India has reduced its out of school children by over 90% and Universal Primary Education has been achieved. This year India is predicted to be the only country in South and West Asia to have an equal ratio of girls to boys in both primary and secondary education. Globally, just one third of countries have achieved all of the measurable Education for All (EFA) goals set in 2000. Only half of all countries have achieved the most prominent goal of universal primary education. Now, new education targets are being set for the year 2030. An extra \$22 billion a year is needed on top of already ambitious government contributions to ensure we achieve them.

RESULT & DISCUSSIONS

Parental awareness and gender disparity in primary education

Sl. No.	Statement	Options	No. of Respondents		Percentage
1.	Number of Children	Daughter	55		55%
		Son	45		45%
2.	Number of School going Children	Daughter	20 out of (55)		36.36%
		Son	36 out of (45)		80%
3.	Children aren't going to school	Daughter	35 out of (55)		63.63%
		Son	9 out of (45)		20%
4.	Number of children enrolled in the school	Daughter	20 out of (55)		36.36%
		Son	36 out of (45)		80%
5.	Number of children aren't enrolled in the school	Daughter	35 out of (55)		63.63%
		Son	9 out of (45)		20%
6.	Reasons for not sending daughter in the school	Options	No. of Respondents		% Gap
		Due to little incentive to invest	4(4%)	8(8%)	4%
		Scare resources	21(21%)	15(15%)	6%
		Marriageability	10(10%)	8(8%)	2%
		Inherent attitude opposed to education	6(6%)	5(5%)	1%
		Neglect of the quality aspect of education	2(2%)	3(3%)	1%
		Lack of school building and classrooms facility	4(4%)	0	4%
		Absence of proper access roads to school	0	0	
		Due to long distance	0	9(9%)	9%
		Lack of sanitation facilities	3(3%)	2(2%)	1%
7.	Encouraging factors to send the children in the school	To make them literate	22(22%)	20(20%)	2%
		Free text books for all girls	10(10%)	9(9%)	1%
		Due to back to school camps	4(4%)	6(6%)	2%
		Bridging courses	0	3(3%)	3%
		Curriculum activities	3(3%)	0	3%
		Mid-day meal scheme	11(11%)	12(12%)	1%
		Others	0	0	
8.	Influence of any education scheme	Sarva Shiksha Abhiyan	8(8%)	12(12%)	4%
		The Right to Free & Compulsory Education Act 2009	7(7%)	15(15%)	8%
		Betibachao betipadhao scheme	25(25%)	20(20%)	5%
		None of these	10(10%)	3(3%)	7%

The study analysed the opinion of parents about awareness towards gender disparity in primary education and their causes behind the disparity at primary education level and implementation of education policies to improve the enrolment ratio and access of girls in primary education. In some cultures, girls may be expected to be quiet, obedient, more submissive and less active in certain school activities than boys. This is also reflected in the tasks that teachers expect girls and boys to undertake during school time. Some parents mentioned that primary schooling is irrelevant to girls' future roles. Girls are traditionally expected to know how to prepare meals, to clean the home, to do the laundry and care for young children, and to be obedient and submissive. The majority of both male and female teachers believed that boys were more intelligent, participated more in class, and were more interested in learning, than girls. The results indicate that number of daughters are 55% and number of sons are 45% in the 100 households (families). Comparing to sons only 36.36 of daughters who goes to school while 80% of sons goes to school this ratio shows the gap and difference between the education of daughter and son. The data revealed the ratio of daughters in the primary education is very low due to scare resources (6%) and

long distance (9%) the parents doesn't allow the daughters for education and other causes are also responsible for low ratio of girls in primary education such as Due to little incentive to invest (4%), Marriageability(2%), inherent attitude opposed to education (1%), neglect of the quality aspect of education (1%), Lack of school building and classrooms facility (4%), Lack of sanitation facilities (1%). The ratio of those girls and boys goes to school because their parents want to make them literate (2%), Due to back to school camps (2%), Mid-day meal scheme (1%), and Curriculum activities (3%). The results found that 8% of parents influenced by the Right to Free & Compulsory Education Act 2009, Beti bachao beti padhao scheme (5%) and 7% by other schemes.

CONCLUSION

It is well known that there is a pronounced gender gap in access to, and achievement in, school in many developing countries. There is also a wide discrepancy in total school enrolment rates between countries, particularly, but by no means only, between those at different levels of development. Children who do not attend primary school are overwhelmingly from poor households in poor

countries. Direct costs which parents have to meet may be too great. Such costs exist even where school fees are not charged. In most cases, parents incur some expenditure for school uniforms, text and exercise books. Gendered roles in society change the balance of incentives for girls and boys to attend school. In societies where the main leadership roles in local and national life are occupied by males, where marriage of girls occurs at a much younger age than of boys, where religious or customary belief discourages social interaction between the sexes, or where conventional opinion encourages women to see their future as being centred on the home and the family, the incentives for girls to attend and to perform well in school are less than those for boys.

This study identifies that parents are aware about the gender inequality in primary education. As they know about the propaganda of education plan and schemes and most of the parents influenced by recent education scheme *beti bachao beti padhao* scheme but as well as they face some problems and told some reasons such as scare of resources, inherent attitude opposed to education, marriage ability, lack of school building and classrooms facilities. Due to some reasons they are unable to give the equal educational opportunity between their son and daughter and most of the parents think that there is no incentive of investment on girl because of our societal system as dowry system and cannot give the financial

support to her parents in the future while son will be the investment for their future. Education is often perceived as not being beneficial to her own family, because any benefits of her education will go to her future husband's family, rather than her own.

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CHAPTER V

ICT-ENABLED EDUCATION: EDUCATING MASSES AND LESS PRIVILEGED

ICT Based Platforms to Educate the Less Privileged: Impact Study of 'Dell Youth Connect Program'



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Abstract—This paper is based on the report of Dell Youth Connect Programme conducted in collaboration with Learning Links, a project for reaching out the children belonging to weaker sections of the society by providing them technical know-how in ICT. It was conducted in 5 nodal schools in five locations across the country such as Delhi, Hyderabad, Bangalore, Chennai and Panchkula and community children in the nearby area. 650 students from these nodal schools and 478 children from community participated in this study. Though the study had covered all the stake holders, this article is covering the impact on students from both the nodal schools as well as community. This goal of the Dell Youth Connect project been achieved through Learning Links Foundation's SCIMA Digital Enhancement (A Science Math and Digital Literacy Enhancement) for school students and explore@myworld.com for community children after the school hours. Its impact is very positive. It is been observed that after implementation of project Dell Youth Connect (DYC) in the school in the month October 2009, the student strength remarkably got increased, school dropouts were reduced. Other major findings were: 1. School's Board examination results increased by nearly 20%. 2. Enrolment increased to 93%. 3. Average attendances of the children are nearly 94%.

4. Individual attention is given to each child as this technology helps teachers to analyse systematically the evaluation process
5. Children participation in the class room transactions were inspirational and explorative. 6. Enquiry based learning has cultivated the research& discover attitude among the students and teachers. 7. Children confidence levels have boosted, they participate in the competitions & compete with private school children in a better way. 8. Government High School is recognized as the knowledge hub by the community of Uttarahalli.

Keywords: ICT Impact Study, Education of Less Privileged, Dell Youth Connect

INTRODUCTION

One of the last notes left behind by Gandhi in 1948, expressing his deepest social thought.

"I will give you a talisman. Whenever you are in doubt,.....apply the following test. Recall the face of the poorest and the weakest man [woman] whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him [her]. Will he [she] gain anything by it? Will it restore him [her] to a control over his [her] own life and destiny? Then you will find your doubts and your self melt away."(Gandhi, 1948).

Digital India is a flagship umbrella programme which includes several schemes aimed at inclusive growth in areas like broadband and mobile connectivity, government services on demand, local manufacturing and

job opportunities for all sectors including education. It takes into account the rural folks, the poor people and creates employment. The dream that Gandhiji had for a self-reliant and progressive India is possible if the digital India programme is implemented with passion and perseverance.

In India we have had many such initiatives to integrate ICT into school education such as the National Policy on Education 1986, and modified in 1992, Educational Technology (ET) and Computer Literacy and Studies in Schools (CLASS) and Information and Communication Technology @ Schools in 2004. The National Curriculum Framework 2005 (NCF 2005, NCERT) and Sarva Shiksha Abhiyan (SSA) and in the norm of schooling recommended by Central Advisory Board of Education (CABE), in its report on Universal

Secondary Education, in 2005 and now the ICT policy for school education (2012) and the digital India Programme of Modi Government gave ICT in education for the underdeveloped Due importance.

The initiative of ICT Policy in School Education (MHRD, 2012) is inspired by the tremendous potential of ICT for enhancing outreach and improving quality of education. This policy endeavours to provide guidelines to assist the States in optimizing the use of ICT in school education within a national policy framework. There is a potential for involving private initiatives to reach out many schools as the availability of computers in school is very less when we compare the need. This paper is about an initiative by Dell a world leader in ICT.

As we know the computers have become cheaper, compact and more user friendly and not bulky or costly. Therefore more and more people are using computers by choice or by compulsion. India has to deal with economic diversity of having 38% of population below the poverty line and majority living in rural areas with no mobile connectivity where the access to internet and electricity is still a matter of concern.

Equity in education is achieved when personal or social circumstances, such as gender, ethnic origin or family background, do not hinder achieving educational potential (fairness) and all individuals reach at least a basic minimum level of skills (inclusion) (OECD, 2012a).

As India is having private schools and government schools of different levels of ICT integration, the access of the ICT is limited and the children from the lower socio economic status many not be able to tap the potential of ICT in enhancing their learning. Education has the potential to enable the marginalized and deprived children attain the equity they deserve and ICT could help them in this direction. The initial years of the schooling is devoted to acquiring the skills required for learning and during the later years those skills could help a child learn. It is true in the case of reading, mathematics, science process skills or ICT competency. In the case of deprived children who need support to their formal schooling could benefit when given support. As the test I quoted from Mahatma Gandhi given in the beginning of this report gives a direction this intervention programme by the Dell.

THE ECONOMIC AND SOCIAL IMPACT OF TECHNOLOGY

Implications for less developed countries:

- The role of ICT, knowledge and education in development
- The impact of ICT on education

DELL YOUTH CONNECT

Dell a world leader in ICT, aims to develop a generation of young people across the globe prepared to connect and

to bring this vision to life; Dell had launched its new signature program **Dell Youth Connect** designed to provide support for education and digital inclusion initiatives in 2009.

Dell Youth Connect had Learning Links Foundation as a partner to help the young generation develop digital literacy skills and enhance learning in Math and Science. This goal has been achieved through Learning Links Foundation's SCIMA Digital Enhancement (A Science Math and Digital Literacy Enhancement) and explore@myworld.com Projects. The projects were implemented in 5 locations across the country—Delhi, Hyderabad, Bangalore, Chennai & Panchkula during 2009-2012 through the nodal schools.

The nodal schools where the Foundation is implementing the projects have been selected keeping in view that the schools are surrounded by villages, under developed areas where the large population of the society were daily wage earners and most of the children from the area are studying in government schools or in low budget private schools or even school drop outs or from the minority sections of the society.

The nodal schools were:

1. Chiranjiv Bharti School, PalamVihar, Gurgaon.
2. Mesco Grades School, Hyderabad.
3. Government High School, Uttarahalli, Bangalore.
4. PadippagaChemmal K Ganapathy Government Senior Secondary School, Chennai.
5. D C Model School, Panchkula.

The Program was launched in May 2009 and the details of the program are as follows:

SCIMA DIGITAL ENHANCEMENT PROGRAM: SEGMENT-SCHOOL STUDENTS

The SCIMA Digital Enhancement Program is implemented by setting up 'Resource Centre' & 'Knowledge Centers' in the nodal schools. The Knowledge Center is equipped with a library of digital resources especially designed to enhance the Science and Math learning using Interactive Board. The 2D and 3D multimedia modules built with an Instructor-led design allows the teacher to effectively transact the lesson in a typical classroom of diverse set of learners. The adoption of various innovative methodologies like Inquiry Based Learning, Activity Based Learning, Problem Based and Project Based Approaches by the teachers help students connect curricular studies with real life situations, develop higher level thinking skills, promote collaboration and develop a scientific temperament and attitude.

The program focuses on these subjects to help our nation's youth gain the skills required to succeed in today's

challenging world. This includes the ability to think critically, solve complex problems, and drive advancements in science and technology.

OBJECTIVES OF THE SCIMA DIGITAL ENHANCEMENT PROGRAM

- To enhance Science and Math learning among school students classes VI–IX
- To provide Digital Literacy skills in a 21st Century learning environment for the school students Classes I–X.
- To develop schools as institutions of learning and help integrate ICTs in the school systems, processes and pedagogies in a systematic manner.

EXPLORE@MYWORLDPROGRAM: SEGMENT–COMMUNITY CHILDREN

The Explore@myworld Program used the 'Resource Centre' equipped with latest technologies, in the five Nodal Schools post school hours to provide digital inclusion initiatives to the underserved children, school drop outs from the community, in an attempt to include them into the main stream. The children were empowered with the relevant IT skills to compete in a global world. The Learning Links Foundation (LLF) Curriculum "explore@myworld" facilitates the community children to use technology as a tool for addressing community development issues. The students were trained on the unique set of exploratory curriculum and empowered with the essential Digital Literacy and 21st Century Skills like communication, collaboration, critical thinking and problem solving. The children identified an important topic on various issues like Health, Environment, Art, Culture, Education etc in their community and create socially relevant digital project during their training. They collaborated, researched, worked in pairs and created projects which were then showcased to their peers, parents and community leaders. This program not only built their 21st century skills but also helps them become responsible citizens of tomorrow.

OBJECTIVES OF THE PROGRAM

- Help underprivileged children from the Community 9-17 years of age, who do not have access to technology, gain digital literacy & 21st century skills
- Help the children become socially responsible and bring about a change in the community they live in

OBJECTIVE OF THE IMPACT STUDY

The main aim of the study is to evaluate the usefulness and effectiveness of the Dell Youth Connect Program in

enhancing science math learning in schools, using technology for developing the 21st century skills, empowering the underserved children from the community with digital literacy in a 21st century environment and helping them become socially responsible.

THE OBJECTIVES OF THE STUDY

1. To measure knowledge, attitude, behavior and practice level changes among the students of the nodal school in relation to enhancement of science math learning and usage of technology.
2. To deliver innovative methods to raise digital literacy levels & evaluate the effectiveness of the program in bridging the digital divide and empowering the children from the community to become socially responsible.
3. To evaluate the training and its various components like module, curriculum, pedagogy, materials & resources etc, given to the nodal schools and the communities.

RESEARCH DESIGN

POPULATION OF THE STUDY

The population of the study covers all the school children in India where Dell Youth Connect programme was started. The impact of the study was studied from the perceptions of **Students** presently studying in the classes VI–IX for science math enhancement & classes I–X for Digital Enhancement, **Community Children** from the community–school going, & drop outs who participated in the Dell Youth connect programme

Table 1: Total Sample

Respondents	Number
Students (nodal schools)	650
Community Children	478
Total	1128

DESCRIPTION OF THE SAMPLE

Table 2: Sample of the Study from different Locations

Location	School Children	Community Children
Hyderabad	300	100
Chennai	100	100
Panchkula	100	100
Delhi	66	106
Bangalore	84	72
Total	650	478

Hyderabad

The Dell Youth Connect Program was launched in Mesco Grades School, Malakpet Hyderabad to provide innovative learning models that would help the children develop essential digital enhancement skills and augment

core curriculum learning in Math and Science. In this study 300 school children from Meso school and 100 community children constituted the sample of the study.

Chennai

The Padippaga Chemmal K. Ganapathy Government Higher Secondary School, Kodambakkam was the nodal school at Chennai. In this study a sample of 100 school children and 100 community children participated.

Panhchkula

D.C. Model Sr. Sec. School was selected for implementing the project in Panchkula. This school is situated in Sector-7 at Panchkula. The school was surrounded by under developing areas like-Indra Colony, Rajiv colony, Azad Colony, Mouljajagra, Madanpur, Manimajra, Ramgarh etc. where the large population of the society are daily wage earners and most of the children are studying in government schools and in low budget private schools. Before this program, the school was adopting traditional chalk-board method which is considered a passive and one-way communication and does not lead to the development and training of all the senses. With this program, children are becoming more curious to know the facts. Modern appliances in the field of education have brought a renaissance. These teaching aids clarify all concepts of Mathematics and Science paving a smooth path for future scientists and mathematicians. The advantage of three-dimensional figures enhances their understanding beyond limitation.

Delhi

A sample of 166 Student from Chiranjeev Bharti School and 106 community children were part of the sample.

Bangalore

The impact study was conducted in **Government High School, Uttarahalli, Bangalore, Karnataka**. In this school most of the children are first generation learners as the parents belong to poor and lower middle class families and did not attend any kind of school. Most of the parents are working as labourers in factories, auto drivers and daily wage workers and belonged to low socio economic status. Even neighboring private & English medium schools found the drought for students. This radical transformation motivated the researcher to conduct the impact study on the project DYCA. A sample of 3 local leaders from Uttarahalli Village, 2 Heads (1 H.M. and 1 Sr. Teacher) from Govt. High School, Uttarahalli, 10 teachers from the same schools, 84 Students from the same school and 72 community children enrolled in the same school were selected.

Total sample of 72 community children who belong to different age group, different schools and different

classes were involved in the survey. The community children gave their valuable feedback on the prescribed format. The following schools have enrolled for the program with the nodal school:

1. Govt. High School, Vasanthapura
2. YAS National School, Subramanyapura
3. ViswaBharathi School, Uttarahalli
4. New Kumaran's School, Uttarahalli
5. N S V K School, Uttarahalli and
6. SECAB School, Uttarahalli

TOOLS USED FOR DATA COLLECTION

The following tools were used in this study to collect relevant information from the sample. The tools were developed by the investigators and it was validated through consensus of the experts regarding the aspects covered.

Comprehensive Questionnaire for Students

Questionnaire developed to collect:

- *Session 1:* General information regarding the participants
- *Session 2:* Information regarding the science and math's, digital resources in science and math's, using new methods and digital resources in teaching, interdisciplinary projects, science and math club activities group worked and importance or math's and science.

Comprehensive Questionnaire for Community Children

Questionnaire developed to collect:

- *Session 1:* General; information regarding the participants.
- *Session 2:* information regarding having computer, worked with computer, worked on the community issues, and group activities (answer is yes or no)
- *Session 3:* information regarding computer skills

RESULTS AND DISCUSSIONS

The data collected from the sample are described and discussed under the following headings:

1. Nodal School Children
2. Community children

NODAL SCHOOL CHILDREN

- Majority of the nodal school children did not find math and science subjects very difficult to understand but they found the digital content

resources in math and science very useful and motivating. (Q.No-1 to 6).

- Students found learning math and science is more fun filled when 3D animations and videos were used (7, 8). 92.42% students said that the 3D animations and videos made science learning more fun filled and 4.54% students felt that 3D animations and Videos didn't make math learning more fun filled and for 3.03% sometimes only science learning more fun filled with 3D animations and Videos.
- 74.27% Students felt that the teachers were able to teach effectively by using innovative methods and 77.27% felt that the teachers enjoyed teaching by using digital content resources. (8 to 10).
- 77.27% student's interest and aptitude towards math and science has increased due to the project as it increased the conceptual understanding and utilizing of the concepts. (11 to 13).
- 78.78% students were using technology as a tool to do research about topics and were going beyond the four walls of the class room according to them. (14).
- 81.8% students developed interest in math and science when math and science club activities were used. (15).
- Group work helped the students (96.6%) to develop team spirit and a feeling of responsibility while participation in competitions helped them to develop competitive spirit. (16, 18).
- 74.24% students said that technology integration with science and math made learning effective and has enhanced the learning process and (92.4%) were able to find out the importance of math and science in daily life.
- The results were quite satisfactory but the higher efforts are needed in future. The calculated values of the questions in the questionnaire were greater than the tabulated value at 5% level and thus the values are significant. This shows that the SCIMA Project had a great impact on the students and they learn the things in much better way as earlier. As in this method of teaching the student get a better 3 Dimensional view which in turn helps to enhance their cognitive domain.

COMMUNITY CHILDREN

16.6% children belongs to government school and 16.6% children belongs to private school came to learn computer and digital literacy. But 66.8% belong to private unaided

school. According to data in Dell Youth Connect program government school children percentage is less than private school children

Entry Performance of the Beneficiary (Community Children)

- Most of the students do not have an access to computers at school or at home at Hyderabad. According to data from Delhi, 49.05% children have access computer at their school, 8.49% children access in limited and 42.45% children have not access computer at their schools before they attend Dell Youth Connect Program
- 48.11% community children said that they had accessed computer earlier and 51.88% community children did not have access computer earlier. They have taken opportunity to access computer in Dell computer lab.
- Some of the students (64.15%) in Delhi have undergone training on computers and like working on the computers. 86.79% community children said that they like to work on computers and 13.20% community children would not like to work on computers
- The students like to working in paint and power point presentation and use the computers in their school for learning new things. (6, 7). 92.45% children knew how to use different tools of paint and 7.54% children did not know that how to use different tools of paint
- According to data from community children, they wanted to do work on computers; 29.24% with MS Office, 27.35% with paint, 5.66% with projects, 94% learn new things, 94% play games, 94% do chatting, 94% to surf on internet and 33.96% children had no answer for this question.
- 37.73% children had done project work before they attend this program and 62.26% children had done project work in this program. In dell youth connect program some project works done by the children are given as annexures
- The projects depict children's creativity and their understanding regarding disaster management. 33.96% children were engaged in exploration activity before the attend this program and 66.03% children were not engaged earlier. 45.28% children said that they worked in groups and 54.71% children had not ever worked in groups. 83.96% children knew how to share project work with their friends and 16.03% children did not know that how to share.

- 78.30% children had worked on the issues related to their community like: sanitation rally, polio program rally, education rally and 21.69% children had not worked on the issues related to their community. The students also actively worked with the community and on issues related to community problems and met and discussed about the community problems with the local leaders. (12, 13). 64.15% children had met their local leader to discuss regarding the community problems like: sanitation, computer education, diseases etc..... and 35.84% children had not met their local leaders. 81.13% children had shared their project report with friends/parents/teachers/ leaders and 18.86% children had not shared.
- 61.32% children knew the use of internet and e-mail and 3.67% children did not know it. The students use internet and e-mail for the community and for sharing their project report with their friends, parents, teachers, leaders etc. (14, 15).
- 69.81% could copy the formulas in to other cells of sheet and while 30.18% could not copy the formulas in to other cells.
- 65.09% children could browse the internet using search engines and 34.90% children could not browse the internet.
- 64.15% children could download the information form web programs and 34.84% children could not.
- 49.05% children could create an e-mail account and 50.94% could not.
- 49.05% children could send an e-mail by attaching files and 50.94% children could not.
- 37.73% children were interested in group working and 62.26% children were very much interested in group working.
- 43.39% children felt good when they worked on projects and 55.66% children felt very much interesting when they worked on the projects. Only 0.94% children felt boring when they were worked on the projects.

Exit Performance of the Beneficiary

- After the introduction of Dell Youth connect Program, (99%) most of the community students were able to start up and shut down a computer. According to data 88.67% children knew how to access different programmes and while 11.32% children were not able to do that. They (88.67%) were able to do copying of files and programs in to folders, using different tools of paint(92.45%) such as saving their work in paint (93.39%), creating a news letter by using word (78.30%), inserting objects/ pictures/ tables etc in to word file (66.03%), creating and animating different objects in the power point presentation (79.24%). (1 to 10).The children also learnt to create a work sheet, to do calculations in excel, to prepare charts and copy the formula in to other cells of the excel sheet. (11 to 18).
- 69.81% children could animate different objects in PowerPoint presentation and 30.18% children could not animate. 77.35% children could create a worksheet and while 22.64% could not create a worksheet.
- 66.98% children knew that how to sum, average, multiplication, division and subtraction in excel and while 33.01% children could not do that.
- 49.05% children said that they could prepare a chart and 39.62% children could not prepare a chart. 11.32% children could not.
- 39.62% children felt good when they worked on the issues of the community and 55.66% children said that they felt very much interesting worked on the issues of the community. Only 4.71% children felt boring when they were working on the issues of community.
- 41.50% children felt good when they were sharing their projects with friends and 58.49% children felt very much interesting.
- 35.84% community children felt good while showcasing their projects and 61.32% felt very much interesting while showcasing their projects and 2.83 % community children felt boring while showcasing their projects.
- 38.67% children felt good when they were finding solutions for issues in the community and 57.54% children's felt very much interesting. 3.77% children felt boring when they were finding solutions for the issues in the community.
- 40.56% children opinioned that it was good to share their projects through mails and 51.88% felt that it was very much interesting. 7.54% children responded that it was boring to share their projects through mails.
- 41.50% children felt good to do research and 53.77% children felt very much interesting. 4.71% children felt bored when they were doing research.

- 35.84% children said that it was good to collect information from books/ library/ Internet/ Community and 62.26% children found it very much interesting. Only 1.88% children responded that it was boring to collect information from books/ library/ Internet/ Community.
- 38.67% community children felt good while preparing the report of their study and 59.43% community children felt that it was very much interesting. Only 1.88% community children felt it as boring.

They were able to access different programs in the computer and their level has been increased from the entry level. The projects given to them on the various community issues such as pollution, population explosion, environment degradation, unemployment, female foeticide, etc have made them aware of the community status. Thus, it has developed sense of discrimination in their minds. This has led to the social upliftment of these children.

DISCUSSION OF THE FINDINGS

- Most of the nodal school students used to feel that math and science are difficult subjects but learning through the digital content resources has made these subjects easy and the use of 3D animations and videos resulted in learning of these subjects more fun filled. Because of this project the interest and aptitude of students has increased towards Math and Science.
- The students said that now the teachers are able to teach more effectively by using the innovative methods. The inter disciplinary project work has increased the conceptual understanding of the students and it has also helped them to apply the concept of one subject to other as well.
- Thus technology is helping the students to carry out research about the topic and go beyond the four walls of the classroom. It also strengthened the skill of applying the theoretical knowledge to real life situations. This project has also helped to build team spirit, feeling of responsibility and competitive spirit among the students. The students started to understand the importance of math and science subjects in the daily life situations.
- Most of the community students who did not have access to computers at their school and home have found this project very useful. These children are very much interested to work on computers.
- Some schools are providing computers to help the students in learning new things, to do project works, for exploration activity etc. Most of them learnt how to use internet and an e-mail. Most of these students had worked in groups, shared their projects, worked on issues related to their community and also met their local community leaders to discuss their community problems.
- After joining the Dell Youth Connect Program most of the students have learnt how to use computer effectively. They can now start up and shut down the computer, learnt how to access different programs, how to copy and paste the files in to folder. They also learnt how to use different tools in paint and to save their work in paint, how to create a news letter by using word, how to insert pictures, objects, tables etc in word file, how to create a power point presentation, animate different objects in power pint presentation, how to sum, average, multiplication, division and subtraction in excel, how to prepare charts, how to browse the internet, how to use search engine, down load the information from web programs, how to create an E-mail account, how to send an E-mail by attaching files to it etc.
- The community students developed interest to work in groups, work on projects and share their projects with their friends, showcasing of their projects, sharing their projects through mails, collecting information from books, library, internet, community. They also developed interest to work on issues of the community and to find solutions to the problems faced by the community.
- Earlier students used to get bored by the traditional chalk and talk method of teaching and after the introduction of technology in class room learning has been enhanced and it has also made teaching easy and joyful.
- A remarkable change has been noticed among the children and every child wanted to learn computers in their respective school.
- According to them girls have a great role in the promotion of technology and its integration as they can introduce this in their family and also educate the next generation.
- This program has definitely empowered under privileged children, & low budget schools.

CHALLENGES

The questions were difficult to understand by community children. Most of the questions in the questionnaires were misinterpreted. It was difficult for the teachers and head of the institution to spare time from their busy schedule.

CONCLUSION

Community involvement in the form of **public private partnership** is a unique & n successful initiative. The foundation of a private-public partnership is division of labor-with each partner putting one's best strength area-towards a mutual goal. Once jobs are assigned, there is no room for the concept to degenerate into charity and fizzle out. For steady results, the program also needs to be monitored by the Officers and thus are better equipped to have results than other social projects. *Finally, it is observed through the study that, the PPP in-Dell Youth Connect Program By Learning Links Foundation program is working very well in Karnataka.*

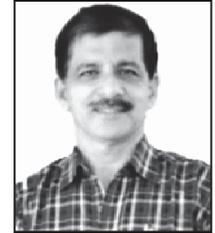
"By providing good technology skills and conducting activities like sports and cultural (co & extra-curricular)

activities, our school becomes '**model school**' among other government schools" says Mr. M. Krishnappa, MLA of Bangalore South on his visit to the program. This speaks the need to develop a generation of young people across the globe prepared to connect and to bring this vision to life. Dell's signature program, Dell Youth Connect is such an initiative designed to provide support for education and digital inclusion initiatives.

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Knowledge, Attitude and Practices of Teachers towards Utilizing ICT-based Education: Connecting the under Connected in Karnataka



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Abstract—Information and communication technologies (ICT) plays important role in the development of less privileged and underserved populations in developing countries. There are many challenges and disappointments with regard to knowledge, attitude and practices of teachers towards the development of ICT initiatives aimed at under-privileged communities or rural areas and also in many schools and schools. The electronic frontier is not something that education has embraced with open arms. There is a natural tendency to resist new ways of doing things. Our teacher's attitude is responsible for the slow acceptance of modern technology in the educational environment. One of the effective method to motivate the less-privileged to enhance his capacity is through ICT based platform. Developing countries like India are generally characterized with rapidly growing young population, low literacy level, high cost of education and lack of qualified teachers. At the same time to grow with global economy and to ensure sustainable national development, India need to develop a vibrant educational system supported by ICT initiatives. Information and Communication Technologies can be used to achieve the Millennium Development Goals (MDGs) and they can help the less privileged students at primary, secondary and tertiary level and also support teacher training. The paper explores the apprehensions of teacher in the implementation of technology and offers suggestions to integrate technology in the classrooms. Though the study is confined to Karnataka, the findings may be relevant to the entire commerce education.

Judged by a detailed review of literature, it is pertinent that the barriers are still obvious, but these obstacles are slowly decreasing their magnitude and significance, teachers have started recognizing the importance and effectiveness of new technology in the classroom. This study is undertaken by keeping in view of the perceptions and barriers faced by the teaching faculty of Karnataka.

Keywords: Knowledge, Less Privileged, ICT Education, Information Technology, Teachers, Class Rooms, Illiterates

INTRODUCTION

Change is the need for the day. The rapid pace at which technology is transforming the process of learning in many countries is almost unbelievable. The imperceptible momentum gathered by the engines of technology while at work in education will change the entire learning scenario like nothing else during the next few years. What is really amazing is that the developments are being

telescoped into shorter and shorter time spans and this is the crux of the matter. As a result, the learning tools at the command of the children are getting more effective and sophisticated. At the root of this revolution is the personal computer, the television set, video cassettes, the satellite network and what not. And there is no stopping this avalanche of change as the world approaches the 21st century. Our teachers cannot keep away from these changes.

The pressure for schools to reform and faculty to change the method of instruction have intensified during the last decade. Until teachers use the computer and become comfortable and confident using the computer, the computer may remain an isolated tool with either the potential to increase student learning, or the potential to increase the amount of dust it collects (Deborah, 2000). When teachers do not use computers, the likelihood of students using and becoming computer literate is drastically affected. One must ask. "What can be done to encourage teachers to use computers in order to bring about change in the methods in which teachers instruct?" Therein lies the problem.

This paper brings about the actual and perceived difficulties faced by teachers in implementing new technology in the classroom. The use of technology at schools has left many teachers feeling rather perplexed. If teachers are confident of using ICT in the class rooms, the problem of less connected, less privileged will be solved.

The problem consists of five parts:

- What are the factors that motivate a teacher to use a computer?
- What are the factors that impede a teacher's use of a computer?
- What are the personal needs that motivate a teacher to use a computer?
- Is there a significant difference between "new", "experienced" and "senior" teachers' years of experience and the factors that motivate a teacher to use a computer? and
- Is there a significant difference between "new", "experienced" and "senior" teachers' years of experience and the personal needs that motivate a teacher to use a computer?

Does the blame really lie with the teachers who think a mouse is something you don't want to find in the kitchen? Getting computers into schools is not the answer. Our biggest stumbling block is getting teachers to recognize how technology can serve education and provide access to training to less privileged students. Less privileged students can understand effectively the topics with the help of computers. An attempt is made to probe this aspect by conducting a survey in selected schools of Karnataka State.

SIGNIFICANCE OF STUDY

It was anticipated that information gained from above questions would yield data presently not available to educators. This information would also be helpful to faculty developers to determine the training teachers need in order to use a computer. With more teachers using the computer, teachers' proficiency levels would increase and more students would have the opportunity to become

computer literate. The goal to transform our schools into the twenty-first century with effective teaching and learning strategies using computers would be achieved. Before we explore the strategy to implement the ICT in the learning process, we have to make separate arrangements to motivate our teachers to take up training to boost ICT knowledge.

REVIEW OF LITERATURE

There are many studies conducted on ICT and applications of computer technology. Much work has already been carried out by researchers who themselves evaluated and analysed the existing research into ICT barriers and related topics. Albaugh, (1997) suggested that the factors that influence teachers' use of technology include: accessibility of hardware and software, administrative expectations and support for the implementation, and adaptability of classroom and work settings. As practical professionals, teachers are often suspicious of new claims and the implementation of new ideas without proof of effectiveness. Teachers tend to adopt a new technology when that technology helps them do what they are currently doing better; thus, they be seen as reinforcing the status quo.

Many authors tried to explain the concepts like digital gap, digital divide, and the obstacles confronting them. According to Gorski (2003) the concept of digital gap is used to describe the lack of physical access to Information and Communication Technology tools such as computers, video cameras, and Internet. Alexander (2008) asserted that the digital divide represents the gap between the individuals who are information rich that enable them to access to ICT, and those who are information poor. In sum, the term the digital divide is used to describe the increasing gap between the haves and the have-nots; the knows and the know-nots (Monroe, 2004)

Bosley and Moon (2003, pp. 16-23), Fabry and Higgs (1997), Mumtaz (2000) and Wild (1996)) and many other researchers, in addition to carrying out their own literature reviews, undertook studies to obtain primary evidence of the barriers to teachers' use of ICT, using a range of qualitative and quantitative methods and instruments. For example, much of the literature is based on surveys of practitioners, with questionnaires being completed by varying numbers of individuals. Studies ranged in size, from those with samples of as few as 22 practitioners (Snoeyink and Ertmer, 2001) to surveys of as many as 350 teachers. Other studies used interviews of practitioners to gain information (Butler and Sellbom, 2002; Granger *et al.*, 2002; Guha, 2000).

Bauer and Kenton (2005) agreed that computer technology is not properly used by teachers as an instructional delivery system. They found that teachers were educated and skilled with using technology but teachers were not integrating technology on a consistent basis in the teaching learning process.

Wild (1996) comments that while some research highlights poor access to technology and lack of opportunity as major causes, other reports suggest poor support in schools, lack of personal confidence in using learning technologies, and the nature of pre-service teacher education courses.

Integrating ICT in education is a complex issue which takes on many forms with different purposes. It can range from replicating existing educational practices through digital media with technology as tools, to transforming education to bring about new learning goals, new teacher knowledge and skills development which results in innovative pedagogies (Law, 2008).

Judged by the efforts done by those authors, it is pertinent that the barriers are still obvious, but these obstacles are slowly decreasing their magnitude and significance, teachers have started recognizing the importance and effectiveness of new technology in the classroom. This study is undertaken by keeping in view of the difficulties and institutional constraints faced by the teaching faculty of Karnataka.

OBJECTIVES

There are two fold objectives of this study. They are (i) To find out the perception of teachers about their inability to use modern technology in their classrooms and (ii) To offer suggestions and methods to overcome these constraints to use modern technology in their classrooms.

METHODOLOGY

The sample consisted of 76 teachers teaching in lower primary schools from 20 schools belonging to different parts of Karnataka. The sample is based on random sampling method. The sample consisted of 46 male (60.53%) and 30 female (39.47%) Only Government and Private aided schools were selected.

We interviewed primary teachers regarding their perceptions about adopting technology in their classroom. To prompt a discussion of this topic, the teachers answered an open-ended questionnaire. This survey asked questions about availability of computers and modern technology in schools used for teaching, and the amount of use of these computers and modern technology, the factors that motivate a teacher to use a computer, the factors that impede a teachers' use of a computer, the needs that motivate a teacher to use a computer, and the like. Questions on e-mail, power point, internet, computer graphics, LCD Projector, OHP, computer literacy, different applications were asked. Questionnaire items were written to elicit teachers' personal beliefs about technology adoption. Results from these questionnaires and interviews were transcribed.

Three-fourth of teachers (57 or 75%) did not have any formal training in computer usage. However, 19(25%) of the teachers had some computer experience. This suggests

that those teachers are proactive in that they did not wait to take required computer courses; instead, they learned to use computers informally. Computer ownership among the teachers was low. Only one-third of the teachers owned a computer. Most of them (62, or 81.57%) believed that school management as being not supportive toward efforts to improve their staff's computer literacy.

RESEARCH QUESTIONS

RESEARCH QUESTION ONE

What are the factors that motivate a teachers to use a computer?

First, there were four factors that proved to be conducive for teacher to use computers. Teacher wanted a computer located in the classroom. Every time bringing the computer and LCD to the classroom discourages the teachers. Secondly, they believed that computers saved time. Thirdly, teachers are interested in computers and. finally, they want to know that they will receive help (technical support) when needed. Continuous training and support for teachers is necessary for teachers who are beginning to use a computer. The second research question examined the factors that negatively impact computer use.

RESEARCH QUESTION TWO

What are the factors that impede a teacher's use of a computer?

The factors that impede a teacher's use of a computer totaled four within this study. The factors found to impede a teacher's computer use were:

1. The school did not organize any training to the teachers on how to use computers.
2. The teacher does not have required time to use the computers.
3. There are no financial incentive like additional pay to learn how to use a computer.
4. The teacher does not need a computer to complete his tasks. Some teachers teaching language felt that chalk and talk method is the best method of teaching.

RESEARCH QUESTION THREE

What are the personal needs that motivate a teacher to use a computer?

Teachers are motivated by personal and student interests before considering organizational goals. The location of the computer was a key to teachers' use of computers. Teachers want computers accessible to them in the classroom.

RESEARCH QUESTION FOUR

Is there a significant difference between "new", "experienced" and "senior" teachers' years of experience and the factors that motivate a teacher to use a computer?

This research question investigated whether there was a significant difference in responses by any of the three groups, related to motivations and personal needs. The research findings suggest that there is no significant difference between "new", "experienced" and "senior" teachers' years of experience for three of the four factors.

RESEARCH QUESTION FIVE

Is there a significant difference between "new", "experienced" and "senior" teachers' years of experience and the personal needs that motivate a teacher to use a computer?

Only three of the ten motivating factors determined that there was a significant difference between "new", "experienced" and "senior" teachers' years of experience and the personal needs that motivated a teacher to use a computer. The answer to the research question is "yes" for these three factors. The three factors recognized significant difference between the groups were: (1) "I want to use the computer to assist with grading"; (2) "I like sharing my knowledge about computers with others"; and (3) "I like being recognized as someone who uses computers." The factor with the strongest agreement among the three groups of teachers was "the ability to use a computer is an essential skill for the twenty-first century."

OTHER FINDINGS

1. Teachers are motivated to use a computer when a computer is available in their classroom.
2. An element of compulsion may speed up the process. There is, at present no compulsion on the part of teachers of Karnataka to study and to use the modern technology in the classroom. "I get my salary without using modern technology in the classroom" a respondent remarked.
3. Many teachers believe that lack of adequate computers in the school is responsible for ineffective implementation of new technology. Even proper training facility is not available to teachers to acquire ICT. Two schools are not having any computers in their school.
4. Computer access in schools is also a determining factor in acquiring this knowledge. However, it is not necessarily the case that a school with low access does not have enough equipment; it may be that the amount of equipment is adequate but inappropriately organized in the school. Equipment should be organized in such a way to ensure maximum access for all users. There are lot of restrictions for the teachers to have access to those computers, a teacher felt.
5. Lack of internet access in schools is a stumbling block in many schools. Karnataka revealed that 70 per cent of the schools are not having internet access, 80 per cent of the Government Schools are not having adequate computers. Out of the internet having school, majority of schools are having slow dialup connection, which is used for computer department purposes. Teachers are not having free access, any motivation to use this access.
6. Teachers are not having training in the skill of power point presentation; still they use the chalk and talk method. Out of 76 respondents, only 13 are having their own e-mail access through their cell phone only, many are not having knowledge about its effectiveness and utility.
7. 70 per cent of the teachers felt that modern technology has very little scope in Indian Higher Education. They felt that unless teachers are trained, adequate numbers of modern equipment are provided; ICT has little scope in most of the schools of Karnataka.
8. Resistance to change is a factor which prevents the full integration of ICT in the classroom. This resistance can be seen in terms of teachers' unwillingness to change their teaching practices, and also in terms of institutions finding it difficult or being unable to re-organize in ways which facilitate innovative practices involving ICT. Out of 20 schools surveyed in Karnataka only 4 schools are having LCD Projectors. 8 schools are having Overhead Projector.
9. Teachers who do not realize the advantages of using technology in their teaching are less likely to make use of ICT. Any training program needs to ensure that teachers are made aware of the benefits of using ICT. Such training programs are not being organized in Karnataka.
10. Little evidence was found to support the view that age affects levels of teachers' ICT use. There are some very senior teachers who are experts in ICT. Younger teachers are no more likely to make use of ICT in their work than their more experienced colleagues.
11. There are some evidences to suggest that male teachers belonging to sample population use more ICT than female teachers. One of the female lecturer remarked that the compelling conventional household responsibility was a constraint to prepare extensively ICT oriented class. Access is the central issue of women's empowerment. If women teachers have been excluded from the information sphere, it affects the development of female students, the less

privileged. As Mahatma Gandhi, the father of the Indian nation firmly believed, women's productive abilities and attitudes are essential forces that need to be allowed full and free play for human development with justice and dignity. But, unfortunately, women who constitute half the world's population are often caught in a deprivation trap of powerlessness, vulnerability, physical weakness, poverty and marginalization. Two important aspects need to be mentioned. First, as Eva Rathgeber clearly stated, "the key issue is that the technologies should be adapted to suit women rather than that women should be asked to adapt to technology." And secondly, ICT training is of utmost importance if women are to use the technology of their choice. Gaining the required skills further empowers women to use ICT in order to increase their employment choices and contribute to community development. Therefore, the provision of ICT facilities should be complemented with additional services and training.

12. Large classes may be a constraint in implanting new technology.

DISCUSSION AND SUGGESTIONS

TRAINING

ICT training can help overcome barriers, yet it is also observed that there are weaknesses in the design and delivery of many courses. By focusing on basic ICT skills, training fails to prepare teachers to integrate ICT in their pedagogy on the other hand, found that computer novices preferred to be taught basic skills before addressing pedagogical integration of technology. This illustrates the need for differentiated training, taking into account teachers' varying levels of computer experience and learning styles. Within institutions offering initial teacher training, access to ICT can be problematic but a perhaps more serious barrier lies in the fact that tutors often have little experience of using technology to deliver the curriculum. A lack of encouragement to use ICT during teaching practice is another barrier.

EXTERNAL AND INTERNAL BARRIERS

Problems such as lack of equipment, unreliability, lack of technical support and other resource-related issues; organizational culture and teacher-level factors such as beliefs about teaching and technology, and openness to change are also obvious in the study.

ATTITUDES

Basically, the problem lies in attitude, awareness, application, access, and accomplishments. The electronic frontier is not something that education has embraced with open arms. There is a natural tendency to resist new

ways of doing things. Our teacher's attitude is responsible for the slow acceptance of modern technology in the educational environment. Some respondents felt that it was less effort to keep on doing things the way they have always been done than to learn new ways of doing those things. Most of these people held the belief that the textbook should be focal point of instruction and the primary learning tool.

Some other teachers were not exactly excited to use modern technology. They had the let's wait, and wait, and wait, and see attitude.

SUGGESTIONS

Leadership

The role of school leadership is clearly central in meeting several of these constraints. In those schools which used modern technology, the leadership was collaborative, supported innovation and risk taking, and included others in decision-making experiences with others. An American case study (Dexter *et al.*, 2002) paints a similar picture of successful schools and innovative schools. In six such schools Dexter and her colleagues found a strong commitment to, and support for, teachers' individual learning and widespread use of technology with a student-centered approach. "The presence of this need to learn and the supportive conditions to do so appeared to be reciprocal, or mutually supportive, of the development of professional community around technology use." (ibid.).

School Planning and Implementation of Change

All the stakeholders like classroom teachers, management, parents, students, educational experts must be involved in the planning and implementation of change. Out of 20 schools surveyed, 16 schools are not having any formalized vision and mission statement, except some frequently changing statements written by some senior teachers without involving any stakeholders. These plans were seen as setting directions and priorities, as well as decisions about the deployment of learning support assistants, the hardware, software and infrastructure required (Evans, 2002).

However a move to whole school access to shared resources creates a need for training in their production and classroom use. The reluctance may be avoided by associating the training and acquisition of skills as part of a salary award. Teachers were expected to use the skills learned in creating online content, assessing students' work and collaborating with students, parents and colleagues. Appropriate resource analyzing and flexible, forward-looking planning, linked closely to what teachers actually want and need at any given stage, will be essential (Peter Scrimshaw, 2004).

Roles of Technical Support Staff

It is absolutely necessary to have close cooperation between all parties concerned is required. School should work to convince computer staff that reliability is very important, especially concerning technology in classrooms. They have to encourage the purchase of highly reliable technologies. There should be adequate support staff to maintain and train the application of technology.

More Funding

Higher education administration and policy makers should allocate sufficient funds for technology related infrastructure development.

ICT in Rural School

Rural school has enormous scope for enhancing the teaching and learning skills, teachers' capabilities. The researcher has found that a typical rural school has a number of inherent limitations like limited number of qualified teachers, chalk and talk methodology, unreliable power supply, no connectivity to the rest of the world. The advent of internet and modern technology has opened up possibilities of alleviating this problem.

Connecting the Physically Challenged

The experience has shown that some of the physically challenged have come out as successful citizens of the world. Our traditional methodology have failed to cater to the expectations of these less privileged sections of the society. Science and technology and ICT definitely help to overcome the problems faced by these less privileged sections of society with the help of audio cues, rich graphics, and combination of the visual and audio cues, flexible input and output devices for children with learning disabilities. Our traditional methods failed to assess the needs of such learners coupled with inadequate training of teachers/trainers.

Connecting the Illiterate People

As per the provisional figures of Census 2011, in India 77,84,54,120 persons have been counted as literates. Among all literates, 33,42,50,358 are females, whereas 44,42,03,762 are males. The literacy rate of India in 2011 is 74.0 per cent. Literacy rate among females is 65.5 per cent whereas the literacy rate among males is 82.1 per cent (Status of Literacy, 2015). ICT will play a crucial role in converting illiterates into literates. It is imperative that the technology should be designed to support the needs of the users and users will not have to adapt to the technology.

SCOPE FOR FURTHER RESEARCH

While the research on the barriers to effective use of modern technology in general is undoubtedly important,

more focused research on the barriers relating to the use of specific technologies is increasingly necessary. The reasons behind teachers' attitudes and anxieties also craving further research. There is ample opportunity for undertaking research on impediments and barriers and factors conducive specific to individual technologies, such as the internet, file sharing, e-contents or digital video, mobile phone, etc. The scope can be extended to support the cause of oppressed classes. Such work could help in increasing the use of these technologies in the classroom. Necessary interventions may be made to streamline the use of these technologies in the classroom. Further studies should be done to incorporate other variables such as levels of access, financial support, professional development model, and administrative support and conceptual models to link ICT with development and poverty reduction so that the deprived will be placed in a better position.

CONCLUSION

Across the globe, countries have recognized Information and Communication Technology (ICT) as an effective tool in catalyzing the economic activity in efficient governance, and in developing human resources. The ICT intervention can be effective if ICT is imparted at (1) policy level so that expectations are very clear, give room for enough flexibility for change, (2) management level such as relevant incentives and suitable devices and (3) teachers level such as teacher trainers, mentor teachers. Then only the conditions of deprived can be improved. Our study findings augment the literature to throw some insights into the implications of certain qualitative aspects like, knowledge, attitudes and practices from the selected groups of Karnataka. Unless, we take appropriate measures to change the attitudes of faculty, ICT cannot be used effectively in Karnataka. Although, there is considerable focus on use of digital up-skilling for some venerable groups in Karnataka such as people with lower income, low trust and confidence have been getting less importance. By improving the knowledge, attitudes and practices of teachers, we can improve the ICT based platforms and augment the conditions of less privileged.

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MOOCs and Life Long Learning Education



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Abstract—MOOCs (Massive Open Online Courses) are a recent phenomenon gaining popularity in the field of Education over the past few years. They are known for offering an exiting range of opportunities to widen access and participation in Education. The massive range and Open nature of these courses place the control of learning at learners' discretion. Due to this specialised MOOCs are developed keeping in mind the needs and demands of the users. The evolution of educational Technology and open/ distance learning sets MOOCs into the wider context. These courses are gaining an overwhelming response from learners across the age groups, who are keen to engage more with online learning. These courses have the potential to create massive opportunities for students, teachers, employers, professionals and teacher educators. They not only bring Education to more people, but also tailor their learning experiences to meet the needs of tomorrow's students, educational institutions, universities and employers. This paper is an attempt to go through the MOOCs way of empowering Education.

Keywords: MOOCs, Educational Technology, Openness, Distance Learning, Online Courses, Platforms

INTRODUCTION

Massive Open Online Courses (MOOCs) are a recent phenomenon gaining popularity in the field of Education over the past few years. The first MOOC was introduced in 2008, which was emerged from the Open Educational Resource (OER) movement. In the midst of the very second decade of this century it will be encouraging to evaluate the growth of the online learning scenario to predict the future trends and needs to be fulfilled. MOOCs are known for offering an exiting range of opportunities to widen access and participation in Education. The massive range and Open nature of these courses place the control of learning at learners' discretion. That is why specialised MOOCs are developed keeping in mind the needs and demands of the users. The evolution of educational Technology and open/ distance learning sets MOOCs into the wider context. These courses have the potential to create massive opportunities for students, teachers, employers, professionals and teacher educators.

MOOCs are proving to be the game changer in terms of their free access and wide range of areas covered by them. Their availability ranges from Computer Science, Graphic Designing, Creative Writing, Public Health, Web Intelligence and Big Data, Human Adjustment Process,

Agriculture, and even Textbook Chapters oriented courses, to name a few. It is talked about that MOOC culture presages a revolution in Higher Education. Their role in the vocational education and school education is also to be harnessed. The competition to develop and offer MOOCs at various levels by different institutions is also going to bring a sea change in the costs of Higher Education, and this deflationary trend will be welcomed by millions of takers of these courses.

In India institutions like IIT Delhi, IIT Madras, IIT Kanpur, IIM Calcutta, NCERT, Public Health Foundation of India, Jigsaw Academy Bangalore, etc. are offering various MOOCs delivered via platforms like NPTEL (National Project on Technology Enhanced Learning), Coursera, Edex, Sustainable Development Solutions Network, wiziq.com, etc.

Generally a participant can take part in a MOOC through many ways. People join a course to learn, network and collaborate with others, which involves participating in discussions online, taking part in collaborative works like remixing or editing a textual or media resource. The actual course material provided through a MOOC is just one aspect in consideration. Even the process of certification has flexibility, a participant can opt for gaining the certificate or not.

DEFINING MOOCs

The term MOOC was coined by Dave Cormier of the University of Prince Edward Island in response to a course called Connectivism and Connective Knowledge.

According to the first definition of MOOCs placed on Wikipedia 'a course where the participants are distributed and course materials are also dispersed across the web,' adding to it further states 'this is possible only if the course is open, and works significantly better if the course is large. The course is not a gathering, but rather a way of connecting distributed instructors and learners across a common topic or field of discourse' (Wikipedia, 2012).

The present definition of MOOCs on Wikipedia is 'A Massive Open Online Course (MOOC) is an online course aimed at unlimited participation and open access via the web. In addition to traditional course materials such as filmed lectures, readings, and problem sets, many MOOCs provide interactive user forums to support community interactions between students, professors, and teaching assistants.' (Wikipedia 2015)

cMOOCs AND xMOOCs

MOOCs have been bifurcated into two types, they are cMOOCs and xMOOCs. They are very much distinct in the pedagogies adopted by them (Hill, 2012) The cMOOCs and xMOOCs can have the similar content and requirements, but in case of cMOOCs a more self-regulated schedule with flexible start and stop dates is followed, on the other hand the xMOOCs structurally replicate the course structures provided by an institution like the campus courses. To complete an xMOOC assignments, quizzes, exams, etc. must be completed. They follow controlled schedules with fixed initiating and completing dates. xMOOCs are the more dominantly used MOOCs now a days. In some cases even some of the cases ask for some fee at the time of certification. The xMOOCs basically focus on scalability while the cMOOCs focus on community participation and connections. It can be readily mentioned that those emphasizing the connectivist philosophy are cMOOCs, and those that resemble more traditional courses are xMOOCs.

DEVELOPING OR DESIGNING OF MOOCs

MOOCs While developing a MOOC there are a lot of factors which are taken under consideration, there are certain Psychological and behavioural aspects of the learners which are very relevant to be considered, like motivational, emotional and intellectual commitment of learners. Instead the psychosocial and cognitive profile of the learner including digital literacy skills, individual differences in motivation and self-regulation are key learner attributes under consideration while designing and developing a MOOC. As the MOOCs are accessible through mobile devices the various factors for easy access through those are also to be taken care of.

THE PLATFORMS FOR DELIVERY OF MOOCs

The existence of a MOOC very much depends on the platform that enables the various operations involved in offering a MOOC. According to Siemens (2011 and 2012) 'MOOCs are really a platform' and the platforms for the two types of MOOCs are substantially different because they serve different purposes. In the words of Siemens 'cMOOCs model emphasizes creation, creativity, autonomy and social networking learning. The Coursera model emphasizes a more traditional learning approach through video presentations and short quizzes and testing. In India institutions like IIT Delhi, IIT Madras, IIT Kanpur, IIM Calcutta, NCERT, Public Health Foundation of India, Jigsaw Academy Bangalore, etc. are offering various MOOCs delivered via platforms like NPTEL (National Project on Technology Enhanced Learning), Coursera, edX, Udacity, Sustainable Development Solutions Network, WizIQ, etc.

SOME PROMINENT MOOCs INITIATIVES

With the growing popularity of MOOCs a number of Indian Universities are catching up with the trend by customizing course content for the web and collaborating with international institutions. Some of the prominent initiatives are discussed herewith.

AGMOOCs are the NPTEL initiative, they are a group of agriculture related MOOCs scheduled to be launched in phases over the next months of 2015. The first course under this umbrella will be on ICT Basics. The courses are offered by a consortium anchored by IIT Kanpur with IIM Calcutta and the University of Agricultural Sciences, Raichur, as members. The audience intended for these courses includes students and faculty in agricultural universities and professionals affiliated to extension services as well as rural development sector.

'Language and Mind' is an enthusiastic MOOC launched by IIT Madras, developed on the platform of NPTEL, it is a eight weeks course which probes the link between language and human mind by focusing on languages as a special purpose cognitive ability. It involves an analysis of topics such as advanced grammar, sound, word patterns, etc.

'Web Intelligence and Big Data' is a MOOC launched by IIT Delhi on the platform of Coursera. It is a free course of nine week's duration focusing on building 'web intelligence' applications exploiting big data sources and using their platforms based on 'map-reduce' parallel programming paradigm. It will be helpful for learners interested in developing web applications using big data by applying artificial intelligence and statistical techniques. It is aimed at candidates with a background in basic programming, SQL and data structures as well as some exposure to probability, statistics and matrices.

CIET, NCERT is also developing the MOOCs developed on various textbook chapters, starting from class IX and X. These MOOCs are from the chapters of Science, Social Sciences, Mathematics and Languages, aiming to cater students and teachers and also anybody who is interested in learning or revising the MOOCs topics. These courses will be launched in few months for the nation. There will be no fee, and the platform adapted will be either Open edX or wordpress. These courses will also be available through the National Repository of Open Educational Resources.

'Global public health' is a MOOC offered by Public Health Foundation of India, delivered through a platform of Sustainable Development Solutions Network. It's a ten week course which is offered free of cost. It focuses on public health and its determinants covering examples from across the world.

'Human Adjustment Process' offered by IIT Kanpur via NPTEL. It's a thirteen weeks course focuses on the dynamics of human adjustment processes from a psychological perspective. It throws light on the pertaining issues like stress, anxiety and psychological disorders.

In addition to these there are numerous MOOCs which are running now a days and are useful in many ways for students, teachers, employers and trainers.

CONCLUSION

In India, there are a large number of students who do not have access to quality education. They have the will to learn, but they lack the availability of quality resources. Similarly many schools, colleges and universities in India are not fully staffed with teachers. For them the introduction of MOOCs will not only increase access to education, but also promote the quality of school and tertiary education. Including all this it should be kept in mind that MOOCs are still an emerging field, and much research needs to be carried out about what works best in the same way as we do for classroom teaching practices. New, innovative ways of teaching and learning online alongside on campus should always evolve for better practices.

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Open and Distance Learning System in Higher Education of West Bengal: The Strategies, Practice and Development at Netaji Subhas Open University



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Abstract—An open learning is one in which the onus of learning is primary on the students. Today two terms that are being used almost inter-changeably are ‘Open Learning’ and ‘Distance Education’ and they are often combined to be known as Open and Distance Learning (ODL). Open learning is a philosophy and Distance Education is the mode used for translating it into reality as the two are complementary to each other. Beginning in early 1960s in India, the ODL system has made a great performance in providing the higher educational opportunities to the masses. Besides, the changing dynamics of the ODL system in the six decades have been encouraging and aimed to redeem the promise of providing access to higher education to all segments of society. For a majority of Indians in villages and small towns, reaching a centre of higher learning is a challenge and the ODL system has to facilitate access to education and provided high-quality self Learning Materials (SLM), equitable and stable education system, well-trained teachers, supported by an efficient administration. In Indian, there are eighteen State Open Universities and one National Open University i.e. Indira Gandhi National Open University (IGNOU) and two hundred dual mode distance learning institutions which castes 25% of students in higher education. Netaji Subhas Open University (NSOU) established in 1997 as a West Bengal state Open University started functioning from July 1998 to provide an opportunity of higher education in the vernacular medium to various disadvantaged group of aspiring learners. This paper highlights the aims, ideology and different programmes initiated by Netaji Subhas Open University over the years since its establishment for the development of higher education in west Bengal. Further, it presents the continuous capacity building initiatives and justification its progress as alternative educational system of conventional mode of higher education in the state of West Bengal and outside of the state as well.

Keywords: Open and Distance Learning, Netaji Subhas Open University, Capacity Building, Alternative Higher Education

INTRODUCTION

The globalization of Open and Distance Learning (ODL) provides many opportunities for developing countries for the realization of their education system-wide goals. Two main factors have led to an explosion of interest in distance learning, the growing need for continual skills upgrading and retraining; and the technological advances that have made it possible to teach more and more subjects at an open and distance mode. That is why the traditional universities are rapidly transforming themselves from single mode to dual mode universities, recognizing the importance of open and distance education in providing students with the best and most up-to-date educational resources available in addition to the traditional teaching methods that they receive.¹ An open learning is one in which the onus of learning is primary on

the students. Today two terms that are being used almost inter-changeably are ‘Open Learning’ and ‘Distance Education’ and they are often combined to be known as Open and Distance Learning (ODL). Open learning is a philosophy and Distance Education is the mode used for translating it into reality as the two are complementary to each other. Beginning in early 1960s in India, the ODL system has made a great performance in providing the higher educational opportunities to the masses. Besides, the changing dynamics of the ODL system in the six decades have been encouraging and aimed to redeem the promise of providing access to higher education to all segments of society. For a majority of Indians in villages and small towns, reaching a centre of higher learning is a challenge and the ODL system has to facilitate access to education and provided high-quality self Learning

Materials (SLM), equitable and stable education system, well-trained teachers, supported by an efficient administration. In Indian, there are eighteen State Open Universities and one National Open University i.e. Indira Gandhi National Open University (IGNOU) and two hundred dual mode distance learning institutions which castes 25% of students in higher education. Netaji Subhas Open University (NSOU) established in 1997 as a state Open University of West Bengal, started functioning from July 1998 to provide an opportunity of higher education in the vernacular medium to various disadvantaged group of aspiring learners. This paper highlights the aims, ideology and different programmes initiated by Netaji Subhas Open University over the years since its establishment for the development of higher educational in west Bengal. Further, it presents the continuous capacity building initiatives and justification its progress as alternative educational system of conventional mode of higher education in the state of West Bengal and outside of the state as well.

ODL, as emerging learning system, requires a specialized level of skill at its delivery and management network through the development of Information and Communication Technologies (ICTs). UNESCO's initiatives in this area, including its role in capacity building and international co-operation and describes relevant concepts and contributions, outline some significant current global and regional trends, suggests policy and strategy. Especially the developing countries, in defining appropriate policies and strategies helping them make the best use of available distance learning technologies corresponding to different cultural contexts and stages of development.

DEVELOPMENT, QUALITY ASSURANCE AND CAPACITY BUILDING ON ODL: THEORY AND PRACTICES

ODL represents an alternative approach to higher education for development of human capacity in very day life. Among development practitioners, capacity has traditionally been conceived in two dimensions: human resources and organisational functions. Capacity building, as it has most commonly been referred to, therefore involved human resource development and organisational engineering, or 'institution building' The term 'Distance Education' refers to an educational approach in which there is a quasi separation of the learner and the teacher in time and space.² In distance education, the instructor and the instructional strategy or methods are subsumed into the learning material (popularly referred to as 'Self Learning Materials' or SLM), that have been designed as a self-directed learning guide for the student. Moore and Tait asserted that '.....in developing countries, human knowledge resource development through initial and continuing education is not only seen as crucial for growth and competitiveness, but also has far reaching social impact, for example in influencing birth rate, increasing

the independence of women, and improving standards of health and rural environment'³ Despite the rapid growth in the popularity of distance learning, the quality of higher learning via distance education has been called to question.⁴ Walter Perry the first vice-chancellor of the Open University of United Kingdom noted the "skepticism garnished with ridicule and hostility" of distance education universities.⁵ According to empirical evidence, however, there is no significant difference between learning outcomes that can be attained at traditional institutions versus distance learning. But different people perceive the advantages of ODL in differently, and their perceptions have influenced attitudes towards acceptance and use of ODL in the education system. The concept of capacity building has become a buzz word in education reform discourse internationally both in developed and emerging economies. The capacity building should, ideally and proactively, be an integral part of strengthening social institutions and providing enabling conditions for premium performance by the individuals within the sector.⁶ According to, Mc Ananay, five broad criteria of quality education which provide us useful insight for improvement of the ODL system. These are- Efforts, Performance, Adequacy, Efficiency, and Progress. Efforts refer to the initiatives taken by the institution. These initiatives are associated with the growth in terms of courses offers, learners enrolled, pass out, learner support services provided, evaluation mechanism etc.⁷ ODL system promotes lifelong education, it builds human capacity not only employability, but also for broader lifelong learning as well as for adaptive and copying livelihood strategies in the fast moving and complicated world.⁸ It is the manpower along with ICT which can build the libraries of ODL system, be it within the walls or without wall, and make the ODL system a meaningful one and successful throughout the nation.⁹ The 'Capacity Building' of a university is required not only for the newly recruited personnel and academics, but also for the existing managers and academics because they have to cope with rapid structural changes in ODL practices within the organization and around the globe.¹⁰

NETAJI SUBHAS OPEN UNIVERSITY IN BRIEF

Netaji Subhas Open University (NSOU) established in 1997 as a state Open University of West Bengal, started functioning from July 1998 to provide an opportunity of higher education in the vernacular medium to various disadvantaged group of aspiring learners. The University is recognised by the University Grants Commission (UGC) on 26th August, 1998 and Distance Education Council (DEC) on 8th April, 2008. NSOU is the tenth Open University of the country and the ninth State Open University. First Vice Chancellor of NSOU, Dr. Radharaman Chakraborty, and a Advisory body, consisting of eminent educationists and senior administrators was constituted to plan and oversee the activity of the newly opened University. They executed the

preliminary set-up necessary for the functioning of the Open University and from July 1998, 31 Study Centres started functioning under Netaji Subhas Open University with a Bachelor Degree Programme (BDP) in Arts and Commerce. Since January 1999 semester further 5 study centres were opened with Arts and Commerce Courses under the BDP. The University started Bachelor's Degree Programme in Science subjects from January, 2000 session. The Post Graduate Degree Programme in Science subject (Mathematics) and Arts Subjects (History and Social Work) were started in January, 2002 and January, 2004 session respectively.¹¹ It is opined that ODL system is the answer in the developing country like India to raise the GER in higher education and in this context ODL system gains much significance in the present scenario. NSOU functioning at the national level for almost one and half decades, made considerable progress and gives equity and access to those who could not join the formal mode of higher education. NSOU is an apex institution for coordinating and maintaining standards of ODL in the country. The stated mission of NSOU is 'Reaching the Unreached' remain committed to its primary goal, the understanding of the term 'Unreached' has indeed evolved with time onto a much wider matrix. The enrolment records of NSOU in 2012 show according to registration, a total of 14,773 students for Bachelors Degree Programme (BDP) and 4296 at the Postgraduates level; while the figures of 2013 were 17,386 and 8520 in the same order. The admission figures for vocational Courses for the same academic session were 1433 and 445 respectively. *B.Ed (SEDE)* and *BLISc* clocked a whopping 492 and 2426 students respectively for 2012.¹² In May, 2015, NSOU has enrolled 2,50,000 students in 62 courses of BDP, PG, B. Ed and Professional Courses at its 325 study centres. Among the 325 study centres, 102 are BDP and PG, 28 are Vocational, 12 B.Ed (spl. Edu.) and 183, B.Ed. (ODL).¹³ So in short, we see, NSOU seeks to open up the treasure house of knowledge to the maximum number of users. Thereby it would enhance their skills for productivity and further learning.

PHILOSOPHY MISSION AND VISION OF NSOU

NSOU, the state university of West Bengal, will contribute to the building up of quality human resource base of the state and collaborate with other open universities of the national and state levels towards the improvement of the quality of distance education and to promote and develop appropriate technology to create the distance education scenario of an international standard in our country keeping in view of the demands of the knowledge seekers for education appropriate to the twenty first century. Distance education in any country is established with the main objective to democratize education as a resource and provide every citizen, irrespective of sex, caste and creed, easy and affordable access to quality education.

To spread higher education in different parts of the state and to cooperate with universities to provide access to higher education and to different skill enhancing educational programmes Netaji Subhas Open University to provide quality education in a flexible mode to serve the aim of establishing an equitable knowledge society within the state, provide higher education through distance learning through the language of the stateside. Bengali, to make education affordable to disadvantaged, to provide facility for lifelong education to intending learners, to strive for up gradation of technology without compromising the basic values of the society, to contribute to the development of the state and the nation and to motivate learners to strive for secular, scientific and democratic education.¹⁴

POLICIES, PRACTICES OF CAPACITY BUILDING AT NSOU

Since its establishment, NSOU had undertaken several initiatives for its Teachers and staff Capacity Building. In the beginning, the Teachers and staff development initiatives were mostly confined in familiarization visits to national and international ODL Universities Later, a number of training workshops were arranged locally with the leading international experts on different areas ranging from basic computing to instructional design. We may divide into two categories of capacity building programme of NSOU, as Formal and Non-formal.

ACADEMIC QUALITY ASSURANCE AND MANAGEMENT

ITC BASED CAPACITY BUILDING

The dynamics of globalization, plus the introduction of information and communication technologies (ICT), resulted in a tidal wave of information that has, in many cases, overwhelmed many countries around the world in the last few decades. The rapid progress of ICTs in recent years such as satellite communications, large capacity optical fiber communications and the Internet have greatly expanded the power of distance learning as a tool for lifelong learning and international understanding. Lack of capacity of teachers and staffs has brought to force the issue of ODL as an innovative and cost effective approach to the educative process. To bridge the gap between participants in the instructional process, ODL offers structured learning in which the instructor and students are separated by time and space, making use of instructional materials such as print materials, audio and video cassettes, CD ROMs, television, and radio broadcasts, as well as multimedia components such as computers and satellites.¹⁵ Professor Devnarayan Modak outlined different stages of ITC and argued that the influence in ODL is manifest in many forms and newer avenue are being explored day by day to make the attempts more realistic and fruitful.¹⁶ Using those ITC tools should clearly have skill and knowledge necessary to use it effectively for capacity building of teachers.

'Gyan Vani' FM Radio Channel

Introduction on radio can be broadcasted simultaneously to wide range of people easily. This tool has brought hopes to the ODL learners. NSOU initiated several students support services which articulated a paradigm of lifelong learning for quality improvement of learners and made a kind of capacity building environment for teaching faculties and counsellors. FM Radio channel, 'Gyan Vani' Kolkata, launched on 7th July, 2003, is the first truly educational channel till now not only in west Bengal but also in the whole Eastern India. NSOU and IGNOU jointly run this only educational as well as developmental 'EM Radio Channel' on the frequency of 105.4 MHz and offer interesting and informative programmes of relevance and value to target audiences within a radius of 75 Kms. ¹⁷ NSOU believes that education means 'Education for Development' as conceived by Pandit Jawaharlal Nehru when he said 'We will liberate the country through education' hence Gyan Vani, Kolkata programmes include not only syllabus and specific subject but also programmes on Human Rights and consumer education and for unemployed youth seeking career opportunities, housewives, retired and elderly persons as well as issues like pollution, value education, cultural heritage preservation, women's empowerment, guidance for competitive examinations like IAS, WBCS, entrepreneurship, poverty alleviation through education. NSOU, through Gyan Vani channel has been devoting its essential communication potential not merely to serve the needs of ODL and also to support the objectives of rapid socio-economic development, national integration and democratic way of life. Since August, 2004, presentation style of 'Gyan Vani' has had a sea-change in making the programmes interactive as well as interesting. All cooperate wholeheartedly to make all programmes interactive and conversational. In fact they have started bringing their learners and teaching them through questions and answers instead of reading out lengthy written texts. Group Discussions, Panel Discussions, Quiz are other forms which have made the programmes more popular as well as livelier.

Live-Dial Interactive Sessions

The introduction of daily 'Live-Dial' in interactive session from December, 2004 has been, understandably, appreciated widely as is evident from the number of calls pouring in from the city, its neighbourhood and otherwise isolated and distant learners. Now all those Radio programmes are popularly progressed as a building capacity of teachers with the help of live communication to the learners. There are several interactive radio counselling were brought by NSOU through FM such as, 'Sameepeshu', 'Listeners Forum', and 'Khabarakhbar' on educational matters are broadcast Live on all Friday and for learning language launched a Live slot programme entitled 'English for Communication' on every Monday.

Rest of days have been devoted to social awareness programmes interchangeable with curriculum-based Distance Education for undergraduate and post-graduate students and are handled by distinguished experts of Colleges and Universities. ¹⁸

Video Conferencing Unit

A state-of-art Video Conferencing unit has already been installed at the Salt Lake Campus, NSOU to pave the way for and facilitate the development of ODL through the virtual mode and help this region catch up on developments in virtual education taking place elsewhere in India and abroad. A progressive network is being developed and a number of study centres in the neighbouring districts are being linked to Salt Lake Unit.

'Online Bangla'

NSOU notched up a unique first in national and global Distance and Open Learning when in collaboration with Central Institute of Indian languages, Mysore, it launched 'Online Bangla', address new website named www.bangla-online.org, a ground-breaking comprehensive and flexible computer-based basic course in Bengali language and literature designed for the virtual mode and carefully crafted to suit the varied needs of learners coming to study the subject, particularly the children of the Bengali Diaspora abroad. A workshop was also held in May 2004 to map out possible line of Content development and enrichment in this field. ¹⁹

Making Self-Learning Materials

An Open University primarily is known by the quality of its Study Materials or in our word '*Self-Learning Materials*' (SLM) with which it equips its learners. NSOU has achieved prodigious growth and is well on its way to positioned itself firmly on the global map of Open and Distance Learning. NSOU has organised several Workshops for writing and rewriting SLM of its different courses by different schools. Faculties of different Schools in NSOU have constantly engaged in upgrading syllabi, producing improved study materials and reaching out to learners through advanced Research Students Support Service (SSS).

IT Supporting Services

Compared to the university's own human resource base, its networks of study Centres and range of activities have however, spread out in infinitely large proportions over the years since its inception. NSOU has always tried to reach out to the unreached, almost with a missionary zeal. The revamped school of Technological Studies in Golpark, Calcutta, is now humming with new activities. As NSOU is gradually moving towards the development of E-learning and using the mode of IT-enabled education to the best of capacity, it is also offering a platter of need-based and

industry-oriented IT courses. The IT workforce NSOU development programme in conjunction with NASSCOM with the untiring assistance of Mr. Kiran Kamik, President, NASSCOM, who visited NSOU two times for initial brainstorming on the Programme is going.²⁰

Workshops for Faculty and Staff Development

NSOU organized lot of short-Time Workshops for cultivation of knowledge and creating academic environments among the Faculties, staffs capacity building as well as learners and also broadly for society. I point out some important workshops and its significance, 'Two days 'BDP LCES Workshop' held on 22nd Sept. 2012 organized by School of science, NSOU. The faculty and officers of the University as also the coordinators and principals of the respective Study Centres which acted as LCES Centres attended the workshop. A one day National Workshop on 'BDP Laboratory Counselling Methodology: Problems and Remedies in ODL System'. A large number of coordinators and counsellors and experts actively participated in the Workshop.²¹ 'Building Bridges: Teaching English Literature Through ODL' a two days workshop on 13th February, 2013 for Resource persons of PG courses. In the technical session of the workshop the renowned academics from various study Centres of NSOU and other universities and colleges got together to identify issues of ODL system and seek solutions. The panel discussions, hands on writings exercise and brainstorming sessions on the use of ITC for imparting instruction were some of the high points of the workshop. A DEC sponsored Workshop on 'Designing and Developing SLMs PG Political Science' on 25 March, 2013. The object of the workshop was to prepare new SLMs according to the newly revised PG Political Science syllabus, keeping in view the DEC guidelines. Eminent political scientists and the potential authors of the new SLMs, as selected by the board of studies were presented at the workshop. A two days workshop for resource persons of BLIS on 'Re-vision Bachelor of Library & Information Science Curriculum' held on 10-11th May, 2013. The trust of the workshop was on evolving a new updated and upgraded syllabus for BLIS programme and laying down guidelines for the writing SLMs in keeping with the demand of the learning objectives. Subject experts and teachers of study Centres of NSOU all over the states that were integrally connected with the programme. On August 1st, 2012 the school of Humanities and Social Sciences organized an Orientation Programme on 'Quality Assurance in Counselling Session of PGELT and PGDELT'. Participation in staff Training Programmes, as part of constant efforts at upgrading skills, fostering an interactive spirit among different Open Universities and acquiring hands-on training in new methodologies, NSOU organizes training programmes for staff in collaboration and exchange mode with other ODL institutes. As part of this scheme, the staff members and teachers of different schools of NSOU have participated in the deferent open mode conferences of all over India and abroad.

The Academic Counseling or Personal Contract Programme (PCP)

As part of constant efforts at upgrading skills, fostering an interactive spirit among different Open Universities and acquiring hands-on training in new methodologies, NSOU organizes training programmes for staff in collaboration and exchange mode with other ODL institutes. As part of this scheme, the staff members and teachers of different schools of NSOU have participated in the deferent open mode conferences of all over India and abroad. The academic counsellors are the vital link between the distance learners and the institution. They are only the human link during study period at the study centres and in spite of the fact that the academic counselling sessions are minimal in NSOU; the sessions are expected to create vibrant interactivity for the learners with both the counsellors and peer groups. In NSOU, the academic counsellors are the faculty members drawn from the conventional higher education system. Consequently, the academic counsellors have the dual role to play in their twin job profiles. During the first five to six week days, they are classroom teachers and during week-ends, they have to play the role of academic counsellors in the ODL system. It is well known that the conventional system of higher education is teacher-oriented while the ODL system is learner-oriented. The classroom teaching strategies of formal system cannot be practiced or implemented in an ODL system.

SEMINARS AND CONFERENCES

NSOU organised several seminars and conferences for faculty development and enrichment of research scholars of the university. Round the years of 2005, 10 significance seminars and conferences held in NSOU organised by different schools particularly related on ODL, such 'Open and Distance Learning : Mapping in the New Millennium', 'Roll of the Collaborative Alliances in OLD' etc. In 2012-13 School of H&SS organised a conference on 'Social Context Approaches in English Language Teaching' and a National seminar on 'Contemporary India: Discourses With' and Two days National Seminar on 'IT Workforce Development', 'Use of IT in Open and Distance Learning: Mapping in the New Millennium.' Workshop on 'National Council of Teacher Education' and 'Space Technology for Education' etc.

MEMORIAL LECTURES

NSOU usually organized yearly several memorial lectures for cultivation of knowledge and creating academic environments among the Faculties, staffs and learners and also broadly for society. Such as, Netaji Subhas Chandra Bose Memorial Lecture, Rabindranath Tagore Memorial Lecture, Riyadaranjan Roy Memorial Lecture, Srinivas Ramanujan Memorial Lecture Acharya Jagadish Chandra Bose Memorial Lecture etc.

RESEARCH PROJECTS

Different kind of Research Projects had been taken from UGC and DEC by the faculties of NSOU and completed within the suggested period such as Dr. Bikas Ghosh, completed his project on 'Impact of Distance Education on Urban Learner of West Bengal with Special Reference to NSOU', Dr. Bibhas Guha had completed two Research Projects, one is 'Screening of Therapeutic Agents against Induced Colon Cancer in a Mammalian Model' and another is 'Assessment of the Reasons Responsible for Students Drop out from the Bachelor of Science Programme at NSOU' Tanika Kar Bhattacharya worked her project on 'Women Distance Learning in Netaji Subhas Open University: Related Challenges and Other Dimension' funded by DEC, new Delhi. Dr. Manan Kumar Mandal completed his project entitled 'Reading Indian in Bengali: Curriculum Based Open and Distance Praxis', Dr. Anirban Ghosh submitted his final project report on 'Cost Analysis of Academic Programmes under ODL System in India with Special reference to Netaji Subhas Open University' and Anamika Das completed her project on 'An Evaluative Study of Instructional Support Services to Learners Library and Information Special Education through ODL System in India' Dr. Chandan Basu, 'Left Ideology and Popular resistance Movement in West Bengal, 1947-1964' Dr. Srideep Mukherjee initiated infrastructural project 'Language Lab-Cum Interactive Learning Centre' funded by DEC.²²

CONTRIBUTION FOR SOCIAL RESPONSIBILITY

NSOU played a responsible role in the total development of human capacity building not only spreading higher education among the backward section of people but also creates a development conciseness and employs social transformation in West Bengal as well as India. NSOU has been designated the nodal university by the Government of West Bengal for training up nearly 30,000 in-service school teachers on a war footing, under the mandate of the RTE Act, 2009. The vocational programmes of NSOU is always on the rise, and offers a gamut of new courses to cater to learners demands in more specific and effective ways. They also taken up innovative Research Projects funded by Distance Education Council (DEC). The establishment of the 'Women's Harassment Prevention Cell' (WHPC) following UGC and Supreme Court Guidelines, and an effective Cell for RTI and Students Grievance Redressal' (SGR) to address relevant issues officiated by the eminent professors, staffs and administrators of NSOU. Several 'Memorandum of Understanding' (MoU) were signed by NSOU with different national and international organization or

institutions. Such as on 13th January 2003, MoU signed with Institute of English Language, Kolkata, for certificate courses of English communication, on 4th March 2013, a MoU was signed with Bengal Chambers of Commerce and industry for imparting one year diploma courses and 30th November, 2002, a MOU was signed with Central Institute of Indian Languages, Mysore for learning online courses in Bengali. NSOU signed partnership linkages with UNSCO under the LIFE skills enhancement Scheme of UNSCO, As the state of West Bengal is rich in vocational skill in different spheres of handicraft work like artisan skill, gems and jewellery designing skills cane work *Kantha-stitch* etc: UNSCO has identified *Sunderban* as the heritage site and wanted NSOU to run heritage-specific courses and programmes for training the personals for its promotion and maintenance. A MoU was signed between UNSCO and NSOU on 28th January, 2006.²³ '*Muktaye*' (For Freedom) the bi-annual journal of NSOU was released on February, 2003, publication of its research papers are based on original research in different field of higher education, reputed academicians from the different universities of the countries and abroad were on the advisory board.²⁴ The University also publishes regularly its annual Newsletter named 'Ascent'.

CONCLUSION

Netaji Subhas Open University started its journey in 1997 as the first Open University of the State and after having weathered eighteen years through thick and thin, it remains the only Open University of the state that has imbibed and executed the spirit of the ODL pedagogy in its essence. While acceptance of that eighteen years is not a very long time in a life of an Institution, but in this short span of time infrastructural development of the University has almost been significant. The NSOU has now emerged as a very modern open university of the new millennium which caters to the needs of the modern day learners in this knowledge era but at the same time its aims at empowering the rural India by the way of offering countless need-based, vocational development programmes, self-employment oriented courses which serve indeed the need of the hour. NSOU launched so many skills and knowledge development programmes and courses which make a proper educational environment through ODL system and those initiatives would help the learners for employment generation economic growth and social development. The growth of numbers in NSOU is truly impressive, traditionally the mission of the university as teaching, research and services rapidly build up a large teaching operation, NSOU now promoting this mission and creating a vibrant academic and intellectual community through its quality teaching and learning of ODL.

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ICT: A Platform to Empower Less Privileged



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Abstract—Growth in the ICT (Information and Communications Technology) sphere is not confined to the corporations, governments, and individuals of the developing countries who already participate in something approximating to the vision of an information and knowledge society. There is also a substantial movement to spread the benefits of ICT to less privileged (illiterate, Poor, Women, the facility-challenged and People with Special Needs), in the developing countries. It is globally experienced that ICT provide platforms to educate less privileged people using basic communication tools such as mobile phones, TV, Radio suggests that information and communication technologies (ICTs) have vast empowering and development potential with huge impact on their quality of life. Use of mobile phones by the less privileged has increased their security, reached education to their door steps, created more jobs, provided access to information and enhanced the flow of financial resources, thereby advancing social wellbeing and economic development. Educated population may take maximum advantages of new technology for their own capacity building and nation too but, it requires ICT infrastructure with cumbersome training to use technology effectively and efficiently. In a world of fast changing technology, however, a base of formal education is necessary but nor sufficient for efficiently using technologies. Technology-specific skills and learning are as much important as the formal education is.

This paper discusses the ICT Access, importance of ICT access, and the major barriers of ICT Access to the less privileged in developing countries face to bridge the access gap.

Keywords: ICT, ICT Access, Less Privileged & Empowerment

INTRODUCTION

Skills of the human resources of any country widely identified and recognized that it is the only one of the vital elements of competitiveness in developing countries at all levels. The need for increased skills rises with the level of development, but even the least developed countries have to improve their human capital base if they are to grow and prosper. Educational Institutions in both developed and developing countries tend to cater to this requirement. Increasing the skill based content in curriculum has the potential work-force to open up a wide range of avenues to anyone. In India who have large population and struggling with the failure of formal education to provide regular education to the masses. Here the option is only to take the support of technology to provide effective

education to those people who left behind to take the benefit of formal schooling and make them competent and skilled to contribute in the progress of their nation. It is globally experienced that ICT provide platforms to educate less privileged people using basic communication tools such as mobile phones, TV, Radio suggests that information and communication technologies (ICTs) have vast empowering and development potential with huge impact on their quality of life. Use of mobile phones by the less privileged has increased their security, reached education to their door steps, created more jobs, provided access to information and enhanced the flow of financial resources, thereby advancing social wellbeing and economic development. The knowledge and networking capabilities of interactive and convergent technologies such as the internet present further opportunities for

economic growth and social development by increasing access to education and health services and enhancing decision-making powers of the less privileged. ICT has a promising potential to effect positive change in developing countries and create opportunities for the less privileged.

Less privileged benefited with the ICT resources only when they will be facilitated and equipped with the under mentioned component of ICT implementation

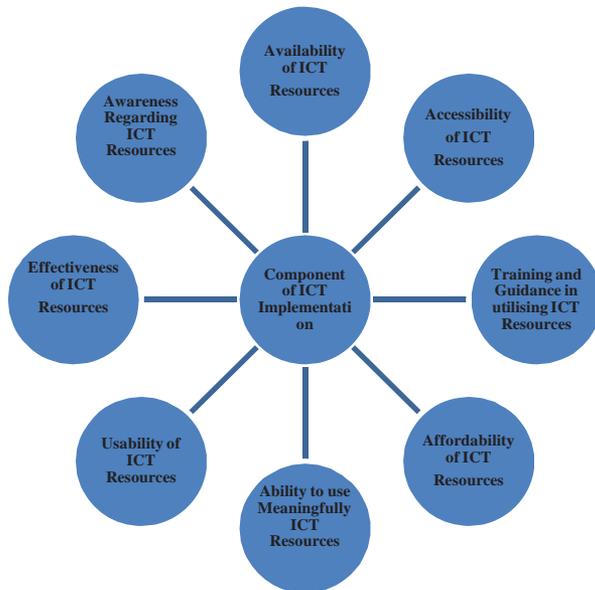


Fig. 1

Educated population may take maximum advantages of new technology for their own capacity building and nation too but, it requires ICT infrastructure with cumbersome training to use technology effectively and efficiently. In a world of fast changing technology, however, a base of formal education is necessary but not sufficient for efficiently using technologies. Technology-specific skills and learning are as much important as the formal education is.

The effective use of technologies requires skills, and the move from simple to complex technologies requires more, better and more diverse skills. These skills are subject to constant change. Consequently, the education and training system has to upgrade skills constantly in line with emerging needs.

This paper discusses the ICT Access, importance of ICT access, and the major barriers of ICT Access to the less privileged in developing countries face to bridge the access gap.

LESS PRIVILEGED

In India less-privileged is unique. The illiterate, Poor, Women, the facility-challenged and People with Special

Needs, all of them need some support or the other to be accepted in society and enjoy the fruits. The traditional methods and practices are invariably driven by us, human beings, and therefore tend to be biased. It is here that ICT can help by providing independence, flexibility and variety to the “less privileged learner”.

Less Privileged

Less privileged includes the illiterates, Poor, women, Facility Challenged, literacy Challenged and the People with Special Need.

Illiterate

As per the definition given by government of India, a person who has attained the age of seven years and does not know how to read or write in any language is known as illiterate.

Poor

Condition where a person’s basic needs for food, clothing and shelter are not being met.

Women

A race and category of human who are struggling for defining, establishing, and defending equal political, economic, and social rights and equal opportunities.

Facility-challenged

Facility challenged are the people in the villages and their children in the village schools, located far away from humanity...not only in terms of distances but also in terms of concern shown by the people in power and the... privileged!

People with Special Needs

In the United States, **special needs** is a term used in clinical diagnostic and functional development to describe individuals who require assistance for disabilities that may be medical, mental, or psychological. People with autism, Down syndrome, dyslexia, blindness, ADHD, or cystic fibrosis, cleft lips and/or palates, port-wine stains, or missing limbs for example, may be considered to have special needs.

CHALLENGES OF ICT ACCESS

The biggest challenge is to reach individuals and groups that are generally underserved/ less privileged in the society:

- Girls and women
- Rural populations
- Poor population

- Person with different disability
- Adult workers who have no time to attend regular courses; and
- Persons who cannot come to learning centers because of security hazards.

In this case we need to be think innovatively and radically to provide ICT access and education with the help of ICT to these potential learners (anywhere and everywhere).

SUCCESS STORIES OF ICT INTERVENTION FOR LESS PRIVILEGED

AKSHAY-ICT PROJECT OF KERALA STATE

Akshaya was conceived as a landmark ICT project by the Kerala State Information Technology Mission (KSITM) to bridge the digital divide and to bring the benefits of ICT to the entire population of the State. In the initial phase the focus was placed on educating one person in each family to be e-literate. Malappuram, a backward district of Kerala was selected for piloting e-literacy and project was launched on 18 November 2002 by the Honourable President APJ Abdul Kalam.

The project offers a lot of services in 2008: E-Pay (electronic payment of utility bills like electricity, land phone, drinking water, university fees etc.); E-Krishi (for farmers to provide online agriculture trading and information portal, A to Z Solution) E-Vidya (advanced IT learning for e-literates and others); E-Ticketing (online train, flight, bus ticket reservations); PMRY online registration; online passport registration; a village kiosk for transparent collectorate program, online communication providers for expatriate Indians; an online medical transcription course, with extension programs for all the above-mentioned services.

UNSECO'S MAJOR CROSS CUTTING THEME PROGRAMME ON ERADICATION OF POVERTY

Datamation Foundation as part of UNSECO's Major Cross Cutting Theme Programme on Eradication of Poverty entitled "**Empowering the Underprivileged through the use of ICTs**" set up a Community Multi-Media Centre (CMC) in Babul-ulm-Madarasa located in extremely impoverished and backward Seelampur-Zaffrabad predominantly Muslim neighbourhood in the fringes of North-East Delhi in March 2003. Average family size in the area is 8 to 10 and monthly family incomes range from Rs. 4,000-5,000. Most people are engaged in the informal sector and small businesses. The school dropout rate amongst the girls is over 60%. Women get married early and are not permitted to step out of homes unaccompanied.

The objectives of establishing CMC in Seelampur were to test the hypothesis that after attaining a level of

empowerment; language or education are not the barriers for the Minority Muslim women to access ICTs for unleashing their 'latent' communication need apart from a need to 'creatively' express themselves. The Project wanted to further ensure that by a systematic delivery of mentoring counselling and training materials in the local languages; it is possible the semi-literate and neo-literate, marginalized Minority Muslim women from the ghettos to earn sustainable livelihoods enabled by ICTs

ICT-BASED LEARNING IMPROVEMENT PROGRAM FOR UNDERPRIVILEGED STUDENTS OF GUJARAT

Learning Improvement program 'Shikshasetu', is aimed at obtaining visible and measurable improvement in **students of classes 3-8** by identifying student learning gaps through annual assessment-tests, Continuous Teacher Support Program and 'Mindspark', **ICT-based Student Support Program**. One of its kind program is a CSR initiative of the well-known Corporate Group of Ahmedabad (Torrent group) with Educational Initiatives (EI), one of India's leading Assessment and Research companies in the education sector.

ERICSSON TO TRAIN 50,000 PEOPLE ON ICT; PARTNERS WITH NASSCOM FOUNDATION

Ericsson India Global Services partnership with NASSCOM Foundation aligns us to the Government of India's vision of making one person in each household of the country digitally literate by 2020. It will adopt and support 50 existing National Digital Literacy Mission (NDLM) centers across India and train around 50,000 people on Information and Communication Technology (ICT) over a period of 18 months. The program aims to provide access to quality education to underprivileged youth through training in basic computer, telecom and retail sales management skills - along with proficiency in spoken and written English.

E-JUNCTION TRUST-2007

E-Junction is a trust promoted by M-Junction services limited as a part of their Corporate Social Responsibility Policy/ CSR and affirmative action initiative. The trust promotes e-literacy and skill development initiative related to Information Communication Technology-ICT for the people from underprivileged society. The e-junction trust was formed in 2007 with an objective of providing free basic computer education to the underprivileged sections of society. E-junction is currently dedicated to provide basic computer and communications skills training as well as create opportunities for employment for the underprivileged sections of society. It has 11 centres across West Bengal and Jharkhand where students are trained. The entire module is managed by the employees of m-junction under four categories of student registrations, content & curriculum, training and placements. These

activities are monitored by a core committee which reports into the managing trustee. E-junction also ropes in various corporate bodies, industry bodies, government institutes and NGOs as partners to accomplish

EMPOWERING WOMEN THROUGH ICT

In the last few decades, there has been steady increasing awareness of the need to empower women in order to improve their socioeconomic status to be able to cope and also contribute effectively in this period of economic crisis. Provision and access to information (ATI) are vital factors in empowerment.

India Shop, an e-commerce website [2005] in Tamil Nadu, has been designed to sell products made by rural women's co-operatives and NGOs. The Dhan Foundation [2004] and Swayam Krishi Sangam [2004] are using ICTs, such as handheld devices and smart cards, to improve microfinance projects to empower poor women. The Self-Employed Women's Association [SEWA, 2004] has several ICT projects for women, including community learning centers, a school of Science and Technology for self-employed women, and the Theliphone project, which provides mobile phones to women in the informal sector.

ICT FOR RURAL/ POOR

ICT in strengthening rural livelihoods, providing market information and lowering transaction costs of poor farmers and traders. One of them is the Grameen Bank. Grameen Bank, best known as a micro-credit institution, has also pioneered in ICT related activities with the poor. As poor people are often unaware of their rights, entitlements and the availability of various government schemes and extension services, ICT can also improve their access to the information they need. Through info kiosks or with the help of mobile phones farmers can access information on market prices or on extension services. Workers can also get information on available jobs and minimum wages.

'GYANDOOT' COMMUNITY NETWORK IN MADHYA PRADESH RELATED TO VARIOUS GRIEVANCES, MARKET INFORMATION AND LAND RECORDS

The 'Gyandoot' community network, in Madhya Pradesh aimed at creating a cost effective, replicable, economically self-reliant model for taking benefits of Information Technology to the rural population, is an intranet network using Wireless in Local Loop (WLL) technology to set up in 5 blocks with 21 kiosks, each catering to about 15-20 villages in tribal Dhar district in Madhya Pradesh. The success is largely due to targeting the information interest of the people: rates of agriculture produce, land record rights, computer training, caste certificates, online public grievance redressal, health services, e-mail, rural e-auction, matrimonial alliances, information on government programmes, information for children, online employment exchange, availability of applications for

jobs, local weather report, e-newspapers etc. Interestingly, it was found that one out every six users of the network was illiterate with no knowledge of reading or writing. It is a disappointment that only 13 % of users are women.

ICT FOR MINIMISING MALPRACTICES & TO SPEED UP PROCESSING OF DOCUMENTS

In Andhra Pradesh, India, networked computers have been used in the reform of processes to register deeds and stamp duties. Using traditional methods, this took 13 cumbersome steps in a highly opaque process that invited bureaucratic delay and corruption. It took from three to as many as 15 days—and the process involved the registration of over 120 million documents a year. Using a new networked system, the same task can be accomplished in just over two hours, with far less opportunity for graft. Again in Andhra Pradesh, a program to computerize the issuance of caste certificates, essential for obtaining government service vacancies and access to educational scholarships, managed to decrease the time for certificate issuance from 20 to 30 days to only 10 minutes. (World Bank 2001) Public sector inefficiency, corruption, and waste leave insufficient resources to support public services and anti-poverty programs. Since effective and efficient delivery of basic services by the public sector matters most to the poor, weak governance hurts them disproportionately.

QUESTIONS OF ACCESS TO ICT

Whatever may be the advantages of the new technologies, the problem of access remains a major concern. Just as access to the mass media is limited in rural and tribal areas of developing countries, so too will access to the new technologies be limited to a few affluent people, due mainly to the high costs of the new communication technologies. These imply that disadvantaged groups/ less privileged could have reduced access to information and other needed essential services. At stake here are questions concerning access to and uses of the new technologies, the ability or inability of average citizens to acquire them vis-a-vis the high cost of the new technologies, and their broader impact on socioeconomic development.

ACCESS

The main objective of universal access is to reduce the divides that arise from geography (rural/urban), gender, physical disability, socioeconomic issues (income, race, caste and class) and skills (education). The notion of access covers the ability of, for instance, the urban poor, women, children and those with physical disabilities to enjoy similar benefits to those less marginalised. In sum, while providing access to ICTs is critical, physical access alone cannot bridge the ICT access gaps. ICTs will be insufficient if the technologies are not used effectively because they not affordable; if poor people do not

understand how to put them to use or if they are discouraged from using them due to policy and regulatory constraints; or if the local economy cannot sustain their use

ICT ACCESS TO LESS PRIVILEGED

ICT access recognises that the availability and affordability of ICT tools alone cannot close the access gaps. It is essential to tailor ICT tools and services to the needs of the less privileged and build their capacities so that more people can use them, regardless of their economic status, sex, social class, language, ethnic group or other factors. ICT tools and services should be affordable and accessible to the underserved and to those working with or for them at reasonable prices. ICTs should be used meaningfully to address the challenges of less privileged and secure broader development benefits. Relevant content and information that addresses the needs of the less privileged should be available to facilitate their use to resolve day-to-day challenges.

Access is the central issue necessary for women's empowerment. Women have usually been excluded from the external information sphere, both deliberately and because of factors working to their disadvantage such as lack of freedom of movement or low levels of education. ICT have the capacity to opens up a direct window for women to the outside world. Information flows to them without any distortion or censoring. This leads to broadening of perspectives, greater understanding of their current situation and the causes of poverty and the initiation of interactive processes for information exchange. Access to ICTs is essential if they are to be a means for women's economic empowerment. We need to work towards universal access of ICT resources. It is imperative not only to establish physical facilities, such as communication networks or computers, but to ensure that these facilities are utilized by their users to the greatest possible extent. Women's access to and use of ICT is constrained not only by technological infrastructure, but also by socially constructed gender roles and relations. ICTs are emerging as a powerful tool for gender empowerment in a developing country like India.

According to the 2004 report by the Cisco Learning Institute women comprise only 23% of India's internet users. This gender digital divide in India is characterised by low levels of access to technologies. Poverty, lack of computer literacy and language barriers are among the factors hindering access to ICT infrastructure, especially in developing countries. On Friday 14 March 2014, UN Women organized a round-table discussion on the role of ICT for women's economic empowerment and poverty reduction. ICT can amplify women and girls' opportunities in education and employment, and can bring greater access to health services. "Women and girls embrace technologies which bring concrete benefits to their lives, the lives of their families, and their communities". ICT can

improve mobility, save time, and enable collaboration, which are key for the lives of millions of women across the world. It entails developing the capacities of women to overcome social and institutional barriers and strengthening their participation in the economic and political processes so as to produce an overall improvement in their quality of life.

In view of the fact that children with disabilities form one of the largest groups that are still outside the fold of the general education system, ICT provides the platform to this group to get education at their own pace, place and time. According to National Policy on Information and Communication Technology (ICT) In School Education (2012) indicated in section 4.6 that "Use of ICT will catalyse the cause and achieve the goals of inclusive education in schools. ICT software and tools to facilitate access to persons with disabilities, like screen readers, Braille printers, etc. will be part of the ICT infrastructure in all schools. Special care will be taken to ensure appropriate ICT access to students and teachers with special needs. All teachers will be sensitised to issues related to students with special needs and the potential of ICT to address them. All capacity building programmes will include components of ICT enabled inclusive education and All web based interfaces developed for the programme including digital repositories, management information systems, etc. will conform to international guidelines for accessibility."

BENEFITS OF ICT ACCESS TO LESS-PRIVILEGED

- Increasing access to government information and entitlements
- Educational opportunities at their door steps at low cost to less privileged
- ICT can help by providing independence, flexibility and variety to the "less privileged learner"
- Enabling the engagement and interaction of the public with government officials
- Increasing the transparency of the government's operations to make it more accountable and reduce corruption.
- Access to ICTs has cut the transaction cost and time of the flow of remittances; mobile banking has made the easy and low-cost transfer of credit and finances possible.
- Rural farmers can check for prices of the grain they produce on global markets; women artisans can sell handicrafts directly to the consumers through the internet.

- Tapping into ICTs to achieve the Millennium Development Goals (MDGs) aim to eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other diseases; ensure environmental sustainability; and develop a global partnership for development.
- ICT can facilitate speedy, transparent, accountable, efficient and effective interaction between the public, citizens, business and other agencies. This not only promotes better administration and better business environment, but also saves time and money in transactions costs of government operations (IICD 2001).
- ICT can be used to address such malpractices and to speed up processing of documents

BARRIERS IN ICT ACCESS TO LESS-PRIVILEGED

- Information and knowledge that arise in poor communities are often ignored.
- Most countries are poor and also suffer from extreme disparity in income distribution.
- The problem of illiteracy in developing countries is a main concern, especially as ICTs are very much text-based in nature.
- The high cost of hardware, software and connectivity is another barrier to ICT access.
- Lack of significant policy and managerial capabilities in developing countries that has often resulted in inadequately planned and executed ICT projects.
- Lack of power supply at remote and rural areas.
- Lack of awareness among people of their rights and duties.
- Lack of ICT infrastructure.
- Lack of funding for the development of ICT access for Less Privileged.

WAY FORWARD

- ICT have the scope of empowerment of less privileged by leveraging the effects on earnings opportunities, on educational and health services, on good governance and on promoting democracy.
- ICT access is grounded in community participation, appropriate choice of technological tools and relevant content. A number of barriers still stand against widening the potential of ICTs for less privileged, including unfavourable policy

and regulatory environments, absence of adequate applications and tools, and lack of financial resources.

- Mobilise resources and forge public and private partnership for ICT access.
- Favourable government policies, laws and regulations to promote ICT access for less privileged.
- ICT infrastructure provision and investment in applications, services and content.
- Deployment of broadband wireless networks in rural areas.
- A community-driven approach supported by an enabling policy environment will have potential for mobilising resources, promoting public and private partnerships, and utilising complementary tools and technologies to bridge the access gaps of the less privileged.
- Access to correct and relevant (and timely) information makes emancipatory and participatory action possible. Such information has a capacity to empower.
- ICT alone, without aligning it with other development goals and efforts, and without involving the less privileged, would not be able to deliver expected results.
- Top-down provision of information is not sufficient, without an opportunity for feed-back. Citizen feedback to government provides a check on bureaucratic abuse and corruption, alerts the government to citizen's needs and concerns, and gives citizens a sense of having a voice in society. (World Bank 2001).
- ICT can also assist people in monitoring accountability of development programs. But it is not a simple process to get access to such information at village level. ICT can help in this process, but it alone without active organizations and supportive measures will not be able to make the required information easily available.
- Access to information is also one of the human rights and it is important for proper functioning of services in all societies. Freedom and access to information is essential for development practice. It is a first step in the process of participation and also an evolving principle in the democratisation process of any society. India has passed the Freedom of Information Bill in 2002, while other countries have tried to enforce it in some form through executive instructions and guidelines.

- Human rights standard has been adopted to address communication as an interactive process, although the right to communicate should constitute the core of any democratic system. UNESCO 1980, 265 had noted: "Communication needs in a democratic society should be met by the extension of specific rights such as the right to be informed, the right to inform, the right to privacy, the right to participate in public communication—all elements of a new concept: the right to communicate. In developing what might be called a new era of social rights, we suggest that all the implications of the right to communicate be explored."
- An enabling regulatory and policy environment is also required for the ICT sector, including coherent national plans, that integrate ICT-based development.
- Care should be taken so that ICT programs are not just technology-driven but respond to the needs of the less privileged, when it comes to content, language, skills, design, and price. It is important to address the sectors and areas that are of direct relevance to poverty reduction and where the use of ICTs can make a difference.
- Local communities should be involved in the design of universal access programs through consultations, surveys and demand studies. Hardware too could be developed in close consultation with the less privileged, and in line with the developing country conditions, responding to various constraints such as lack of mains energy supply or interrupted supply.
- In the long run, it is necessary to develop financing frameworks that attract private investment. In India private sector involvement has brought down the mobile call rates.

CONCLUSION

It has been argued here that ICT can contribute to Empower less privileged, if it is tailored or catered to their needs and if it is used in the right way for right purposes and complemented with required reforms. ICT offers various tools and applications but it can be benefited to all, if it is equally accessible, affordable, useable and beneficial to all. The solutions to the problem of all less privileged are: Education, Health services, Better Infrastructure, Economic Stability, Secure Jobs, Right information at right time and place and democratic government to ensure that economic benefits are within the reach of less privileged and should not be captured by the powerful elites. By providing cheap, efficient ICT tools and applications to less privileged for access to information, exchange of ideas and knowledge, ICT can become an enabling tool for wider socioeconomic development. When properly used, it can greatly increase the ability of the less privileged people to benefit from economic development and from development programs meant to help them.

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Analyzing and Improving E-education Projects



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Abstract—*E-education is important aspect to give updated and free education to all. Schemes to implement E-Education must be analyzed for proper utilization of funds and content. Along with regular knowledge, skill and will development programs will help for proper development. Upgrading teacher to develop self and there students skill is also required which can be done by integrating technology. All students must be teaching at same level with same way of assessment to face each other in common way. In this paper we invent use of technology to access E-Education schemes and utilization of E-Education to all. Roles and responsibilities of all stakeholders regarding education sector is also discussed in this paper. Role of behavioral skills also discussed in this paper and initial harvesting program also list out for fast planning of activities and implementation*

Keywords: *E-Learning, Centralized Univercity, Broadcasting, Google Form, Harvesting Program, Skill and will Development*

INTRODUCTION

As per the survey conducted by career building India, it was stated that 60% graduates are not employable. In survey it was stated that 68% education is based on theory as compared to practical, 57% students are not having technical and soft skill, 47% students don't involve in technology up gradation, 34% students are not going for training and 11% student don't have degree as per industry requirement. So from this analysis and survey we can easily find out challenges in engineering knowledge era. Narayanmurti says that 80% graduates are not employable. If top MNC CEO says these words then an engineer must aware of this thing and must concentrate on lagging factors so industries will welcome them with great reward. Now day's education is most important aspect of any human being. As compare to previous years, now peoples are giving more time to learn anything and motivated to learn for their future. Lots of efforts have been taken out. E-Education is available at large level but it is not accessible to all so it not reaches up to end level. Understanding definition of education is also important in order to progress to learn something and make career. Quality of education must be increased by improving

knowledge of all stakeholders of education sector and by doing assessment of implemented schemes. Assessment and feedback always leads to improvement so it requires. All parts i.e public and private must come together for proper development of student and improving quality education. Government can play important role for this and it will be beneficial to them as its time for young generation. Following points will definitely improve quality of education and technics to deliver content of E-education to all.

HOLISTIC APPROACH

Problem in today's world is that many people not know the definition of education. As student enters into school, college and investing his/ her 15 years for learning. At the end there knowledge is absolute. Same courses with same content are going to be learned by students in repeated fashion. It was first understood that what education wants in now days. After getting that answer then curriculum and syllabus can be set. Students are preparing only for exams and they are so much in tension to get good marks. As education says that holistic approach must be adopt while learning so all must

support this. Instead of preparing student for marks let them prepare for knowledge. If we ask anybody what he/she learns in previous year they are not able to express that. Permanent change in brain required for that learning then its perfect education. Now more weightage for practical knowledge required as compare to theoretical knowledge. Permanent change in brain only occurs when we perform anything visually or practically. Holistic approach is very essential for creating good and creative students for future. Students only know that they have to listen, mug up and write answers in exams but don't know that they have to learn it. Only learned student can do innovative things in future and can find solution for problems. Definition and mindset of students regarding education must be changed at initial level in such manner that they must say "पढ़ना नहीं सिखना है".

State	Central universities *	State universities *	Deemed universities *	Private universities *	Total *
West Bengal (list)	1	21	1	6	29
Uttarakhand (list)	1	10	4	10	25
Uttar Pradesh (list)	5	25	10	23	63
Tripura (list)	1	0	0	1	2
Telangana (list)	3	18	2	0	21
Tamil Nadu (list)	2	22	28	0	52
Sikkim (list)	1	0	0	5	6
Rajasthan (list)	1	21	8	40	70
Punjab (list)	1	9	2	11	23
Puducherry (list)	1	0	1	0	2
Odisha (list)	1	12	2	3	18
Nagaland (list)	1	0	0	2	3
Mizoram (list)	1	0	0	1	2
Meghalaya (list)	1	0	0	8	9
Manipur (list)	2	0	0	1	3
Maharashtra (list)	1	20	21	4	46
Madhya Pradesh (list)	2	18	3	14	37
Kerala (list)	1	12	2	0	15
Karnataka (list)	1	23	14	11	49
Jharkhand (list)	1	7	2	3	13
Jammu and Kashmir (list)	2	7	0	0	9
Himachal Pradesh (list)	1	4	0	17	22
Haryana (list)	1	14	6	17	38
Gujarat (list)	1	24	2	20	47
Goa (list)	0	1	0	0	1
Delhi (list)	5	6	11	0	22
Chhattisgarh (list)	1	12	0	8	21
Chandigarh (list)	0	1	1	0	2
Bihar (list)	3	17	2	0	20
Assam (list)	2	12	0	4	18
Arunachal Pradesh (list)	1	0	1	7	9
Andhra Pradesh (list)	0	20	5	0	25
Total	46	332	128	216	722

Fig. 1: State Wise Universities in India

Centralized university concept requires at least state level for equal and uniform implementation of education. Education is most important key factor in engineering. All states have number of university's which offers engineering course with different vision, mission and objectives. Based on vision and mission each university offers different curriculum to students. Due to this students of India not get education at same level i.e. some university only focus on theory knowledge whereas some

university focus on practical knowledge. Concept of autonomous is focus on outcome based education but that only deal with less number of students. Centralized university concept required so that each student will learn same things in proper way. At least one centralized university is required at state level, if centralized university concept at national level not possible. Due to this students are trained at same level and it was easy to implement rules, regulations and policies for benefits of students.

EFFECTIVE UTILIZATION OF E-LEARNING

Now instead of classroom teaching-learning students are involve in various things to learn other than set in curriculum. Now various resources are available from that anyone can learn any topic, subject or technology at any time without any cost. Information and Communication Technology (ICT) started many projects for Open, Distance and Continue education which will very useful. As it available on internet and very few amounts of people knows about it so it not reaches up to end level. Students and citizens of middle level and high level cities can get access of this e-education but E-learning still not reaches to remote or rural places. Main objective of E-learning is that many things must reach to all levels of peoples so that it will be benefited to all. As it is available on internet so it will not available to all as still internet not available on all locations. If videos are available but to view those videos computers are not available. One part of population are not benefited due to this resources availability.

Various things can be done for effective utilization of E-Learning or online courses. Government or any agencies can start a Television Channel on that all E-Education or E-Learning can be broadcast. As this education available on television so internet connectivity will not require. It was says that students of India are not strong in English communication. If video course related to English communication can be developed and broadcast through educational channel then it will reach up to all levels of citizens. Instead of watching Crime serials and other meaningless content on television, anyone can watch that channel for learning. If further courses taught in regional language then it will provide more impact on it. As at least 90% peoples have television so anybody can access it. Announcement regarding government projects and funds can be broadcast through television so all information will be transparent and accessible to all. If government started this project then definitely many peoples will support this and enjoy education.

Selection of topics, programs, technology can be chosen out based on requirements. Many researches are working in different regions and there research is limited to

journal or conference. If such conference broadcast through television then many peoples get benefited. If any workshop broadcast through television than many peoples can involve in it. By using this option scope of spreading E-Learning or E-Education can be increased and definitely that news channel will create strong impact on media. As this channel will work for 24 hours so lots of things can be taught digitally and repeat telecast can be shown of important courses. Student of primary, secondary, graduate or post graduate definitely watch this channel and may give valuable contribution. Definition of media will change and peoples use television as way of learning. This type of project not implemented anywhere because lots of E-.courses available on internet so we can start good initiative for strong implementation of this project.

IMPLEMENTED SCHEME ASSESSMENT

Lots of funds, projects, schemes, initiatives are going on education and E-Education. Investments done in core for various levels of education. It's very important to analyze or assess the implemented schemes using various techniques. As any project must start with requirements of user so what kind of topics in e-education required must be obtained by end user. Development of E-Lectures through Information and Communication technology, Development of Virtual Labs, Short term training programs, Content updating programs, Conferences on various themes and issues are organized to strengthen education and education for all. Before starting any of project, first it should be analyzed by answering question, Is it really required? Now days many things are going on but scope of it's very limited. Small questioner can be developed and response can be taken out from end user. Based on response decision will be taken out to start the project for education so impact and scope will be increased.

Something to be learned after completion of any projects and schemes. Tool must be developed in order to take feedback from end user at central place so that government or any agency can take decision about that project and schemes. Many times funds are not properly utilized or participants are only use E-Education for certificate or all things are not going to all seekers. Assessment of implemented schemes is really matters a lot because based on assessment further decision can be taken out in order to improve quality of education and content. Lots of conferences are organized on various topics but how much research is really practically implemented that is doesn't know. If assessment and proper feedback not obtained then it will not spread to all and scope and quality only limited to some numbers or for certificate.

To perform assessment Google Form which is free tool by Google drive apps can be used at any level. As anyone can use Google form so based on response decision regarding starting any project or developing of any project can be carried out.

Google Forms is a free tool from Google that allows you to do the following:

- Create forms, surveys, quizzes, and feedback.
- Share the forms with others.
- Allow others to complete the forms online.
- Collect all the responses in a spreadsheet.
- Provide you with helpful summaries of the collected data with charts and graphs.

Feedback Form 78IFTYSSD-AJP (2014-15)Even Sem

Prof. S. S. Dhoot (Advance Java Programming)

* Required



Subject Knowledge of the teacher *

Excellent

Good

Average

Poor

How does teacher explain the subject *

Excellent

Average

Good

Poor

Interaction of teachers with students during lecture / practical *

Excellent

Average

Good

Poor

Clarity of Communication ,Fluency, Speed of delivery during teaching *

Excellent

Good

Average

Poor

Classroom Control and Discipline *

Good Discipline

Class is disordered frequently

Class is noisy

Not able to control the classroom

Fig. 2: Sample Google Form

27 responses

[View all responses](#) [Public analysis](#)

Summary

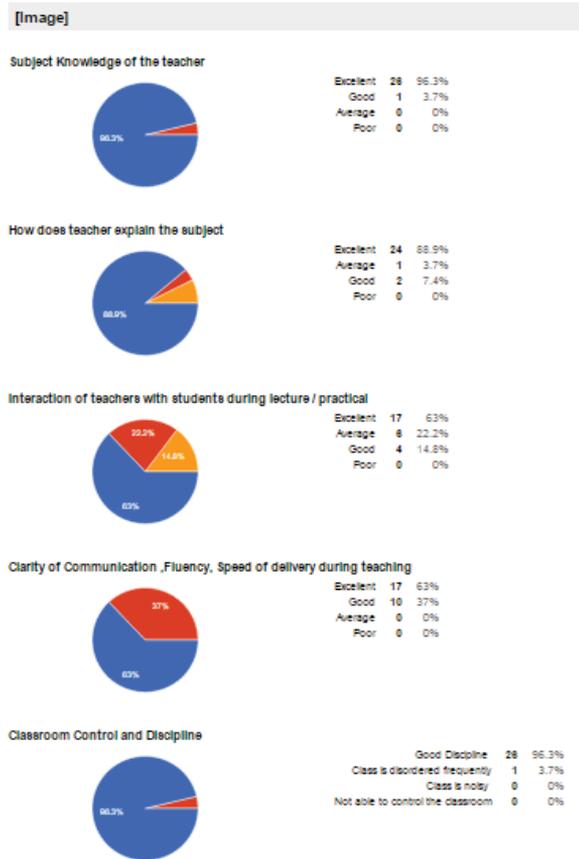


Fig. 3: Sample Analysis using Google Form

TRANSFORMING TEACHER TO EDUCATORS

Teacher is key aspect to create future students. As it is only person based on that life of student can be build. Teachers are using same philosophy and techniques for teaching same type of concept. Its need of today's time is that teacher must upgrade their knowledge as per new technology and innovation. If teacher still using old concept then how student will get upgrade knowledge. Only teaching is not responsibility of teacher but to give maximum output things to students is also essential. Teacher must prepare their students to use new technology and they must able to do innovation. Providing education for all is best thing can be done by teacher only. Spreading of knowledge is most important and it must do by teacher only in large context.

Only teaching theoretical knowledge and subjective knowledge is not requires but a teacher must tell them behavioral and soft skill. Teachers are only preparing students for their exam but educators always prepare their students for future because they know that these students are future of nation. Teacher must now called as

educators as there role changes and many educators come together to discuss various things regarding innovative idea of teaching and developing soft, behavioral skill.

Engineering only focuses on marks of students but not skills. Many human beings have many skills to do extraordinary things in word but the problem is that they don't have will to do so. Skill and will development programs are requiring so that work will done effectively. Students not getting practical exposure so skills are not develop. They theoretically know all concepts but practically they are not able to identify those things. This area strongly to be develop because human being not ready to adopt or learn new skills, they feels comfortable with the process used before.

Consider the scenario when engineer say that learning the curriculum is secondary to me and I will learn more and more which is not part of curriculum to acquire skill then its important step to become world class engineer. When teacher say that teaching the concepts of curriculum is secondary to me but self-development with students is primary then it will become efficient teacher. Our students and teachers are only restricted to work allotted to them and not willing to learn and develop new things which require at great level.

PUBLIC PRIVATE ASSOCIATION

Only giving education is not role of school, college or teachers but lots of other factors can contribute in this type. There is two key parts of engineering i.e. Institute and Industry. It's a job of institute to developed end engineer to work in industry and its job of industry to trained engineers to solve problems smartly. For knowledge era it was very essential that this two parts must come together to share things among each other. Upgrading students as per industry needs and upgrading employee as per market demand is big challenge now. Establishment of industry-institute partnership program are required for well development.

Students must know which skills are required to work in industry, technology used in industry, current innovations done by industry equipment's used in industry, working scenario in early stages of education and during education. To increase knowledge of student Expert lectures, Industrial Visits, Sponsored project, Implant training etc. must support by both parts. Industry must give case study or arrange exhibitions so that ultimately future engineers will be developed and after some years they get trained engineer not absolute engineer. Employees of industry must develop their knowledge to solve problem smartly and must ready to accept new challenges and problems. If Industry and Institute come together then it will be miracle. If present know what he required in future and future know how I shall help present for good future then problem is solved and more students will attract towards engineering. Its

interesting challenge that how these two parts will come together because both do not have timing for extra work so definitely wills development is required here. An institute must have good communication with industry so that students are developed in quality direction and not in quantity direction. Industry must involve them in institute and student development as part of nation development. If this challenge handled carefully and seriously then we can find good electrical, mechanic, software engineer which has quality.

ROLE OF BEHAVIORAL SKILL

Behavior matters a lot because in industry peoples are hired for their skill but fired for their behavior. Behavioral skill must be developed at school and college level so that ultimate development of students can be done. To become good citizens along with knowledge, behavior is also required at good level.

One area in which our Indian student is ahead than foreign engineer is ethics. Indian students do not have good communication skill and they are not able to deal with peoples. Due to bad communication skill they are not able to sale their skill, product or themselves. Communication skill must be developed at college level so that when they face competitor they are able to deal with them. Engineers with good interest can do anything and nobody can stop it so its duty of stakeholder to create interest and awareness among students to learn.

Indian education must be developing in such manner that students must find solution for day to day common problems that nation faced. If engineers find solution then it will be great achievement for nation and it will be awarded. If country, state, city or village can give list of problems that they are facing and want solution then students or employers can work in that direction and will be motivated to do more innovation. Doing innovation not come instantly but it comes by practice.

In today's world peoples or students only doing work but not hard and efficient work. One we can say that an Olympic Player practices for many years to play for 10-20 seconds. Now day's people want output with less work or small time. If engineer knows the meaning of hard and efficient work then quality output for long term will come and that will recognize in world. It's always say that there is competition and you have to find your position in it, if engineer say that i am not in competition but i am competitor for others then we cannot imagine that at which level we rich. To become world class engineering all stakeholders has to work hard and efficient so that valuable and permanent outcome will be there.

Accepting challenges, solving problems are not only worked of engineer. Engineer must enjoy social life and also must participate in social activities. Mindset of

engineer can be created in such way that they involve in social activities for welfare of community or nation. This is also strong area where Indian engineering can become world class. Persons from different regions must gather and discuss about problems that create another way of thinking. Team Work skill always lead to different solutions from which best one can find out.

EARLY HARVESTING PROGRAM

As small things implementation initiatives started then it really impact a lot. Only discussing and doing research is not 100% utilization of research. Research should not be limited to only on paper but some early harvesting programs are required so practical implementation of research and innovation will be done.

At least centralized university concept at state level implementation can be done so that each student will learn same thing and follow same pattern of assessment. Availability of e-education through TV channel can be started for minimum amount of time so after getting feedback from stakeholders then that project can be implemented at broad level. Transforming teachers into educators programs required at central places so that skill and will development will take place. Importance of behavioral skill must be set and develop so that good value citizen will be created in future. Applying holistic approach at school level must be started so at beginning level students know the definition and way to get education. Assessment of implemented project or schemes can start by developing Google forms so proper utilization of resources and funds will be taken place. Public private partnership programs must be started at large level so all stakeholders can view their responsibility towards education sector and institutes or other agencies which developed this thing at large level must be motivated or appreciated so others will work in action.

By starting this harvesting programs will only change the view of education sector and education will be get in quality and for all.

CONCLUSION

As speed of technology changes rapidly so it's very easy to give education to all. Education in only thing by which citizen of future India can be created in good manner. Converting idea and innovation into practical applications will create possibilities to spread education. Positive things with positive actions will always leads to success and use of technology will create transparent information accessible to all. All stakeholders must contribute for E-Education and by using proper channel it will be available to all. All students must be treating at same level so they will face each other at same level. By implementing early harvesting programs using free technology will definitely use to analyze E-Education and E-Learning projects.

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CHAPTER VI

HIGHER EDUCATION: PERSPECTIVES, ISSUES AND CHALLENGES

Issues and Challenges Confronting Higher Education: A Road Map for Future



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Abstract—*This paper presents the vision for shaping the contours of higher education. An innovative comprehensive and flexible higher education policy framework emanating from the vision is portrayed through an Interpretive Structural Model; TQM in higher education is also highlighted in the context of issues and challenges confronting higher education. Unique and Distinctive focus on vocational education as an integral part of academic education emerges as an effective alternative approach for achieving relevance of higher education. The paper points out that in a rapid changing world, the most efficient planning and management strategies are likely to be soft planning approaches requiring not only the technical capability but more important an applied systems way of thinking.*

Keywords: *Total Quality Management, All Round Development, Education Policy, Knowledge Economy, Delor's Report, Internal Quality Assurance Cell, Universalisation and Internationalization of Education*

INTRODUCTION

The world we live in is fragmented, materialistic and degeneration one. Our struggle for existence has become so much self-centered that we find man himself as a life threatening force on this planet. The misdirected human endeavours have harmed us, our society and our environment more than the progress that the man claims he has made. We face the threat of self extinction by nuclear warfare, environmental pollution, corruption of the self and the society. Important ethical issues such as self immolation, euthanasia, human organ and transplantation etc. are creating imbalances in the mutual cycle of human sustenance. Reality has become dependent on human decision. All the ills and evils of the world can be traced back to an improper education system, which prepares an individual to contribute towards global prosperity. In support of a crucial component of human development like education, one must be constantly alert to the omnipresent phenomenon of revolutionize—change that is evolutionary as well as

revolutionary, and then prepare ourselves not only to respond to the predictable and vital change but also to engineer change that would be instrumental in achieving the versatile growth of a social order. In fact, there are three futures that we have to compete with: the '**contemporary future**', the '**visible and the predictable future**' and the '**distant and unpredictable future.**'

Independent India has witnessed an increase in the growth of higher education. Yet from an international perspective, we are relatively slow, despite being steady in registering advancements in learning. Today India has the second largest education system in the world, next only to the USA. However, the total numbers of students represent hardly six percent of the relevant age group, i.e. 18–23 years, which is much below the average of developed countries which is about 47 percent. This scenario is prominent. Consequently the phenomenal confront, the journey from being 'Good' to being 'Great' appears to be long and arduous.

In this backdrop several questions emerge and re-emerge, the answers to which shall form the roadmap for the future. The utmost question relates to the definition and scope of higher education. A related question is what are the aspirations and perceptions on higher education today? A clear definition not only becomes the guideline for objectives but also navigates the thoughts and professes the philosophy and spirit of the subject. In these precincts, Higher Education can be broadly surmised as education beyond the school level.

A VISION: A PREFACE

At this juncture, I would like to quote the 'precious vision of education' of the greatest sages of all times and the Founder of Dayalbagh, which has given rise to an innovative, comprehensive and flexible higher education policy framework eminently applicable to our country, as **"Education, more education, education made perfect is the panacea for all our country's ills and evils"**. Swami Vivekananda, the great thinker and reformer of India, embraced the cause of education as the very mission of his life, which for him signified **'life-making, man-making and character-building assimilation of ideas'**. More than a century ago, he had remarked: **"We want that education by which character is formed, strength of mind is increased, and intellect is expanded and by which one can stand on one's own feet. Education is the manifestation of the perfection already in man."**

Consequently, the education policy (mentioned above) envisages evolution of a **'Complete Man'** as a mission objective while emphasizing quality as a major objective along with academic objectives, moral and spiritual values and social sensibilities through physical activity, social activity and higher performance standards. Value education is thus the hallmark of this policy which should help the country rejuvenate the process of inculcation of secular and national values amongst the students along with international understanding, enhancement of consciousness with IQ, EQ and respectively SQ as 'Fatherhood of God and Brotherhood of Man'. Ultimately pursuing this notion in the form of policy our planet will be sane, calm, harmonious and peaceful without having any conflict. Thus, 'Ideal Humanism', 'World Federation', 'World Citizenship', 'One World Passport' and 'Servouday', this dream cum vision will occur true in reality.

We should not disregard blueprint (mentioned below) in the Programme of Action, POA, and i.e.

- Politics + Education = Total destruction
- Values + Education = **All round Development**
- Science + Technology + Management + Value Education = **Golden Collared Job**
- Science + Technology + Management + Vocational Specialization + Value Education = **Diamond Collared Job**

Educational system features in the middle set of hierarchies are designed by to contribute to the foregoing Aims and Objectives of the Education Policy. Intellectual activity, physical activity, social activity and key innovative elements of learning (such as high performance standards, fundamental and basic principles, and semester-cum-continuous assessment scheme of evaluation) respectively contribute to academic objectives, moral and spiritual values, social sensibilities and quality integrated broad based and interdisciplinary approach entails physical, intellectual and social activities.

Organizational grass root policies at the foundation level of the hierarchy should facilitate realization of educational system features at the middle level for achieving aims and objectives at the top level. Organizational policies should ensure student participation in management and organization of co-curricular activities and cultural and literary activities, remedial teaching should promote learning through seminar, experimental work, group activities, paper reading and discussion. Formal education in major academics subjects and later entry provision, non-formal education and private education should contribute to learning together with the organization of infrastructure for learning in the form of well equipped labs and workshops, science center, teaching aids, library and computer networks. Students' welfare measures such as free and affordable education and assistance through means test should contribute to social sensibilities such as equity. Training and motivation of faculty through in service training and conducive Physical and Mental Climate; vocational guidance and Counseling services to students; Attachment to University of non-university technical and general educational institutes in the form of mutually rewarding backward linkage and special efforts for students from disadvantaged backward and weaker sections as well as gifted students should contribute to the achievement of quality objectives.

KNOWLEDGE ECONOMY

Technology has helped drive advancements in knowledge in fields as diverse as archaeology, biology, sociology, materials, weather predictions, government services etc... The dividing line between economic activity and social activity has blurred. Knowledge management has become a critical area of all economic and social activity. Knowledge economy cannot be considered outside the context of the knowledge society. **In the knowledge economy, the objectives of a society changes from fulfilling the basic needs of 'all round development' to 'empowerment'. The workers instead of being skilled or semi-skilled will be knowledgeable, self-empowered and flexibly skilled. Finally, the economy will be knowledge driven and not industry.**

The world is now like a global village, and continuous international interaction has become an essential component of human survival. The globalization of economy has led to internationalization of higher education, not merely for economic benefits, but also for increased social interaction and promotion of international understanding. In this milieu, we need to review the present scenario in education with wide variations over countries and within countries.

LEARNING THE TREASURE WITHIN, Report to UNESCO of the International Commission on Education for the Twenty First-Century, (Four Pillar of Delor's Report) states, 'Education should provide the skills for "learning to know, learning to live together, learning to do and learning to be"'. Thus, education is the primary agent of transformation towards sustainable development and increasing people's capacities to transform their visions for society into reality. Education for sustainable development has come to be seen as a process of learning how to make decisions that consider the long-term future of the economy, ecology and equity of all communities. There is no universal model of education for sustainable development. Each country has to define its own priorities and actions.

Thus, education is the primary agent of transformation towards sustainable development and increasing people's capacities to transform their visions for society into reality. Education for sustainable development has come to be seen as a process of learning how to make decisions that consider the long-term future of the economy, ecology and equity of all communities. There is no universal model of education for sustainable development. Each country has to define its own priorities and actions.

In 1990, the UGC Committee headed by Professor A. Gnanam had presented a report titled **"Towards New Educational Management"** which highlighted some important characteristics in the area of higher education such as the unusual expansion of higher institutions, the rise of regional universities, the need for open universities, increased demand from student bodies for a greater participation in administration of colleges and universities etc. The report also pointed out problems facing higher education such as the size of universities, the out-dated curriculum, the rigid subject wise Boards of Studies, the relationship between the University and the affiliated colleges and the necessity to move from a highly centralized colonial, authoritarian society to an open democratic one. Consequently, it is necessary for us to ensure that higher education is accessible to all, at least to all those who desire and deserve it.

Although it is true that higher education cannot be left to market forces alone to manage and determine, self-regulatory mechanisms and quality assurance systems can ensure that higher education, whether provided by the public or private sector, meets the minimum standards and aspirations. In this context there is the fascinating issue of the glaring heterogeneity of standards in the Indian education system even in the public sector. Education for masses implies **mass mobilization of resources: financial, academic and human and managerial.** Entry of private sector does not mean privatization of the public sector. Nor does it mean that it should happen in the absence of any quality standards and benchmarks.

If we recognize the role and need for private sector engagement in education, can it not work in partnership with the public sector? Let us not forget that some of the world's greatest universities are in the private and public sector, such as Stanford, MIT, University of California, Berkeley and Cambridge. Some of the best private universities are also need: blind in their admission-policy, in terms of financial status and needs of the students. Sometimes these students get more than from the state funded universities. These students are subsidized by government grants, loans, and scholarships by the universities, research funding by industry and government etc.

Which brings us to the question of how to build self-sustaining models of universities, critical for autonomy and long-term viability and student-support? This question is as legitimate for the public as for the private sector. In fact, this issue is divorced from how education for the student is financed. Regardless of whether the financing is done by the user (i.e., students), by the government, by the universities, through private scholarships—the long term financial feasibility and autonomy needs to be safeguarded. There is a need to define the involvement of different stakeholders in the process to ensure adequate representation and yet retaining the autonomy of the universities and other institutes engaged in the delivery of higher education.

Some committees set up by UGC such as the Punnayya Committee have made certain recommendations generating their own financial resources so as to reduce their dependence on the UGC. Who will pay for the education if government is unable to subsidize it to the extent, it has until now leave alone increasing the subsidy level or coverage? There are different approaches to it around the world. However two principles are indisputable..

- Those who can afford to pay should not be subsidized, particularly in the light scarce available financial resources. Even if government commits to providing need based scholarships to all students it is currently subsidizing, at worst, it may be still spending what it is spending today, but at best, it may have surplus funds to invest in higher education.
- Those who are subsidized by public funds owe something in return, either by way or repayment or services.

Another very important issue in management is the matter of access and equity of higher education. This should be based on the simple principle that **'No talented and deserving person should be denied access to higher education'**. This guiding code presumes a lot of things.

- Higher education should be based on merit and desire and not economic, social or influential forces.
- State with the help of private sector, should take primary responsibility of financing higher education, as fees will not be able to play a central role in the higher education economics.
- A different system of screening beyond two-digit percentage shall have to be worked out to ensure deservedness.
- Education has to be freed from political and other influences.
- The concept of earning while learning or exchange of labour or skills for education needs to be promoted.
- Acquiring of multiple degrees and diplomas simultaneously has to be encouraged. Standards of evaluation have to be strengthened.
- The disparities and discrimination of age, gender, and socio-economic background have to be tackled.
- Return to the system for continuing or additional degrees/diplomas.

TOTAL QUALITY MANAGEMENT, TQM IN HIGHER EDUCATION

TQM is concerned with the improvement in quality and productivity in an organization. The management in India has so far lacked any emphasis on quality of the system or monitoring of its productivity. Time has come when the higher educational institutions which contribute manpower to industries and other sectors of employment, adopt and practice a total quality management as the management philosophy.

Excellence is a multidimensional pursuit. The five vital dimensions of excellence are: **Quality, Excellence, Efficiency, Equity and Culture**. The quality and productivity in education is seriously affected by the quality of teachers and their accountability, commitment, competency, performance and ethics.

Faculty must be encouraged to take up consultancy and R&D assignments and extension work so that they remain practicing scientists and technologists and not merely resources satisfied with class-room teaching alone thereby bridging across the divide between the academy and world of affairs. The faculty contributes through consultancy and R&D will generate significant economic resources which can be utilized for modernization of the laboratories and other infrastructural facilities.

Industry and institutions interaction is presently at low ebb. This has considerably affected the quality of

graduates and has also under-utilized the intellectual work of the institutions. Effective linkages between the industries and institutions are vital for the survival of the country in the emerging national integration. The alumni entrepreneurs can be a most effective link to enhance industry-institution interaction.

All the leading institutions of the country should be covered by a computer network in ICT era for easy access to each other. Innovative programmes and vital sectors must be given special emphasis in institutions. The system should have attractive rewards for meritorious faculty and staff while it should have the capability to weed out the dead wood. Managers and academics need to work together co-operatively so as to share each other's excellence and work ethics.

All policy decisions concerning higher education must be effectively implemented and monitored through a time bound programme so that the policy action plans get effectively implemented.

Urgent need is felt in the following key areas: **Accountability of the teachers towards the students, peers and the management; Well planned system for improving availability of teachers to students before and after class hours; Constant evaluation of the faculty by the users, i.e. the students and the peers; Curriculum up-dating in line with the socio-economic needs of the industry; Evaluation and review of the institute as a unit.**

Based on the evaluation and review system, a well defined career management and advancement policy must be evolved for the faculty in order to motivate them to enhance job satisfaction and eliminate stagnation.

Intellectual property generation must be given due priority in higher educational institutions. A system of recognition and reward for such contributions should be evolved to promote necessary accomplishments. Institutes should endeavour to be self resource-generating and to achieve that each library, labs, workshops and computer centre of an institute be turned into a small 'Production Centre'.

ISO-9000 IN HIGHER EDUCATION

The globalization of Indian economy has imposed new constraints on quality certification of Indian manufacturing industries. ISO-9000 and its equivalent BIS-14000 Series standards require a planned strategy for their implementation in Indian context.

INSTITUTIONALIZED EDUCATION QUALITY CONTROL INVOLVES

Admission Criteria → Curriculum Design → Programme Selection → Curriculum Implementation → Evaluation → Employability.

The National Assessment and Accreditation Council, NNAC, an autonomous body set up by UGC has been working out in details the guidelines for quality assurance in the various components of the university system. NAAC has proposed a pattern for exploring the dimensions of quality in higher education.

Institutional goals and objectives, curriculum design and review, teaching-learning and assessment of research and publications, consultancy and extension activities, organization and governance, infrastructure facilities, support services, student feedback and counseling, generation and management of financial resources are the parameters covering all aspects of the functioning of a university identified for this quality control. Each university has to establish an Internal Quality Assurance Cell, IQAC, based on specific guidelines of the Accreditation Council, covering the university central administrative structure, university departments, PG Centers, affiliating colleges and every component of the University system.

Implementation of quality assurance (QA) system facilitates organizations in consistently achieving planned goals. Upper management commitment, development of vision, mission and goals, development of strategic plans and quality policy are necessary pre-requisites for quality assurance.

UNIVERSALITATION AND INTERNATIONALIZATION OF EDUCATION

The Universalitaton and internationalization of education also has brought the GATS under WTO to appear on the education agenda. The member countries of the WTO are still discussing and debating the opportunities and risks associated with the GATS in Education which has emerged as the least committed service regime. The negotiating countries have different motivations for their case. However, all 148 signatories to GATS (General Agreement on Trade in Services) and WTO need to the management of a knowledge economy require that information be collected, processed and relevant knowledge be created. **The production of knowledge thus involves collaborations networking and alliances.**

The rise of globalization offers several opportunities to higher institutions to collaborate and network resources and competencies across the world. Inter-establishment movement such as collaborations between universities and other higher institutions for optimal learning could also be experimented with. Some of the issues that are so integral to the system that it should be the starting point in the roadmap for future of higher education. Pursuit of integral knowledge and liberation, which has been a constant Endeavour of Indian culture, is also the central objective of education. Unquestionably, education is a liberating force as also an evolutionary force that enables the individual to rise from mere materiality to superior planes

of intellectual and spiritual consciousness. Education is a dialogue among the past, present and the future, so that the coming generations receive the accumulated lessons of the heritage and carry it forward. In this age of globalization, we need to attract and retain **“Creative Minds”** to nurture and sustain the educational system which is inextricably linked with knowledge society. The roadmap for the future needs to be developed with the active and transparent involvement and representation of all stake-holders nationwide.

CONCLUSION

‘All over the world it is taken for granted that educational achievement and economic success is closely linked-that the struggle to raise a nation’s living standards is fought first and foremost in the class room.’ –The Economist, March 29, 1997. Pp 15 &16, this statement is still more relevant after 18 years. Higher education is the apex body of the education (search for truth), hence we cannot deny its responsibility and it is the grass root foundation of any country’s development. Keeping this view Independent India had formed ‘Higher Education Commission’ (Radha Krishnan Commission) 1948–1949 for framing the aims and goals of higher education with recommendations to provide nation builders for ‘New Nation India’ as an utmost requirement of that time. In 1964–1966, Education Commission interrelated education with national development and gave the success key as ‘Four Point Formula’ and highlighted in the views, ‘Destiny of India is being shaped into their classroom.’

Investing in education is certainly the universal panacea of the day. The real resource of any country today is knowledge, instead of capitalists and the working class. We have 5000 years of civilization behind us-a civilization which reached ‘the summit of human thought’ in the words of Ralph Waldo Emerson.

Today the most efficient planning and management strategies are likely to be soft planning approaches, not attempting to determine the future completely, but to steer the whole system towards basic modes of desirable behaviour and allowing the system itself to adjust in minor aspects, according to its own organization and dynamics. Such a planning approach should include a continuous monitoring of the most important variables with early detection of tendencies of the system to move towards undesirable behaviour with early deduction of tendencies of the diffuse and loose controls rather than light concentrated ones and explicitly favour development of the generalized (intelligent) capability of the system to react to new situations thus increasing rather than reducing the future degrees of freedom. This requires not only technical capability but more important an applied systems way of thinking which is more interdisciplinary and capable of dealing with the behaviour and characteristics of incompletely known complex systems.

At last, I would like to conclude my views by the words of the former chairman of UGC, Arun Nigavekar, through his article entitled, 'Roadmap for Reforms in Governance and Management of Indian Higher Education System', as he states, 'Despite the baggage of unavoidable constraints, search must be ongoing for a new paradigm in the 21st century. India has both a well-established conventional system and relatively new opens, and distance education system. Their strengths have to be fused for evolving a dynamic approach, which would be able to meet the challenge of convergent social options and divergent social strategies. Therefore, an integrated educational roadmap has been proposed, which builds on the strengths of conventional, open, and distance education systems. India's education policy must address issues of governance, and administration of education with an eye on growth.'

The Former President of India, Dr. A.P.J. Abdul Kalam, while envisioning India of 2020, illustrated his vision, 'Spirit of Inquiry, creativity, entrepreneurial and moral leadership are the capabilities central to nation building in a democracy. Educators should develop in our children these capacities and make them autonomous learners who are self-directed and self-controlled.'

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Should the Mother Tongue be the Medium of Instruction in Higher Education? A Case Study of Bangladesh



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Abstract—This paper tries to address the issue whether the mother tongue should be or should not be the medium of instruction in higher education in a developing country like Bangladesh. It is considered that, English as medium of instruction seems to be difficult for the students who are studying in the higher education. Therefore they are not as qualified or skilled as they are supposed to be after graduation due to lack of understanding the subject matter very well. That is why this research is trying to figure it out that, what if we introduce the mother tongue (Bengali) as the medium of instruction in higher education for better understanding the subject matter. To conduct this study, qualitative (expert interview) and quantitative methods (questionnaire) were used. The study is based on primary data collection through questionnaires from 121 samples from different university students, faculties in the year of 2015. The analysis found that mother tongue (Bengali) is more preferable by the respondents as a medium of instruction in higher education. However, most of them admit that, both the English and Mother tongue are very important and should be used simultaneously as medium of instruction in higher education. Nevertheless, the results of the study are constrained by the size of the sample, area and robustness of the analysis.

Keywords: Mother Tongue, English, Medium of Instruction, Higher Education

INTRODUCTION

Language is not everything but without language, everything is nothing in education (Wolff, 2006). This is an indication of the importance of language in every education system. The central issue concerning languages in education is about what language should be used as medium of instruction. This is because the mother tongue has been identified by various linguists as the language that helps in the acquisition of skills and knowledge in education. As such, various conferences were held and declarations signed throughout the world stating that the learners' mother tongue should be used as media of

instruction in education. The most influential of these is the UNESCO (1953) report on the use of vernacular languages in education.

Bangladesh is almost unilingual country except some tribal languages in case of tribal people. It has been reflecting in the formulation of the language policy. The Indian constitution has provided that the primary education must be taught through the mother tongue or regional language. However, there is no policy provided by the government in case of higher education.

The role of language as a medium of instruction in promoting an effective teaching and learning is an issue

that has occupied many scholars all over the world for many years (Orr 1987a, 1997 as cited by Deyi, *et al.*, 2007). This role of language as a medium of instruction has been a concern mostly in countries where immigrant children are in the minority such as United States and Canada (Krashen, 1981 as cited by Deyi, *et al.*, 2007). It is in these countries where research has been widely conducted and a number of legislations have been passed and amended throughout the years. Despite such developments, debates on the use of language persist.

Prof. Kancha Ilaiah from Andhra Pradesh, has summarized the pro- English narrative among Dalits: "Over time, English has become the common language of the global science and technology market and the overall economy. As Government, schools do not teach in English medium, those who study in them are denied the opportunities given to their richer counterparts in English medium schools. Students in regional language schools cannot therefore think of achieving anything in the globalized economy"

In the age of globalization, people must use English language along with their mother tongue to settle in good positions. In India, English is the global language and it plays an important role in higher education. Parents and children perceive English as a 'language of opportunity'. English medium education is the key factor for espouse the modernization which is important in the present context of globalization in India. The upper castes have been handling the contradiction between English and mother tongue language quite carefully. But when it comes to teaching English to the daily routine, they have been arguing that English is the responsible for the obliterate the mother tongue. It has not been proved in reality. But their children study in the foreign universities and occupy the good positions in India. The first generation Dalits in higher education have been struggling in the universities because of English language. They have not been able to cope up with the knowledge system where the upper caste elites dominate over the Dalits in the class room. It has been proved with my experience in the Hyderabad Central University when I was studying there. Dr. Ambedkar is the best example in this context. He studied in English medium and became a world's most popular figure in the intellectual community He has extensive studied western ideas and suited them for Indian context. Without command over English language it would not have been possible.

REVIEW OF LITERATURE

There is ample evidence from both developed and developing countries that learning with the mother tongue is the most effective and productive. Benson (2006) explained that education is power and language is the key to accessing that power. A learner who thrives at school and develops self-esteem and pride will have better employment opportunities and is more likely to realize his

or her potential. Dhanaraju Vulli (2014) mentioned that Language is a vehicle for learning as well as expression of ideas. An advanced language for example, English helps in mentally provides people to communicate each other across the world. On the other hand, an underdeveloped language has its limitations. It keeps people underdeveloped, more so those in deprived sections. He also added that there is an astonishing faith among all sections of the society in both rural and urban areas that English has the transformative power language. English is seen not just as a skill language, but as a means of a better life, a pathway out of exclusion and suppression from the unequal society. The English language has emerged as a powerful agent for social change in India. In New Zealand, a recent study showed that Maori children who received basic education in their own language performed better than those educated in English only, notes Don Long, who produces books and teaching materials in the country's minority languages. In the United States, a research unit at George Mason University in Virginia has monitored results at twenty-three primary schools in fifteen States since 1985. Four out of six different curricula involved were partly conducted in the mother tongue. The survey shows that, after eleven years of schooling, there is a direct link between academic results and the time spent learning in the mother tongue. Those who do best in secondary school have had a bilingual education.

Many studies have already revealed that teaching using the mother tongue in the early grades enhances children's ability to learn better compared to the use of a second or foreign language (UNESCO, 2003). To conclude one of the major constraints on the implementation of the Language Policy is the unavailability of resources including human resources, funding, facilities, materials and books. Also, there are no books written for content subjects in these indigenous languages and, moreover, it will not be easy to convince parents to change their mindset as the medium of instruction at university is still English.

There are well-documented empirical studies of mother tongue-based education program in African countries. They confirm that the use of the mother tongue helps in the acquisition of skills and knowledge in education. Awoniyi (1982) advances that we use language as an instrument of thought as language and thought are like body and soul, each influencing the other. However, it is not uncommon that a language policy may state that the mother tongue should be used as medium of instruction but on the ground, that policy may remain essentially as was during the colonial period. Makoni, Smitherman, Ball, and Spears (2003) observe that English, French or Portuguese, each a colonial legacy in its respective country, remains steadfast as the dominant language of instruction even after political independence. Most of the former colonial languages remain on the pedestal and continue to enjoy as much prestige as they did in the colonial era because they are still associated

with access to economic resources, employment and higher education (Prah, 2000). This legacy has had a negative impact on mother tongue education implementation in most African countries, Zimbabwe included. The use of mother tongue in Zimbabwe, like other African countries, is not backed by economic rewards. The Zimbabwean government, like many other post-colonial governments in Africa, has shown lack of commitment to the implementation of mother tongue education by not attaching any incentives to the indigenous languages which in turn stifles their implementation as media of instruction. The expectancy-value theory argues that for mother tongue education to succeed it must guarantee that once people have learnt through it they are assured of the good life they yearn for (Kadodo, Kadodo, Bhala and Bhebe, 2012). However, sadly Prah (2000) notes that, unlike education via former colonial languages, mother tongue education has hardly been associated with access to economic resources, employment or higher education, the latter being the key to accessing whatever employment or resources available. Another problem affecting language policies in Africa has been the lack of clarity leading to vague policies.

According to Kubota & McKay (2009) and (2003) those who view the spread of English in a positive way, English offers great opportunities, despite its stigmatizing effect. English is playing an important role in world economies, travel, and many institutions and organizations that deal with international and multinational issues. Cho (2012) discussed that in some Asian countries, an institution with students who have high English language proficiency is highly regarded. According to Cho, promoting high English proficiency is sometimes a marketing tool for an institution to attract international students. This can explain the explosion of so-called international universities in Asia where English-only policy is enforced (Dearden, 2014). The focus on English-only policy sometimes go to the extreme. In South Korea, the overemphasis on English-only policy in Korean universities has created so much stress on Korean students that Kang (2012) believes it may be cause of a number of student suicides. Any extreme, no matter the direction that is taken, usually leads to undesirable results.

Despite the prestigious position that English has assumed over a number of decades now (Yule, 2014), it seems to be facing some new challenges as more and more emphasis is placed on mother-tongue based and multilingual education, at least in the primary education (UNESCO, 2010). Some newer scholars have surprisingly started pushing MTBE to go all the way to junior high school grades (McIlwraith, 2013). The discussion on when to stop MTBE and introduce English seems to be never-ending. UNESCO is probably the organization that has taken the major lead in the promotion of indigenous languages to enhance the development of literacy skills at the early age of the learners. Despite the seemingly conflicting findings of mother tongue-based education

(MTBE) on learning in general (Burton, 2013), language learning, second language learning, and learning at different educational levels, UNESCO has kept a consistent position on its promotion.

The Summer Institute of Linguistics (SIL) notes that people learn best when they are taught in a language they understand well (2006, p. 3). UNESCO (2005, p. 1) adds that, "...one of the biggest obstacles to Education For All remains in place: the use of foreign languages for teaching and learning".

Trim (1999, pp. 8, 13) notes that the central aim of language in education is to help people articulate and be consciously aware of the full range of their experiences, knowledge and understanding, which as earlier mentioned, is greatly aided by a mother tongue-based education system, especially in communities where access to the dominant language is limited. When a foreign language dominates instruction, learners are bound to have questions, doubts and hesitations that remain unexpressed, which could lead to dangerous resentments. In agreement with this, Shotton (2002, p. 415) notes that as education is structured, especially for the poorest and weakest, all it does is disregard the experiences of learners, censor their knowledge and confirm them as objects for manipulation.

There is, however, the risk of increased ethnics and even greater division within a country if mother tongue-based learning is overly focused on. The Department for International Development (DfID) cautions that, "a narrow focus on... a minority language of instruction may reinforce social and economic marginalization" (1999, p. 26). If developed extensively, the focus on local languages may create tribal enclaves that reduce attempts at building a unified nation-state.

There are many extensive previous works, which support mother tongue should be the medium of instruction in primary, secondary and higher secondary level. However, authors did not found any rigorous works, which focuses on medium of instruction in higher education. Authors of this paper attempt to find the answer of the question whether mother tongue should be the medium of instruction in every process or not.

OBJECTIVES OF THE STUDY

1. To identify the opinion of the students and teachers (faculties) with regard to the advantages and limitations of mother tongue as a medium of instruction at higher education.
2. To identify the above mentioned target people's perceptions and opinions regarding mother tongue as a medium of instruction on the key dimensions of Effective Learning, Motivated Learning, Originality and Job Market Value.
3. To point out comments and valuable suggestions regarding this in the light of the above study.

METHODOLOGY

Data was collected using two instruments sent separately to Education Faculties university students from Manarat International University. The data received was checked, uncompleted were queried in the verification process. Nevertheless, this data and the findings drawn from it must be considered to be preliminary and there is a need for a further refinement of the instruments used to gather the data.

PARTICIPANTS AND DATA COLLECTION TOOLS

Questionnaires were distributed to two groups. 105 questionnaires were distributed to students and received 100 valid completed answers (Response rate: 95 %) and another 21 questionnaires were distributed to 21 faculties and received 21 valid completed answers (Response rate: 100%). Both the groups were chosen from Manarat International University, Dhaka, Bangladesh as random sampling. One of the questionnaires was designed for students and the other was designed for teachers. The students' questionnaire comprises seventeenth questions and the teachers' questionnaire contains twenty one close ended questions. All these served as the principal means for gathering the necessary data for this paper.

DATA ANALYSIS

A descriptive analysis of the data was conducted after the data were collected. The researcher computed the frequency and percentage of the answers in order to shed some light on the current condition of the mother tongue in higher education and the participants' attitudes towards the use of the mother tongue in higher education.

Table 1: Demographic Analysis of the Samples

100 Samples from Students				21 Samples from Faculties/ Teachers						
No	Topics	F	%	No	Topics	F	%			
1	Age	16-18 year	2	2	1	Age	25-30 year	3	14 %	
		19-20 year	15	15%			31-35 year	11	52 %	
		21-22 year	30	30%			36-40 year	4	19 %	
		23-24 year	38	38%			41-45 year	2	9 %	
		25-26 year	8	8%			46-60 year	1	5 %	
	27-28 year	1	1%		61-65 year	0	0 %			
2	Gender	Male	51	51%	2	Gender	Male	19	90 %	
		Female	49	49%			Female	2	10 %	
3	Current Result	Less than 2.5	5	5%	3	Designation	Lecturer	2	10 %	
		2.51-3.00	30	30%				Sr. Lecturer	9	42 %
		3.01-3.50	35	35%				Asst. Prof.	10	48 %
		3.51-4.00	30	30%			4	Qualification	Honors	1
			Masters	17	80 %					
					PHD	3	15 %			

DISCUSSIONS AND FINDINGS

The feedback was processed using mathematical and statistical analysis methods. This part is divided into two sections, the responses of the students and the teachers. 1st table shows the questionnaire for the students and the findings from their answers.

Table 2: The Questionnaire for the Students and the Findings from their Answers

No	Topics	F	%	No	Topics	F	%		
1	Text books (written in English) are easily understandable	a) Strongly Disagree	7	7 %	4	I prefer to communicate with my lecturer in English	a) Strongly Disagree	5	5 %
		b) Disagree	19	19 %			b) Disagree	15	15 %
		c) Neutral	19	19 %			c) Neutral	27	27 %
		d) Agree	48	48 %			d) Agree	42	42 %
		e) Strongly Agree	7	7 %			e) Strongly Agree	11	11 %
2	I can write in English very well.	a) Strongly Disagree	1	1 %	5	I think medium of English in higher education will help my career.	a) Strongly Disagree	2	2 %
		b) Disagree	16	16 %			b) Disagree	7	7 %
		c) Neutral	35	35 %			c) Neutral	12	12 %
		d) Agree	40	40 %			d) Agree	40	40 %
		e) Strongly Agree	8	8 %			e) Strongly Agree	39	39 %
3	Lecture in English is very comfortable / convenient with me.	a) Strongly Disagree	2	2 %	6	I think medium of English in higher education will make me more compatible in the job market.	a) Strongly Disagree	0	0 %
		b) Disagree	25	25 %			b) Disagree	10	10 %
		c) Neutral	32	32 %			c) Neutral	6	6 %
		d) Agree	36	36 %			d) Agree	34	34 %
		e) Strongly Agree	5	5 %			e) Strongly Agree	50	50 %

The first result (1 to 6 questions) of the answers is that the majority of the students think the English is extensively used in their higher education and it is convenient to them. Moreover, most of them believe that the use of English in higher education will help in their career and make them more compatible in the job market.

Table 3

No	Topics	F	%	No	Topics	F	%		
7	I understand Bengali very well because it is my mother tongue.	f) Strongly Disagree	1	1 %	11	I think text books should be written in Bengali for better understanding.	f) Strongly Disagree	3	3 %
		g) Disagree	1	1 %			g) Disagree	20	20 %
		h) Neutral	10	10 %			h) Neutral	22	22 %
		i) Agree	18	18 %			i) Agree	32	32 %
		j) Strongly Agree	70	70 %			j) Strongly Agree	23	23 %
8	I think medium of Bengali in higher education is more understandable than medium of English.	f) Strongly Disagree	5	5 %	12	I prefer to communicate with my lecturers in Bengali.	f) Strongly Disagree	3	3 %
		g) Disagree	14	14 %			g) Disagree	15	15 %
		h) Neutral	15	15 %			h) Neutral	28	28 %
		i) Agree	40	40 %			i) Agree	34	34 %
		j) Strongly Agree	16	16 %			j) Strongly Agree	20	20 %
9	Text books written in Bengali are easily understandable than which are written in English.	f) Strongly Disagree	3	3 %	13	I think medium of Bengali in higher education will help my career since I understand it very well.	f) Strongly Disagree	6	6 %
		g) Disagree	10	10 %			g) Disagree	28	28 %
		h) Neutral	17	17 %			h) Neutral	16	16 %
		i) Agree	37	37 %			i) Agree	32	32 %
		j) Strongly Agree	33	33 %			j) Strongly Agree	18	18 %
10	Text books written in Bengali are available everywhere.	k) Strongly Disagree	10	10 %	14	I think medium of Bengali in higher education will make me more compatible in the job market.	k) Strongly Disagree	8	8 %
		l) Disagree	20	20 %			l) Disagree	38	38 %
		m) Neutral	20	20 %			m) Neutral	25	25 %
		n) Agree	30	30 %			n) Agree	22	22 %
		o) Strongly Agree	20	20 %			o) Strongly Agree	7	7 %

The second result (7 to 14 questions) of the answers is that the majority of the students think that Bengali is easily understandable and convenient to them because it is mother tongue. However, most of them are not sure whether it will help them in their career or not if the medium of instruction becomes Bengali (mother tongue). Because they are in doubt whether it will help in their career and make them more compatible in the job market or not since text books are not written in Bengali.

Table 4

No	Topics	F	%
15	I recommend that "Only Bengali should be used in every process in higher education".		
	k) Strongly Disagree	15	15 %
	l) Disagree	45	45 %
	m) Neutral	14	14 %
	n) Agree	16	16 %
	o) Strongly Agree	10	10 %
16	I recommend that "Only English should be used in every process in higher education".		
	k) Strongly Disagree	4	4 %
	l) Disagree	35	35 %
	m) Neutral	23	23 %
	n) Agree	23	23 %
	o) Strongly Agree	15	15 %
17	I believe that, both Bengali and English should be used in higher education since both are important.		
	p) Strongly Disagree	4	4 %
	q) Disagree	4	4 %
	r) Neutral	10	10 %
	s) Agree	32	32 %
	t) Strongly Agree	50	50 %

The third result (15 to 17 questions) of the answers is that the majority of the students think that neither only Bengali nor only English should be used in every process in higher education. Almost 50% students believe that, both Bengali and English should be used in higher education since both are important.

Table 5: The Questionnaire for the Teachers/ Faculties and the Findings from their Answers

No	Topics	F	%	No	Topics	F	%
1	I understand English very well			5	Text books (written in English) are easily understanding to me		
	p) Strongly Disagree	0	0		k) Strongly Disagree	0	0
	q) Disagree	0	0		l) Disagree	0	0
	r) Neutral	1	5		m) Neutral	1	5
	s) Agree	15	72		n) Agree	12	57
	t) Strongly Agree	5	23		o) Strongly Agree	8	38
2	Lecture in English is very comfortable /convenient with me.			6	I prefer to communicate with my students in English.		
	p) Strongly Disagree	1	5		k) Strongly Disagree	0	0
	q) Disagree	1	5		l) Disagree	1	5
	r) Neutral	2	10		m) Neutral	2	10
	s) Agree	9	42		n) Agree	15	72
	t) Strongly Agree	8	38		o) Strongly Agree	3	13
3	I think students can understand very well when I give lecture in English			7	I think medium of English in higher education will help my career.		
	u) Strongly Disagree	0	0		p) Strongly Disagree	0	0
	v) Disagree	11	53		q) Disagree	1	5
	w) Neutral	5	23		r) Neutral	1	5
	x) Agree	4	19		s) Agree	6	28
	y) Strongly Agree	1	5		t) Strongly Agree	13	62
4	I think student's writing skill in English is satisfactory			8	I think medium of English in higher education will make me more compatible in the job market.		

z) Strongly Disagree	4	19	u) Strongly Disagree	1	5
aa) Disagree	10	48	v) Disagree	0	0
bb) Neutral	6	28	w) Neutral	1	5
cc) Agree	1	5	x) Agree	5	23
dd) Strongly Agree	0	0	y) Strongly Agree	14	67

The fourth result (1 to 8 questions) of the answers is that the majority of the faculties think that they are quiet well in English to teach in the higher education and it is convenient to them. But they admit that, student's writing skill in English is not up to the satisfactory level. However, most of them believe that the use of English in higher education will help the students in their career and make them more compatible in the job market.

Table 6

No	Topics	F	%	No	Topics	F	%
9	I understand Bengali very well because it is my mother tongue.			14	I prefer to communicate with my students in Bengali.		
	u) Strongly Disagree	0	0 %		p) Strongly Disagree	2	9%
	v) Disagree	0	0 %		q) Disagree	6	29%
	w) Neutral	0	0 %		r) Neutral	8	38%
	x) Agree	4	19 %		s) Agree	4	19%
	y) Strongly Agree	17	81 %		t) Strongly Agree	2	9%
10	I think medium of Bengali in higher education is more understandable than medium of English.			15	I believe that, students can understand more when I give lecture in Bengali instead of English.		
	u) Strongly Disagree	1	5 %		p) Strongly Disagree	0	0%
	v) Disagree	3	14 %		q) Disagree	3	14%
	w) Neutral	5	23 %		r) Neutral	3	14%
	x) Agree	5	19 %		s) Agree	11	52%
	y) Strongly Agree	7	35 %		t) Strongly Agree	4	19%
11	Text books written in Bengali are easily understandable than which are written in English.			16	I think medium of Bengali in higher education will help my career since I understand it very well.		
	ee) Strongly Disagree	0	0 %		z) Strongly Disagree	7	23%
	ff) Disagree	4	19 %		aa) Disagree	9	42%
	gg) Neutral	5	23 %		bb) Neutral	4	19%
	hh) Agree	4	19 %		cc) Agree	1	5%
	ii) Strongly Agree	8	39 %		dd) Strongly Agree	0	0%
12	Text books written in Bengali are available everywhere.			17	I think medium of Bengali in higher education will make me more compatible in the job market.		
	jj) Strongly Disagree	6	28 %		ee) Strongly Disagree	9	42 %
	kk) Disagree	11	52 %		ff) Disagree	8	38 %
	ll) Neutral	1	5 %		gg) Neutral	4	20 %
	mm) Agree	2	10 %		hh) Agree	0	0 %
	nn) Strongly Agree	1	5 %		ii) Strongly Agree	0	0 %
13	I think text books should be written in Bengali for better understanding.			18	I think Bengali is enough for me to get job unless I go to global market.		
	oo) Strongly Disagree	3	14 %		jj) Strongly Disagree	10	47 %
	pp) Disagree	5	23 %		kk) Disagree	8	38 %
	qq) Neutral	3	14 %		ll) Neutral	2	9 %
	rr) Agree	7	33 %		mm) Agree	1	5 %
	ss) Strongly Agree	3	14 %		nn) Strongly Agree	0	0 %

The fifth result (9 to 18 questions) of the answers is that the majority of the faculties think that Bengali is easily understandable and convenient to them because it is mother tongue. Furthermore, most of them (71%) believe that, students can understand the subject matter very well when they are taught in mother tongue (Bengali). However, most of them argued that, lecture in mother tongue (Bengali) will not help them in their career or in the job market since job market wants to have a person who is skilled in English since it is a global language.

Table 7

No	Topics	F	%
19	I recommend that "Only Bengali should be used in every process in higher education".		
	z) Strongly Disagree	10	47 %
	aa) Disagree	6	28 %
	bb) Neutral	3	14 %
	cc) Agree	2	9 %
	dd) Strongly Agree	0	0 %
20	I recommend that "Only English should be used in every process in higher education".		
	z) Strongly Disagree	3	14 %
	aa) Disagree	5	23 %
	bb) Neutral	9	42 %
	cc) Agree	1	5 %
	dd) Strongly Agree	3	14 %
21	I believe that, both Bengali and English should be used in higher education since both are important.		
	tt) Strongly Disagree	1	5 %
	uu) Disagree	1	5 %
	vv) Neutral	2	10 %
	ww) Agree	6	28 %
	xx) Strongly Agree	11	52 %
22	Do you think it is feasible to ensure Bengali in every process in higher education?		
	ee) Yes	1	5 %
	ff) No	20	95 %
23	If "No" then mention the reasons:		
	yy) Lacking of quality materials in Bengali	18	45 %
	zz) Unfavorable market demand	13	33 %
	aaa) Lengthy process of implementation	5	12 %
	bbb) Others	4	10 %

The sixth result (19 to 23 questions) of the answers is that the majority of the faculties think that neither only Bengali nor only English should be used in every process in higher education. Almost 80% faculties believe that, both Bengali and English should be used in higher education since both are important. Furthermore, 95% faculties believe that, it is not feasible to ensure Bengali in every place in higher education. They have identified the following reasons behind that; a) lacking of quality materials in Bengali (45%), b) Unfavorable market demand (33%), c) lengthily process of implementation (12%), d) others (10%); such as : lack of technology/commitment in mother tongue, lack of skilled teacher in mother tongue, lack of resources in mother tongue and so on.

CONCLUSION

In this context, researcher found that, even though most of the students are not quite well in the English since it is not their mother tongue. But still students are not encouraged to learn in their mother tongue (Bengali), since the materials in Bengali are not available and up to the standard of global market. If the government can take necessary initiative to make the mother tongue more usable in the global market by providing more resources, materials, skilled persons then there is a possibility to impose mother tongue in higher education. In the meantime, for the better understanding, it is believed that, English and Mother tongue (Bengali) should be used simultaneously in the higher education to create more skilled human resource.

LIMITATIONS OF THE STUDY

This research only studied 100 samples from students and 21 samples from teachers/ faculties from one department (Business Administration) of one university (Manarat International University) at Dhaka city in Bangladesh. Therefore the result cannot be generalized for the time being. Furthermore, this research could not use various analytical tools to make the result more vigorous. However, it is believed that, the result and findings of this research can be verified/ evaluated in the future with further research.

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Higher Education as an Instrument of Change: Study of Underdevelopment in India

Photo

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Abstract—*Development and underdevelopment is the most important topic of discussion in the world of academia. Numerous questions regarding this have been answered and many are yet to be concluded. Even then, the core question remains the same. Why there is development in some pockets and the rest are largely underdeveloped? What is to be developed so that the country or states will flourish and it will reach to its zenith. Among many reasons, there is education which has been found as the core one. And, higher education has come up as the most important core reason of the underdevelopment. There is antiquity of development and it reflects the idea that the developed countries have focussed on the higher education before they developed anything else. If we see the examples in the history; India was the most developed place in the ancient time because of only one reason that it had leading higher educational institutions in the world of that time. In medieval time, United Kingdom has become the ruler of the world almost but before that their universities have flourished and they were the best in the world. In modern era, United States of America has made the world unipolar and the same reason applies to this as well. They have the university, which stands first and best in the world. If we take the case study of a rising power from the developing countries, then China is leading and becoming a threat to the unipolarity of powers it is happening just because that there is thirty university of china which comes under the world ranking last year. Let us see states of India as a case study, Delhi which is one of the greenest capital of world and is much more developed among the states and Union Territories of India, just because they have some of the finest university of India exists here in Delhi. Bihar is one of least developed states of India and the sole reason is the dysfunctional university system of the states. Any country of the world is known because of their universities. India has preached the world once in the history, it happened only when, our university were attracting the students from all over the world. Country's image, power, development etc depends on the power of deliverance of idea in the university. It would not be wrong to say that "The way university functions; the same way your country functions".*

In this paper, I will do the comparative analysis of development of university and consequent result as the development of the country or region/states. I will focus on India's underdevelopment and will try to locate this underdevelopment in the failure of higher educational institutions. As university is the place where we make individuals fine citizens and dissociate them from many of the identities which they carry since their birth. As a result, the development of place depends on the development of the university. India would be a developed State and the states will be free from the evils only when their university will get the attention and will be in order to bring the order in the society.

INTRODUCTION

"The way your University functions, the same way your country functions." (Saundryal, 2012). Prof. Minakshi Saundryal argues that university is the key to the socio-economic development of the country. No country can afford to get developed ignoring the development of higher education. She further asserts that we discipline our children in schools and disciplined children are sent to the universities to become responsible and the finest citizens. At universities, the deconstruction of identities takes place which we carry since our birth. We as an individual are

loaded with many of the identities since our birth and parochial values which go on until we reach to the university. The universities try to dissociate the individual from parochial values and identities. In the light of doing so, university endeavours to transfer the individual into a citizen who will carry a broader identity of human or being. (Saundryal, 2012) The development or underdevelopment cannot be derived from one source but it has many reasons. Despite of having many reasons, higher education is one of the core reasons which lead to development if higher education is strengthened and goes towards the underdevelopment if higher education is

weakened. All over the world the trend is almost the same. There are many theories available on the development and underdevelopment such as dependency theory propounded by Andre Gunder Frank and World system theory by Immanuel Wallerstein. Although there are many more theories on this but these two give crystal analysis of underdevelopment. In these two theories, it has been argued that world is divided into core and periphery that is dependency theory and world system theory adds one more circle into it to make it core, semi-periphery and periphery. Frank (The development of underdevelopment, 1966) argues that core countries are developed and they have scientific temperament, technology and they are center of manufacturing and are industrialized whereas the periphery is trapped into parochialism, traditional mindset, they are supplier of raw material and importer of finished products, do not have adequate infrastructure and not even industrialized. These all together make the periphery to be dependent on the core. Almost same analysis is of Wallerstein (Modern world system, 1974) and he adds that a semi-periphery also exists in this model where fastest developing economies or countries exist. He analyzed that the growing economies are comparatively more industrialized than periphery and they become the supplier of finished goods to the periphery but at the same time they are supplier of raw materials to the core ultimately. What I want to draw from these analyses of the two great scholars is that why there is core and what makes country a periphery. And the simple notion that comes out of it is the scientific temperament, industrialization and backwardness of the institutions. Next question comes before us is that why scientific temperament is necessary or how is it brought in the society and in individual. Before I go to analyse this question, we need to discuss about the scientific temperament, in simple words it means experimentation, observation, precision and rational. Now these all core idea of scientific temperament is inculcated in the individual by the university through higher education. Giving due importance to the higher education, Malcolm X (Two Speeches, 1965) said that "Higher education is our passport to the future, for tomorrow belongs to the people who prepare for it today." Going further Nelson Mandela (Long walk to freedom, 1994) asserts that "Higher education is the most powerful weapon which you can use to change the world." The underdevelopment of the countries of the world can be seen through this perspective and we find it their university system is very weak and their inability to provide the finest and dedicated citizen brings nothing but underdevelopment. It is said that education is the driver of civilization. The more strengthened education system is there, the more qualified driver will be there and it will be taking the civilization safely to the right direction.

Here, in my paper, I have made a sincere effort to locate the reason of underdevelopment in the inefficient higher education. I have tried to connect this reason to the underdevelopment of India which is weakened in terms of

higher education. The governments of India have tried their best to get the state on track but they have failed and are yet to bring the State to a respected position. Why the governments have failed and are failing in doing so? There are many states of India who have done well and are doing well. Does economic growth bring social prosperity? These are the some of the questions which will be addressed in this paper.

Development is defined as overcoming the barriers of pre-industrial production, backwardness of institutions and parochial values which work as an impediment to development. All these premises of development can only be overcome by the universities by imparting higher education. There is this trend of development in the history and we can look into the history to get the answer of the question of what is first: Development or Higher Education.

HISTORY OF DEVELOPMENT AND UNIVERSITY OR HIGHER EDUCATION

Development/ Underdevelopment and higher education are closely interlinked. There is history of development which depicts the picture very clearly. Although development is dependent on many other things but among them higher education is the decisive player. It is the higher or tertiary education which transforms the individual into a rational citizen who become a resource for the country and it also develops the faculty of reasoning and dignity in an individual. UN defines education as something which develops the sense of dignity and the sense of reasoning and makes an individual a human. It is very evident that universities have a vital role to play in the development process of the country. If a university is championing violence, then the country will face violence. If we take the case study of Lucknow university, it was a centre for crime in the 90s and the same applies on the Patna university and other universities of Bihar, both the states had witnessed the most violent time of their history. Now if we go back to history of prosperity and development, we find the universities were responsible for this in the history as well. Let us start with the ancient times of India. Ancient India had three greatest universities of that time, Nalanda University, Taxila University and Vikramshila University which were world famous and there were many foreign scholars and students who visited the university. This was the most prosperous universities of that time and capable to impart quality education and we have agreement on this that India was having the most prosperous kingdom of that time and it has experienced the golden time as well. Now there can be other argument that it can be other way round but that we can see in later analysis. If we go to the medieval time of the history, the best example is United Kingdom who ruled almost the globe. But before UK became ruler of the world, it was the universities of the country which started dominating the world and within the

small span of time their universities such as Oxford and Cambridge started ruling the ideas of the world. Coming out of the dark period, Europe entered into the age of reason where they questioned every parochial value which was impeding the development and the enlightenment which developed the scientific temperament and reasoning in European society. The universities of Europe especially Oxford and Cambridge started producing timeless scholars who gave rationality to each and every event of the society. It is very important to know that the whole society had just started questioning the church's dominance. Though, UK is not the super power today but even then, they are performing quite well in the world politics due to the fact that their universities are still among the best performers. It is also important to understand that the universities are involved in rigorous analysis of events and that made UK to develop the rationality to rule over the world. In the modern era, United States of America is the super power, and dominating the world politics, it is because perhaps they have the top graded universities of the world. For e.g. MIT, Harvard and Yale are the best universities of the world. The day their universities started competing with the top universities of the world, they started competing in the world politics. Conclusively, it can be said that the rise of universities led to the rise of the country. Today China has been considered as the fastest emerging country of the world. They have 30 universities which come under top 200 universities of the world. Their universities started competing with the universities of the world and they are doing well. They started challenging the concept of unipolarity in the world. We cannot ignore the fact that USA is apprehended about the challenge coming from China. Many of the good research coming out of their universities which is making them to stand in the world. India as a country could not mark its place in the world politics just because Indian universities have not been able to mark their performance. Some of the universities are performing well and that is making India an aspirant of good or powerful place in the world politics. Narrowing down it to the states of India, Delhi is one of the greenest and most prosperous cities of India. There can be many reasons but it has some of the best universities of India. The states which have very good universities, they are good performers. For example, the provincial units like BIMARU states do not have well functioning universities. It would not be wrong to say that before the states became BIMARU, their universities became dysfunctional. Bihar is among the worst performers since a very long period of time. Reason can be none other than this. Not many university of India are functional in terms of imparting education. The government focussed on the primary and secondary education and ignoring the tertiary education which is becoming the biggest challenge en-route of the government. It is a proven fact that dominant countries of the world do not want the third world countries to focus

on tertiary education as they believe that prosperity is directly related to the university education system.

HIGHER EDUCATION AND ECONOMIC GROWTH

For several decades, government is putting great emphasis on primary and, more recently, secondary education in the country including BIMARU states. But they have neglected tertiary/ higher education as an added means to improve economic growth and to mitigate poverty. There is need to challenge the beliefs of the international development community, the government of India and the Government of states; that tertiary education has no bigger role in promoting poverty alleviation and socio-economic development. I am reviewing evidence about the impact that tertiary education can have on economic growth and poverty reduction, taking the example of Bihar. Enrollment rates for higher education in Bihar are by far the lowest in the world because of a belief that primary and secondary schooling are more important than tertiary education for poverty reduction. The government of Bihar is encouraged relatively to neglect higher education. Even the International development community wants these governments to focus on primary and secondary education. For example, from 1985 to 1989, 17 per cent of World Bank's worldwide education-sector spending was on higher education. But from 1995 to 1999, the proportion allotted to higher education declined to just 7 per cent. Higher education in India has also suffered from such attitude of the International development community's reductions in spending. Many Indian states struggle to maintain even low enrollment levels, and the academic research output of India is among world's lowest. Recent evidences suggest, however, that higher education can produce both public and private benefits. The private benefits for individuals are well established as they include better employment prospects, higher salaries, and a greater ability to save and invest. These benefits may result in a better health and improved quality of life.

Public channels, though less well studied, also exist. One possible channel through which higher education can enhance economic development is through technological catch-up. In a knowledge economy, tertiary education can help economies gain ground on more technologically advanced societies, as graduates are likely to be more aware of and better able to use new technologies. Expanding tertiary education may promote faster technological catch-up and improve a country's ability to maximize its economic output. Walker (2009) suggests that any developing states, if increase the higher education by one year then tertiary education stock would raise a long-run steady-state level of GDP per capita. The growth rate of GDP per capita would rise by about 0.24

percentage points in the first year as a result of convergence to a higher steady state (but assuming no change in the rate of convergence). Although these figures may not appear large at first glance, they imply that a one-year increase in tertiary education stock may boost incomes by roughly 3 per cent after five years and by 12 percent eventually. Considering that incomes have been falling in some African countries, such growth would be significant. This finding of Walker therefore indicates that tertiary education plays a recognizable role in promoting economic growth. Tertiary education can improve technological catch-up and, in doing so, help to maximize India's potential to achieve its greatest possible economic growth given current constraints. Investing in tertiary education by India may accelerate technological diffusion, which would decrease knowledge gaps and help reduce poverty in the country.

In recent years, organizations such as the World Bank and major donor governments have begun to reconsider their exclusive focus on primary education and are now reaching out to secondary and tertiary education, as the balance between poverty reduction and growth promotion is adjusted within development assistance strategies. India is struggling to get rid of poverty with the development assistance from international development community. They have encountered that there is potential of progress for higher education in the states. But this progress is limited in comparison with the progress of other world regions. Walker argues that more investment in higher education may be justified.

Education is widely accepted as the leading instrument for promoting economic growth. For India, where growth is essential if the State is to climb out of poverty, education is particularly important. For several decades, development agencies have placed greater emphasis on primary and, more recently, secondary education. They have neglected tertiary education as a means to improve economic growth and mitigate poverty. The Dakar summit on "Education for All" in 2000, for example, advocated only for primary education as a driver of broad social welfare. It left tertiary education in the background. A part of reason for the neglect to higher education within development initiatives lies in the shortage of empirical evidence that it affects economic growth and poverty reduction. After World War II, several economists, including Milton Friedman, Gary Becker, and Jacob Mincer, developed the "human capital" theory to examine the benefits of education for individuals and society. Friedman and his wife Rose originally suggested that there was no evidence that "higher education yields 'social benefits' over and above the benefits that accrue to the students themselves." On the contrary, they hypothesized that higher education may promote "social unrest and political instability." In contrast to this early view, recent evidence suggests higher education is a

determinant as well as a result of income, and can produce public and private benefits. Higher education may create greater tax revenue, increase savings and investment, and lead to a more entrepreneurial and civic society. It can also improve a nation's health, contribute to reduced population growth, improve technology, and strengthen governance. With regard to the benefits of higher education for a country's economy, many observers attribute India's leap onto the world economic stage as stemming from its decades-long successful efforts to provide high-quality, technically oriented tertiary education to a significant number of its citizens.

Development perspectives on higher education may be changing. If we take the example of African experience, in 2003, the Africa Regional Training Conference on Tertiary Education highlighted the problems Africa faces in higher education and documented some innovative solutions. In a recent speech, former UN Secretary General Kofi Annan argued: Universities must become a primary tool for countries' development in the new century. Universities can help develop expertise; they can enhance the analysis of problems; strengthen domestic institutions; serve as a model environment for the practice of good governance, conflict resolution and respect for human rights, and enable academics to play an active part in the global community of scholars.

It is agreeable that Indian States differ significantly from one another in characteristics that influence how higher education may affect economic growth. The policy environment, for example, which is important for allowing the fruits of higher education to benefit an economy, varies across countries. Some policies could have substantial negative effects that would impede the mechanisms by which increased higher education could lead to faster economic growth. Similarly, the differing political and economic histories and geographical circumstances of Indian states have created an array of environments in which higher education institutions operate. These factors have also led to differences in near-term economic possibilities. Conclusions drawn here about the potential of higher education to affect economic growth must therefore be tempered by recognition of the many differences between states. Even then, we believe that some conclusions may apply broadly. Enrollment rate of higher education in India is low, if not so then drop-out ratio is quite high that is by far the lowest in the world. Although the gross enrollment ratio has increased in the past 40 years, it was 1 per cent in 1965, and still stands at only 5 per cent. Enrollment rate growth has been slow in Bihar, and the absolute gap by which it lags behind other regions has increased rapidly. The region's present enrollment ratio is in the same range as that of other developing regions 40 years ago. Moreover, gender disparities have traditionally been wide and remain so.

The above proposals show the beginning of a shift in the international policy community's attitude towards

higher education. In recent years, key organizations such as the World Bank and major donor governments have begun to appreciate the importance of tertiary schooling for economic development. Donors have come to accept that in a multi-pronged development strategy, all levels of education are important.

In 1999, the World Bank published *Knowledge for Development*, a report that looked at how developing countries could use knowledge to narrow the income gap with rich world economies. It showed a correlation between education in mathematics, science, and engineering and improved economic performance. It also showed that the private rate of return to tertiary education, at 20 per cent, was similar to that for secondary schooling. The report recommended that developing countries train teachers using distance learning and create open universities that use satellites and internet to deliver courses.

Along with UNESCO, the World Bank then convened a Task Force on Higher Education and Society, which brought together experts from thirteen countries to explore the future of tertiary education in developing countries. The Task Force report, "Higher Education in Developing Countries: Peril and Promise", argued that higher education is essential to develop countries if they are to prosper in the world economy where knowledge has become a vital area of advantage. "The quality of knowledge generated within higher education institutions and its availability to the wider economy," the report stressed, "is becoming increasingly critical to national competitiveness." A subsequent World Bank report, *Constructing Knowledge Societies: New Challenges for Tertiary Education* generated further momentum for higher education. This work stressed on the role of tertiary schooling in building technical and professional capacity and bolstering primary and secondary education. Although the report maintained the Bank's emphasis on primary and secondary schooling, it stated that higher education should receive no more than 20 per cent of a country's total education budget. It also argued that the state should create enabling frameworks to encourage tertiary education institutions. Countries, it suggested, should not focus only on rate of return analyses, but also take account of the "major external benefits" of higher education.

CONCEPTUAL LINK BETWEEN HIGHER EDUCATION AND GROWTH

Signs of progress for higher education are appearing in India. The government of India has set up some of the central universities in recent past which is a good sign. The international development community has begun to recognize the importance of advanced schooling, while India has introduced innovative policies to strengthen

tertiary education systems. As we know this progress is small in comparison with the progress of other regions in the world, perhaps partly as a result of insufficient understanding of the positive effects that higher education can have on economic development. In this section we present a conceptual framework outlining how these effects might occur.

Higher education can lead to economic growth through both private and public channels. The private benefits for individuals are well established and include better employment prospects, higher salaries, and a greater ability to save and invest. These benefits may result in better health and improved quality of life, thus setting off a virtuous spiral in which life expectancy improvements enable individuals to work more productively over a longer time, further boosting lifetime earnings. Public benefits are less widely recognized, which explains many governments' neglect of tertiary schooling as a vehicle for public investment. But individual gains can also benefit society as a whole.

Higher earnings for well-educated individuals raise tax revenues for governments and ease demands on state finances. They also translate into greater consumption, which benefits producers from all educational backgrounds. In a knowledge economy, tertiary education can help economies keep up or catch up with more technologically advanced societies. Higher education graduates are likely to be better aware of the use of new technologies. They are also more likely to develop new tools and skills themselves. Their knowledge can also improve the skills and understanding of non-graduate co-workers, while the greater confidence and know-how inculcated by advanced schooling may generate entrepreneurship, with positive effects on job creation.

Tertiary schooling can also have less direct benefits for economies. By producing well-trained teachers, it can enhance the quality of primary and secondary education systems and give secondary graduates greater opportunities for economic advancement. By training physicians and other health workers, it can improve society's health, raising productivity at work. And by nurturing governance and leadership skills, it can provide countries with talented individuals needed to establish a policy environment favourable to growth. Setting up robust and fair legal and political institutions and making them a part of a country's fabric, and developing a culture of job and business creation, for example, call for advanced knowledge and decision-making skills. Addressing environmental problems and improving security against internal and external threats also place a premium on the skills that advanced education is best placed to deliver.

Although none of these outcomes is inevitable, the framework presented in Figure 1 does suggest many possible routes through which higher education can

benefit economies. In next section, we will assess the evidence that supports these links, and present new evidence of our own. In a study of six developed countries, De Meulemeester and Rochat showed that higher education had a strong causal impact on economic growth in France, Japan, Sweden, and the United Kingdom, but no impact in Australia and Italy. The authors conclude that higher education is necessary for growth but not sufficient. "It is vital," they argue, "that the social, political, and economic structures and the technological level of the society to which the educational system belongs are such that graduates can actually make use of their accumulated knowledge." It has been shown in US, workers of states where the proportion of college graduates is high are earning significantly more than those in states with few graduates, whether or not they have received a tertiary education themselves. Unfortunately, we know of no comparable study investigating such spillages in developing countries.

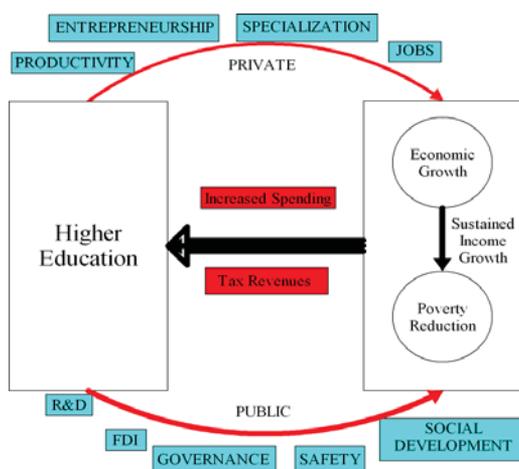


Fig. 1

Among the directions such research could take are the following:

- The cost of expanding higher education. South Africa has the highest tertiary education enrollment rate in developing countries.
- Curricular reform. Few development strategies mention curricular reform as a necessary area of improvement for increased competitiveness within the globalizing economy. Research on existing curricular and their suitability for serving India's needs may shed light on new and useful directions that curricular could take. It appears, but is not clearly established, that Indian universities have not made large efforts to reform their curricular in response to rapidly expanding scientific knowledge and changing economic opportunities.

Evaluation of data quality to the extent that data on current practices guide the reinvention of higher

education in India and affect the analysis of higher education and economic growth, it is important to know how accurate such data are. Recent work on the reliability of data on primary and secondary education shows that the data sources show severe internal and inter-dataset inconsistencies. This may well be true for higher education; if so, analyses need to take this fact into account. Researchers could try to verify the accuracy of existing cross-country datasets by comparing them with individual country data emerging from household surveys.

- Balance among levels of education.

As the World Bank moves toward greater inclusion of higher education in its funding priorities, the question of how to balance funding for different levels of education arises. Research could analyze the effects not only of higher education on economic growth but also, for example, of higher and secondary education taken together. More broadly, studies could seek to determine the best of mix of primary, secondary, and higher education according to the circumstances of different developing countries.

- Disciplinary focus within tertiary education. The study on Taiwan suggests that science and engineering courses are the most useful for promoting development. Research could seek to find out whether this is true in a range of developing countries.

Higher education's impact on the society. Much research and debate concerns the responsiveness of higher education to the increasing expectations of society and the expanding range of ways in which these expectations are transmitted and enforced. But what about the other side of the relationship? Below we consider higher education's impact on society from three perspectives.

First, there is higher education's role in terms of constructing and supporting the 'knowledge society'. Second, there is a role in constructing the 'just and stable' society. Third, there is a role in constructing the 'critical society'. There are tensions between these different areas of 'impact' and there are increasingly problematic boundary definitions of the social spaces that are 'impacted upon' local, national, regional, global. And at some times and some places, 'obstruction' rather than 'construction' may be more in evidence. Issues of 'impact' are ultimately separable from issues of 'expectations'. We can find many examples in the literature of the ways in which societal expectations are 'trans-formed' into something quite different by the mediating efforts of social actors inside and outside higher education. In considering higher education's impact on society, therefore, it is important to look beyond the intentions, both honourable and otherwise, of those with power to shape systems, institutions and processes towards the actions and outcomes - for both individuals and society of the various forms of engagement with those systems,

institutions and processes by an increasingly wide spectrum of social actors.

Tertiary education institutions have a paramount effect in the reproduction of social structures, which means that, as places of knowledge transmission, universities can play a transformative role. Educational spaces are places of experimentation, social innovation and critical analysis and deconstruction. The vision that reduce universities to technical skills delivery recalls the colonial times in which higher education had the only aim of forming local functionaries, equipping them with functional tools for practical purposes. Beside the undeniable function of higher education as development engine, universities must be encouraged in performing their vigilant and shaping role on politics and society. Coombe underlines: the universities remain great national storehouses of trained, informed, inquiring and critical intellects, and the indispensable means of replenishing national talent. They have considerable reserves of leadership and commitment to draw upon. Impoverished, frustrated, dilapidated and overcrowded as they may be, they have no substitutes. Despite all difficulties and alarming conditions, universities are still centres of intellectual production, whose critical potential can encompass limited freedom and lack of resources. India's system of higher education is not nearly well enough articulated with India's economic needs. In developing countries, higher education, and particularly university education is recognized as a key force for modernisation and development. Higher education is perceived as an important form of investment in home capital development. Higher education institutions are charged with formation of human capital through teaching, building knowledge base through research and knowledge development, and dissemination and use of knowledge by interacting with the knowledge users.

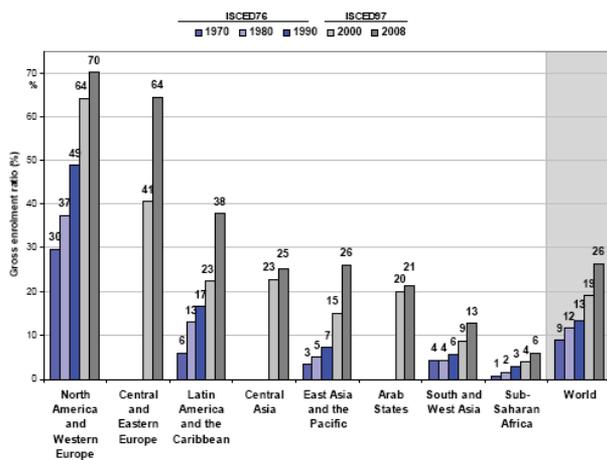


Fig. 2: Tertiary Gross Enrolment Ratios by Region, 1970 to 2008

Source: UNESCO Report (2008)

There has certainly been a spread of education in the country since 1947. For instance, the number of

universities in 1947 was the same as in the 1920s. But by now it is more than 100. Such a clear enumeration is perhaps a little more difficult to maintain when it comes to recording the spread of schooling but here too the increase in schools and in enrollment is substantial. This expansion of education in India has been very largely state driven, at least in higher education, having been directed by the deliberate policy of the newly independent Indian state. Despite the apparent progress, the policy can hardly be termed a grand success. An early intimation of failure is the fact of barely 50 per cent female literacy. Indeed male literacy is not at an acceptable level either. Once we recognise the instrumental role of female literacy we also see the socio economic consequences of neglect. Some crucial indicators of socio-economic development register a lower value in India when compared to sub-Saharan Africa (Dreze and Sen 1995).

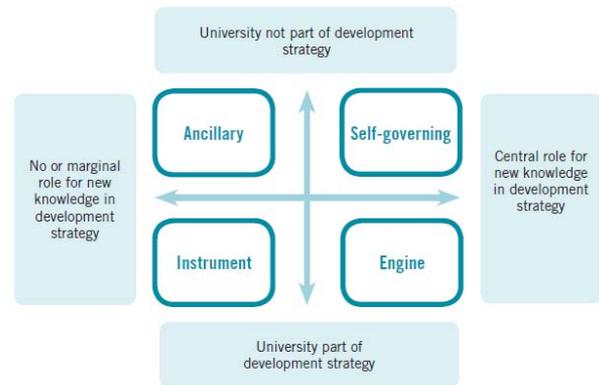


Fig. 3

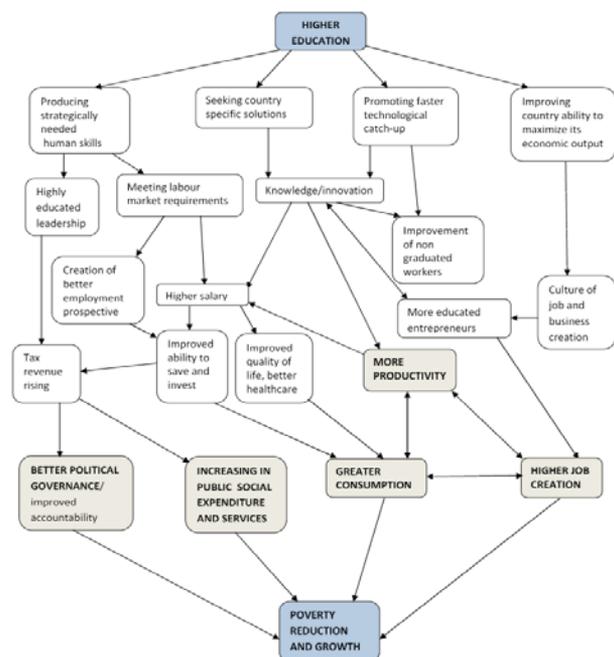


Fig. 4

CASE STUDY

Tunisia has adopted the 12th development plan for 2010–14 with a focus on higher education. The aim is to transform the national economy into a model driven by innovation and knowledge, in a country ranked the most improved in technology-readiness in Africa. The plan was prepared to implement President Zine El Abidine Ben Ali's Programme. Together We Meet Challenges, by focusing on job creation, increasing revenue and enhancing Tunisia's position and influence on the regional and international scales. Tunisia has already started conducting a set of studies, in association with internationally respected research offices, to define its capacity to improve the technological content of the economy. Regarding preservation of natural resources, efforts will focus on protecting agricultural land against urban expansion, erosion and desertification. Climatic factors include periods of temporary but severe drought and a long-term trend towards increasing dryness. Earlier this year, Tunisia was ranked the most improved in technology-readiness country in Africa, especially in the higher education sector, according to titled ICT for sustainability, published by the Geneva-based World Economic Forum and the French management school INSEAD.

India's underdevelopment has many reasons but as we have seen in the paper the ignorance of the tertiary education will never let the State develop. There is no such intention shown by the government of the state to improve education. The universities are running without considerable faculties and this is leading to a massive migration from the state. The one of the largest migration is taking place from the State due to the incapacity of the universities to attract students. After secondary education, students are not getting any place to bank upon in the state. The road of development which the state government is intended to, will lead to nowhere. Everything will be back to square one.

CONCLUSION

There is a broad consensus on this idea that universities must embrace rapid change or have obsolescence visited upon them; technology drives this and nothing can stop it. Technology does not have a free hand in driving change. India will have to straighten the university system. It will stop education migration and huge revenue will be saved and the trained forces will go out of the state to send remittances. It is very wrong to live in the history. Rather state should build the future by building universities and rejuvenate the existing universities. It must be understood by us that man does not rule but the ideas which rule.

Higher Education: Issues, Challenges and Course of Action to Improve Quality with Quantity



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Abstract—The world economy is changing as knowledge supplants physical capital as the source of present and future wealth. Technology is driving much of this process, with information technology, biotechnology, and other innovations leading to remarkable changes in the way we live and work. As knowledge becomes more important, so does higher education.

This Paper deals with the issue of quality and excellence in higher education. The quality of knowledge generated within higher education institutions, and its availability to the wider economy, is becoming increasingly critical to national competitiveness. As a result, higher education system in this country is under great strain. This study addresses the issues related to academic reform, privatization of higher education and financing of higher education, moreover it also deals with the causes of decline and descending trend in research and higher education focusing on the importance of rankings worldwide.

This study, not only brings out the progress made so far but also point towards the emerging problems faced by higher education system and research in the country. By implication the findings also suggest the possible way out.

This study will also provide an overview of what rankings measure, and then address the impact and influence that rankings are having on higher education and government policy. The rise and growing attention given to rankings and will consider how rankings are reshaping Higher Education and the conclusion where we go from here, including consideration of some alternative methodologies. The paper tries to focus on gender discrimination in higher education in India where the situation is paradoxical also. The crux of the matter, hence, is to look at the problems holistically and try to find out the better ways out.

Keywords: Higher Education, Research, Quality, Gender, Financing, Rankings, Brain Drain

INTRODUCTION

Higher Education is generally defined as education beyond secondary school, i.e. education provided by colleges, universities and professional institutes. It is well-known that higher education is a key to achieving economic and socio-cultural progress and human development in any country. It is also necessary that access to higher education should be available to every citizen of the country, regardless, of gender or caste. The six pillars of human development: equity, sustainability, productivity, empowerment, cooperation and security cannot be achieved in a system where only a part of the population has access to quality higher education. Hence, equal access and opportunity to all is the basic requirement for building sustainable societies

After independence, there has been tremendous increase in institutions of higher learning in all disciplines. But with the quantitative growth has it been able to attend

to the core issue of quality. India is today one of the fastest developing countries of the world with the annual growth rate going above 9%. In order to sustain that rate of growth, there is need to increase the number of institutes and also the quality of higher education in India. To reach and achieve the future requirements there is an urgent need to relook at the Financial Resources, Access and Equity, Quality Standards, Relevance and at the end the Responsiveness.

The Indian Constitution mentions 'Education' as a fundamental right and the higher education sector in India is currently the third largest in the world.

ACHIEVEMENTS

In India, education system is reformed. In the future, India will be one of the largest education hubs. Some institutions of India, such as the Indian Institutes of Technology (IITs), National Institute of Technology (NITs), Indian Institutes of

Information Technology (IITs), Indian Institutes of Management (IIMs), International Institute of Information Technology (IIIT-H), University of Mumbai and Jawaharlal Nehru University have been globally acclaimed for their standard of education. The IITs enrol about 8000 students every year.

India's higher education system is the third largest in the world, next to the United States and China. Indian higher education system has expanded at a fast pace by adding nearly 20,000 colleges and more than 8 million students in a decade from 2000-01 to 2010-11. As of 2011, India has 42 central universities, 275 state universities, 130 deemed universities, 90 private universities, 5 institutions established and functioning under the State Act, and 33 Institutes of National Importance. Other institutions include 33,000 colleges as Government Degree Colleges and Private Degree Colleges, including 1800 exclusive women's colleges, functioning under these universities and institutions as reported by the UGC in 2012. The emphasis in the tertiary level of education lies on science and technology. Indian educational institutions by 2004 consisted of a large number of technology institutes. Distance learning and open education is also a feature of the Indian higher education system, and is looked after by the Distance Education Council. Indira Gandhi National Open University (IGNOU) is the largest university in the world by number of students, having approximately 3.5 million students across the globe.

ISSUES AND DEFICIENCIES

The new century has brought new issues (climate change, technologies of biological intervention, trans-national law and justice) and has brought to fore some old issues (global poverty, accommodation of diversities, energy crisis) that defy the existing divisions and protocols of knowledge and demand adequate and fast responses to problems that affect the well being of humanity and indeed the planet.

Since we have got independence we are facing challenges to establish a great and strong education system. Various governments came and gone. Off course they tried to establish new education policies in the system but this is very sad to dictate that they were not sufficient for our country. Still we are facing lot of problems and challenges in our Education System

There are many basic problems facing higher education in India today. These include inadequate infrastructure and facilities, large vacancies in faculty positions and poor faculty thereof, low student enrolment rate, outmoded teaching methods, declining research standards, unmotivated students, overcrowded classrooms and widespread geographic, income, gender, and ethnic imbalances. Apart from concerns relating to deteriorating

standards, there is reported exploitation of students by many private providers. Ensuring equitable access to quality higher education for students coming from poor families is a major challenge. Students from poor background are put to further disadvantage since they are not academically prepared to crack highly competitive entrance examinations that have bias towards urban elite and rich students having access to private tuitions and coaching. Education in basic sciences and subjects that are not market friendly has suffered

The panel chaired by Francisco Sardinha also said in 2011 that India's higher education is well below global standards. As per his Report of the Higher education in India, Issues Related to Expansion, Inclusiveness, Quality and Finance

Highlighting the problems in the higher education sector, state universities are bogged down with affiliation and governance issues and faculty shortage. Significant problems exist in the quality of education provided. There is a need for expansion, up gradation and quality improvement in state higher educational institutions

As India strives to compete in a globalised economy in areas that require highly trained professionals, the quality of higher education becomes increasingly important. So far, India's large, educated population base and its reservoir of at least moderately well-trained university graduates have aided the country in moving ahead, but the competition is fierce; from China in particular. Other countries are also upgrading higher education with the aim of building world class universities. Most observers agree that Indian higher education, the significant and impressive developments of the past few decades notwithstanding, faces major challenges in both quantitative and qualitative terms. Perhaps the clearest and boldest statement of this issue can be found in the "Report to the Nation 2006" of the National Knowledge Commission which concludes that there is 'a quiet crisis in higher education in India that runs deep', and that it has to do with both the quantity and the quality of higher education in India. Recognizing this dual challenge, then Indian Prime Minister, Manmohan Singh, severely criticized in his speech the serious qualitative deficiencies in Indian higher education while at the same time announcing plans for a major expansion of the system.

POOR RANKINGS WORLDWIDE

The Times Higher Education World University Rankings 2013-2014 list the best global universities and are the only international university performance tables to judge world class universities across all of their core missions - teaching, research, knowledge transfer and international outlook. The bad news however is that not a single Indian university features in the top 200 rankings. Just like last year's rankings, the top-placed Indian institution is 222nd in the world—IIT-B. IIT Delhi has slipped one rank to 235th

this year. But the good news is also there in The Times Higher Education Asia University Rankings 2014 where Indian universities took position in top 100 rankings.

FAKE OR NON-RECOGNISED INSTITUTES

Driven by market opportunities and entrepreneurial zeal, many institutions are taking advantage of the lax regulatory environment to offer 'degrees' not approved by Indian authorities, and many institutions are functioning as pseudo non-profit organisations. Students from rural and semi urban background often fall prey to these institutes and colleges.

LACK OF QUALITY FACULTY

The present system of higher education does not serve the purpose for which it has been started. In general education itself has become so profitable a business that quality is lost in the increase of quantity of professional institutions with quota system and politicization adding fuel to the fire of spoil system, thereby increasing unemployment of graduates without quick relief to mitigate their sufferings in the job market of the country. So, the drawbacks of the higher education system underscore the need for reforms to make it worthwhile and beneficial to all concerned.

There is shortage of qualified faculty as norms for higher positions in teaching and academics are quite stringent. There is acute shortage of faculty in central universities (40%) and state universities (35).

Most of the teachers are making money with tuitions. I have seen my places where there tuitions. The teachers are not having proper knowledge of subject even and resources to student community are very poor. Students do not have any student-ship ethics, they just want marks in the subject and they study only for grabbing jobs. There is no creativity in students. Our top class students are hard-worker but not innovative. They are not capable enough to produce new technology. There is a great need to revolution in higher education. These are just some challenges which should cover all the aspect in the present scenario of education and we have to implement hard on them.

BRAIN DRAIN

Indian talent is more recognised overseas and where there is a chance to prove and succeed, talent moved there. Celebrated Nobel laureate economist Amartya Sen is a case in point.

Many IIT graduates, well trained in technology, have chosen not to country immediately upon graduation to pursue advanced studies abroad, and most do not return. A stunning 86 per cent of Indian students in the fields of science and technology who obtain degrees in the United States do not return home immediately following their

graduation. A body of dedicated and able teachers work at the IITs and IIMs, but the lure of jobs abroad and in the private sector makes it increasingly difficult to lure the best and brightest to the academic profession.

DECLINING TREND TOWARDS RESEARCH

Incentives for research and academics are lower than the other career options available to people. So very often it is an economic decision, rather than an academic one. There is also inadequate enrolment in research as students opt for technical courses like Engineering, Finance and Management, as these sectors pay better than Education and Research. Very often, research is also undertaken only to achieve higher positions in universities and educational institutes and may be of a doubtful nature. According to the accreditation of the National Assessment and Accreditation Council (NAAC), 62% of universities and 90% of colleges were average or below average in 2010.

Research in the academic culture of India has been inadequate for decades. India lags behind in highly cited researchers and research papers published in journals with high impact factor. Inaugurating the 99th Indian Science Congress at Bhubaneswar, then Prime Minister Manmohan Singh has admitted that '*India's relative position in the world of science had been declining and we have been overtaken by countries like China*'. The current level of our spending on research and development is only 0.9 % of our GDP. Currently, the practical relevance of research to the economic and societal progress is not sufficiently recognised in India.

GENDER IMBALANCE

Gender discrimination in developing world is a crucial reality. In modern times women are performing exceptionally well in different spheres of activities. The problem of gender inequality still prevails in all spheres of life. Though Indian constitution has granted equality to women in principle, in reality majority of Indian women are facing the problem of inequality and discrimination. The Government has launched a variety of schemes to promote education among women. However, gender inequalities in education still prevail. These are mainly socio-economic and socio-cultural in nature

On the one hand girl students are performing very well in all faculties of education, many of them are topping the merit lists, the percentage of passing is more than the boys, but at the same time according to 2011 Indian census, 35% women are illiterate. Out of the remaining 65% literate women the percentage of higher education is very low. Again there are educational disparities on the ground of rural-urban, poor-rich, higher-lower caste etc. Government has provided various facilities and concessions to facilitate education to women and decrease

the disparities. Economic independence is the key to social independence and young women should be encouraged to earn while they learn, and continue to do so even later.

GROSS ENROLMENT RATIO

The access to higher education measured in term of gross enrolment ratio increased from 0.7% in 1950/51 to 1.4% in 1960–61. By 2006/7 the GER increased to about 11 percent. The Committee is concerned to note that GER of women and higher education in India is only 16.50 per cent (2010-11) which is lowest among BRICS and other economies- 2010, whereas GER of China is way above at 27 per cent, Russian Federation 87 per cent and South Korea 86 per cent.

The Indian Government also has a variety of schemes for the benefit of women in higher education. These include the Scheme for Development of Women's Studies in Indian Universities and Colleges, Scheme for Women's Hostels for Colleges, Scheme for Capacity Building of Women Managers in Higher Education, and so on. However, the reach and spread of these schemes is still not as much as required.

CURRICULUM ISSUE

Modern education in India is often criticized for being based on rote learning rather than problem solving. *New Indian Express* says that Indian Education system seems to be producing zombies as most of the students seemed to be spending majority of their time in preparing for competitive exams rather than learning or playing. Some of the leading challenges before the higher education system are continuous up gradation of curriculum to keep in pace with rapid growth of science and technology; globalisation and the resultant challenges from the international universities; grooming of many private institutions without any method of ensuring maintenance of quality and standard.

FUNDING

Government spending on higher education has been in the range of 30-35% of the total spending on education, with almost 50% spending on elementary education. Currently public sector, or government, investment in education is less than 3% of GDP, including a share of higher education at 0.4 per cent, or around 12% of the aggregate education budget. The central government spends slightly more than 25% of total public expenditure and the state governments spend the remaining three-quarters. About 50 per cent of the central government's technical education budget went to the Indian Institutes of Technology and Indian Institutes of Management in 2001-02. Real public expenditure per student has declined drastically since 1990-91 from Rs. 7676 to Rs. 5500 in 2002-03, coming down by nearly 28 percentage points continuously. This would be even lower if the 50%

expenditure on national institutes of excellence is left out. (ICIER, CII, 2006). Experts believe that the government spending on higher education in India is very low as compared to the requirements of the sector and the population.

COURSE OF ACTION TO IMPROVE QUALITY

To attain and sustain national, regional or international quality, certain components are particularly relevant, notably careful selection of staff and continuous staff development, in particular through the promotion of appropriate programs for academic development, including teaching/learning methodology and mobility between countries, between higher education institutions and the world of work, as well as student mobility within and between countries. Internal self-evaluation and external review must be conducted openly by independent specialists, if possible with international experts. We are moving towards an era which would be defined by the parameters of knowledge and wisdom. India in order to become a developed nation and knowledge power by 2020. The decisions that are going to be taken on these are likely to hold the key to India's future as a center of knowledge production. We need higher educated people who are skilled and who can drive our economy forward. When India can provide skilled people to the outside world then we can transfer our country from a developing nation to a developed nation very easily and quickly. According to Ex Prime Minister of India Dr. Manmohan Singh 'The time has come to create a second wave of institution building and of excellence in the fields of education, research and capability building'.

Structural, curricular and pedagogical changes should be made in Higher Education, making it more employment friendly. The Indian education system is often criticized for being theoretically and conceptually very good, but lacking in application and developing employment potential for the individual. Connecting employability with education will create a strong link between higher education and economic independence, and will help increase the gross enrollment ratio and reduce the drop-out rate, both of female as well as male students. Employment opportunities will act as an incentive for enrollment and retention

Money plays a vital role for the education system which needs to unique for all globally recognized syllabus and curricula. Take a look on our constitution which says that this is the responsibility of central and state government to build good education system. For that we need to have funds. But despite there was a large expenditure on the funds every year on Education where the fund goes and our system remains intact. Central government prepares policies and plan while responsibility of State government is run those policies on ground. The standard education facilities are higher in the states which

are much rich. There is a need to change such defects from the country education system which only can be influenced by increasing funding and providing better facilities to students. But we know there is always increase in the fund for the education system but never implemented in that area. So we have to work in this area. Government tries to make different policies which are implemented but quality never checked. Majority of fund goes in the pockets of officials working for this. There is a vast need to improve the quality and standards.

The time now is to modernize our education system so that our country can get much more technically graduated people which can help our country to developed state. Today's youth always try to go foreign for his higher education as they have much better facilities and quality of their system. Can't we get that quality here itself? We have to stop this brain drainage so as avoid students to run away from country. Our governments trying for various challenges faced but no one is doing well for that. Government came and goes but system remains intact.

Research should be at the core and must be instrumental in generating a major interface with the academic and business world. It must provide a new theoretical frame work that enable reassessment and refinement of current practices and thinking. Research is used to establish or confirm facts, reaffirm the results of previous work, solve new or existing problems, support theorems, or develop new theorems. It empowers the faculty for an in depth approach in teaching. It has the potential to enhance the consultancy capabilities of the researcher. Research can be internally driven or projects can be commissioned by national and international organisations such as the UNO, World Bank, OECD, Asian Development Bank, NCERT, Planning Commission, ISRO, DRDO, Central & State ministries and industrial agencies.

A concerted effort to change the dualistic pattern of the society is essential for a sustainable long term egalitarian society. The Government is required to play a vital role, as market failures exist, leading to concentration of equal opportunities for women in a few elite cities and classes. Private sector is essential to complement the Government in creating opportunities for quality education.

However, an equitable society will only be created when people understand the importance of women's education and economic independence and do not give preferential treatment to the male child, particularly in the less developed areas and socio-economic classes.

Improving Higher Education, Research and Innovation are "Well Articulated Priorities" for the Indian Government. The government has done well on its part to

improve the quality of higher education and research in India. Once then Minister for Human Resource Development, Kapil Sibal, said:

If we need 500 more universities, or 150 or 300 more universities, who's going to build them? Can the state afford to build them on its own? So we need to get the private sector. And the private sector includes not only the domestic private sector; it also includes the foreign private sector."

Consequently a number of education reform and initiatives has been introduced. However, the major legislative led reforms have not been passed by parliament despite being tabled for the past two years

CONCLUSION

Resistance to change can be a significant barrier to the developments needed within education, but those that resist will eventually be forced to get on board or be left behind. Those that do change and adapt will have the opportunity to reach students as never before – educate people of all ages to be productive, educated and contributing members of society. It all begins with embracing change, and changing our thinking. Indian universities need to be dynamic and adoptive to the changing needs and priorities of the society and should provide an arena of freedom to young innovative mind.

We need an education system that is modern, liberal and can adapt to the changing needs of changing society, a changing economy and changing world. The thrust of public policy for higher education in India has to address these challenges. We will be able to match and compete with other countries and the dream to be the world's greatest economy won't be difficult

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Public Private Partnership in Indian Higher Education



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Abstract—Higher education system in India has been growing at a fast pace. It is the third largest in the world after US and China. The number of institutions has grown at a CAGR of 11% while the student enrolment has grown at a CAGR of 6 % (FICCI, 2011). But these days it is in state of despair as the government became more inclined towards primary education. It is facing number of challenges such as poor quality, inequality, inaccessibility, limited funds, increase demand for seats, faculty shortage, deficient infrastructure, etc. To cope with these problems, UGC realize the PPP in education sector can eradicate all problems of Indian education system. So, it has recommended to the Planning Commission four models of PPP. This paper focuses on benefits and constraints of PPP in Indian higher education system.

Keywords: Higher Education, Public Private Partnership etc.

Indian higher education system is the world's largest in terms of number of institutions, while third largest in terms of enrolment, next to US & China. The number of institutions i.e. over 31000 has grown at a CAGR of 11% in the period 2001-2011 as against 6.1% in the period 1951-2001. More than 5,000 colleges have been added in the last one year alone.(FICCI,2011). However, the enrolment in higher education is abysmally low. It is due to joining job market early, neglect, high cost of education, and various socio-economic reasons. This level of education has been propped up by the Government since independence. But now the primary education became the top most priority for the nation to educate each and every child. As already a negligible GDP (Gross Domestic Product) spend on education in which GDP on higher education is much lower than on primary. Access, Equity and Quality are the three main fundamental challenges that afflicted Indian higher education. Moreover, it is unable to cope with increasing competition and market demand due to shortage of funds. For that matter, higher education sector has been advised to create funds through internal resources such as through enhancing fees, fines etc. With that private investment and foreign direct investment became the important source to provide greater access and expand infrastructure. Demand for higher education has been increasing while GDP allocation in higher

education has been reducing in spite of increase in public expenditure on education. Across the states, there is a lopsided expenditure of resources for higher education institutions. To cater the paucity of funds, widening demand supply gap, infrastructure and investment deficit, and unequal access for all, PPP (Public Private Partnership) seems to be the best solution. PPP or P3 need to maximize its potential at all levels of education, more importantly the higher education, and would help to make India a knowledge society.

It is defined as "PPP is often described as a private investment where 2 parties comprising government as well as a private sector undertaking form a partnership" (Ministry of Finance, Government of India). Moreover, Commission of UK PPPs called this partnership as "A risk-sharing relationship "Besides this Canadian Council of PPPs defined it as "A cooperative venture between the public and private sectors, built on the expertise of each partner that best meets clearly defined public needs through the appropriate allocation of resources, risks and rewards".

As several sectors in India such as power, irrigation etc gained momentum through PPP model, then education sector can also strengthen.UGC (University Grant Commission) has recommended to the Planning

commission four PPP models in education that is the partnership between government and private sector. In the social sector such as education and health, this type of partnership is known as Public Social Private Partnership.

There are four models of PPP in Higher education:

1. **Basic Infrastructure Model:** In this model, investment in infrastructure is duty of private sector while management and operations of the institutions are run by the government along with making payment to the private investors on annual basis.
2. **Outsourcing Model:** Infrastructure investment, operations and management of the institution comes under private domain while government responsibility is to make payment to private sector for its selective services. All tasks perform by the private. However government just acts as a paying agency.
3. **Equity/ Hybrid Model:** Both the government and private sector share the investment in infrastructure. However, operations and management comes under the private sector.
4. **Reverse Outsourcing Model:** Investment in infrastructure is responsibility of government while operations and management comes under private sector.

Table 1: Responsibility Shared between Government and Private in Different Models

Models	Infrastructure Investment	Operations & Management	Payment to Investor
Basic infrastructure Model	Private	Government	Government
Outsourcing Model	Private	Private	Government
Equity/ Hybrid Model	Private & Government	Private	—
Reverse Outsourcing Model	Government	Private	—

Source: Ministry of Finance

The Table1 shows easily how duties are divided between all the four models. As higher education functioning has been regulated by various bodies like UGC, AICTE (All India Council for Technical Education), MCI (Medical Council of India) etc. For regulating PPP, Higher Education Institute in India can be set up as a trust society or as a company registered under Section 25 of the Companies Act, 1956, which facilitate to provide education services through collaborating with the private to impart infrastructure like hostels, buildings, laboratories, etc. This type of a model would defend the regulations imposed on educational institutions as well as

control the partnership between the government and the private sector.

The Table 2 highlights that there are some types of PPPs in Education which exists in many Indian states currently. There are few examples of using service contracts as a aspect of PPP. The value of the deals only amounts to 3384 crores. There are already several areas where PPP already exists such as in construction of school building, printing of certificates, notebooks, textbooks, uniforms, electricity provision, security mid day meals, computer education etc, but not on mass scale. Additionally grant in aid schools since long time are based on PPP modes and providing quality education. Here besides schools PPP mode is at the higher educational level in a few colleges of Assam, Punjab etc.

Table 2: Summary of Education PPP Activity Across the States-2011

State	Type of PPP				Type of Project	Value (Crores)
	BOO/ BOOT/ BOO	Service Contract	Joint Venture or Lease	PPP		
Andhra Pradesh	4			3	Computer Education, Mid day Meal, Up gradation of ITIs, ICT in Schools, Skills Development Centre	1069
Assam			2		Engineering College, Knowledge City	998
Haryana	4	2			Computer Education, ICT in Schools	276
Orissa	1				ITI/ITCs	N/A
Punjab	5				Hotel Management Institute Polytechnic	441
Rajasthan	1				165 schools	600

Source: www.pppindia.com accessed 31-08-11

Note: BOOT is sometimes known as BOT (build, own, transfer). Variations on the BOOT model include BOO (build, own, operate), and BLT (build, lease, transfer).

According to the Global Education Initiative (GEI) which is resulted from an appeal at the World Economic Forum (WEF) meeting in 2003 stressed that to improve the quality of education in developing countries, there is a need to create a technology supported education model. It is only possible if Education system will be based on PPP. It would provide students exposure in economy such as training in companies, field work, educational tours, internships etc especially of professional courses. It will unscramble the problem of funds scarcity in higher education and facilitate joint research and development. It would enrich teachers to educate students with techniques that enhance skill and

make them efficient enough for job market. Both players in collaboration will come out with effective solutions to problems of illiteracy and low enrolment. There will no longer be poor quality government institutions and unskilled teachers as government alone is not able to cover such large population to provide quality education. So their partnership will reinforce public sector educational institutes.

Several bills passed by the government to improve quality and transparency in higher education system such as National Council for Higher Education and Research Bill, 2010; Foreign Educational Institutions Bill, 2010; The Educational Tribunal Bill, 2010, The National Accreditation Regulatory Authority for Higher Educational Institutions Bill, 2010 and Prohibition of Unfair Practices in Technical, Medical Educational Institutions and Universities, 2010 etc. A report by FICCI in 2011 highlighted that in the Indian Higher Education system for magnetizing required private sector investment, PPP could be an effective mechanism without weakening the regulatory oversight of the Government and other regulators. Moreover, report also mention that there are 161 foreign education providers and 143 Indian Institutes which have entered collaborations to offer 641 programmes at various levels and across disciplines. Collaboration of public and private helps in student exchange, resource sharing within the country as well as abroad.

Prof S.K. Khanna, former Chairman AICTE and Vice Chairman UGC said "The evolution of PPP mode is of a significant importance the most popular mode could be providing the state owned or acquired land parcels for establishment of new institutions in emerging areas. Another initiative could be facilitating the soft loans to the societies or trusts for undertaking the project on cost sharing basis with appropriate provisions to regulate its functioning. Necessarily institutions under PPP mode should be established either as autonomous college or with deemed to be university status". He further added "One universal formula can be developed with variable function of contributions by each of PPP participant. It is not necessary to have uniform prescription of tuition fees, as it has to be a function of total capital cost and running cost of the respective institutions as audited and certified preferably by the government appointed auditors. This would mean that Institutions under PPP mode providing excellent infrastructure and very high caliber faculty, and support staff must be compensated for the cost truthfully. Such approach would possibly work for creating extraordinary institutions under PPP mode"

Rawat mentioned in his article that "The rationale of PPP in the Indian context lies in access, funding and infrastructure. It is important to analyse dynamics between the two and lay policy dimensions in the best interest of

the nation without diluting education standards. PPP models in support of higher education extend enough opportunities. PPP formats and the models may vary from project to project. It is an opportune time for government and the public sector to tap into private funds through various partnerships." But there are some hurdles in the way of growth of PPP in Indian education sector.

CONSTRAINTS IN THE GROWTH OF PPP

- Setting up of a not-for-profit entity
- Excessive and unnecessary regulations
- Barriers to entry of foreign educational institutions as well as in their participation
- Institutions find it difficult in designing curriculum and examination model under multiple stakeholders.
- Public sector employees and teachers have fear of losing their permanent jobs or reduction in income and increase in efforts as private agencies will handle some services.
- Possibility of divergence and disagreement among the players

There are numerous constraints expressed by MHRD to attract private sector participation in the education sector which are shown in Table 3:

Table 3: Constraints to Education Sector Investment

Constraints	Description
Policy Framework	<ul style="list-style-type: none"> • Weakness in enabling policies
Regulatory Framework	<ul style="list-style-type: none"> • Weak and inadequate regulation and enforcement.
Management and Operational Framework	<ul style="list-style-type: none"> • Absence of required coordination among and between the Center and State governments and agencies. • Inadequate management capacity within government to manage the design, implementation, and evaluation processes. • Inadequate capacity to develop bankable education sector projects.
Financial Framework	<ul style="list-style-type: none"> • Insufficient instruments to meet long-term equity and debt financing. • Non-availability of land at terms that would make the project viable
Advocacy	<ul style="list-style-type: none"> • Low acceptance of PPPs by stakeholders.

Source: MHRD

The hurdle in the way of PPP would get reduce if NGOs, civil society organizations, SHGs, Community, Parent bodies etc included as the 'Private Partner' as reported by the planning Commission. It further added that PPP should never restrict or limit government itself from putting forward its educational services.

CONCLUSION

Partnership with the substantially competent private sector would not only improve the quality but would also innovate in the higher education sector. Need to implement it efficiently with clear cut goals, simplifying regulations and effective policy design. There should be good bonding and cooperation among both the players. Trust and communication is most important along with transparency in the system to avoid any conflict. Consequently, PPP in higher education would make India world class education provider.

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CHAPTER VII

PEACE EDUCATION: CURRICULUM AND TRAINING

Mahatma Gandhi's Education for Non-violence and its Relevance in Bangladesh



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Abstract—*This paper attempts to investigate into the relevance of Mahatma Gandhi's 'education for nonviolence' in Bangladesh. The study is important because Mahatma Gandhi's 'education for nonviolence' transcends time and place for finding peace in a world wracked by terrorism and violence. It is often pointed out that Mahatma Gandhi came to Noakhali (Bangladesh) to stop communal violence, on the other hand, Quaid-e-Azam Muhammad Ali Jinnah came to Dhaka (Bangladesh) to confiscate Bengalee's mother tongue in the name of religion. We argue that the founding fathers of both Bangladesh and India had been the worst victims of violence. However, the ideological consequences, of Bangabandhu's assassination in 1975, were much more grievous than the killing of Mahatma in 1948. Since the assassination of Bangabandhu actually, a culture of violence has been growing with the patronization of 'dominant groups'. Further, the proponents of ideological change help mushrooming 'Madrasa' as a breeding ground for religious militancy in the country. In view this narrative, we further argue that Mahatma Gandhi's 'education for nonviolence' can change the situation. His principles of 'learning by doing' and 'service to humanity' can help creating a strong secular culture of nonviolence and peace in Bangladesh.*

Keywords: 'Nonviolence', 'Secularism', 'Peace', 'Education'

What are the relevances of Mahatma Gandhi's 'education for nonviolence' in today's Bangladesh? The question is important because Mahatma Gandhi's 'education for nonviolence' transcends time and place for finding peace in a world wracked by terrorism and violence. 'He is often spoken of as the 'father' of India, but more seriously is recognized as a major practioner of and thinker about nonviolence as a form of managing conflict and resisting injustice.' (Brown 2011). It is often pointed out that *Mahatma Gandhi* came to Noakhali (Bangladesh) to stop communal violence, on the other hand, Quaid-e-Azam Muhammad Ali Jinnah came to Dhaka (Bangladesh) to confiscate Bengalee's mother tongue in the name of religion. However, Mahatma Gandhi was shocked by the brutality of communal violence that had broken out in Noakhali on or after October 10 to October 19, 1946. Accordingly, he rushed to the region and went barefoot around villages for about four months preaching communal harmony and nonviolence. When Gandhiji left in March 1947, he told some of his disciples to stay back and that he would return. But the great preacher of nonviolence was killed by violence a year later. It is to be

noted that the founding fathers of both Bangladesh and India had been the worst victims of violence. However, the ideological consequences, of Bangabandhu's assassination in 1975, were much more grievous than the killing of Mahatma in 1948. Since the assassination of Bangabandhu actually, a culture of violence has been growing with the patronization of 'dominant groups'. Nevertheless, the murder of Bangabandhu, along with his family members, was followed by a series of killings. In November 3, 1975 four of his close associates and veteran leaders of liberation war were brutally killed in Dhaka Central Jail. Later on many freedom fighters were indiscriminately killed. In October, 1981 a former martial law administrator and President of the country was killed in Chittagong Circuit house. Not only that, there were many occurrences of killings in the later period during anti-autocratic movement from 1975 to 1990. Even after the successful ending of anti-autocratic movement and during the period of democratic consolidation, since 1991, there have been serious incidences of bloodshed in the country. Bloody attacks on the programme of a cultural organization, *Udichi* in Jessore (a district town of

Bangladesh); grenade attacks on celebration of *Pohela Boishakh*, first day of Bengali year, under the banyan tree of Ramna, Dhaka; attacks on Bangladesh Communist Party's rally in Dhaka; grenade attacks on Awami League rally on 21 August, 2004, at Bangabandhu Avenue, Dhaka; and simultaneous bomb attacks in 459 places of Bangladesh on 17 August, 2005.

In recent times, before and after the elections for Eighth Jatiya Sangsad in October, 2001, and Tenth Jatiya Sangsad in January, 2014 there were widespread occurrences of violence. Apart from the attacks on secular cultural and political entities, oppression, looting, forceful possessions of properties belonging to religious and ethnic minority communities, have become a regular feature. According to Amnesty International, Islamic forces targeted the Hindus, who constitute less than 10 per cent of Bangladesh's population of 160 million. They ransacked Hindu places of worship, burned villages and raped scores of Hindu women. Amidst such extremist and communal attacks Institute of Peace and Economics (IPE) has spotted Bangladesh's position as 84 in the Global Peace Index (GPI) 2015. This has been achieved due to seriousness of the present government to check the aggression of religious militant groups. Accordingly, the United States 'considers Bangladesh as its key partner in the struggle against Islamist extremism'. However, this transitory position is also under constant threat from the religious terrorist groups, Ansarullah Bangla Team, Harkat-ul Jihad, Bangladesh (HUJI,B), Jamaatul Mujahideen Bangladesh (JMB), Hijbut Tahrir etc. The Awami League (AL) government in Bangladesh on April 2009 blacklisted 12 militant organisations.¹

Bangladesh has never encouraged Islamic radicalism and has responded vigorously to Islamic terrorist groups that sought to operate in Bangladesh. That has kept the Islamic terrorism problem small, but has not managed to totally eradicate it. A lot of Bangladeshis are tolerant of that because of all the "Islam is under attack" propaganda coming from conservative Islamic clerics over the last few decades. Another most recent propaganda in Bangladesh is that Sheikh Hasina's government is giving more privileges to Hindus than to Muslims. This line of thought ignores the fact that most of the terrorism and religious violence on the planet comes from Islamic terrorists and that has been the case for decades. This also ignores the fact that due to communal persecution people of religious minority community are forced to leave the country

¹The organisations are Harkat-ul Jihad Islami (HuJI) Bangladesh, Jamaat-ul Mujahideen Bangladesh (JMB), Jagrata Muslim Janata Bangladesh (JMJB), Shahadat-e-al Haqima (SAH), Hizbut Touhid, Islami Samaj, Ulema Anjuman al Baiyinaat, Hizb-ut Tahrir, Islamic Democratic Party, Touhid Trust, Tamir ud-Deen, Alla'r Dal. This move comes as the Sheikh Hasina government gears up to fulfill its electoral promise of eradicating militancy from the country.

regularly. As a result the proportion of Hindus in Bangladesh population has come down to 9.50% in 2011 census from about 30 % in 1947. Nevertheless, violence against non-Muslims persists.

Most recently, the organizations of religious minorities in Bangladesh have expressed their grave concern over the incidences of violence and persecution against religious minorities of the country. Besides, on 28 July, 2015 a bipartisan group of US lawmakers, led by Congresswoman Tulsi Gabbard (D-HI), notes recent human rights violations against all religious minorities in Bangladesh. The resolution comes as ISIS and other transnational radical Islamic groups continue to grow their influence in areas like South Asia. In a speech on the House floor introducing the resolution, Gabbard² stated,

'Bangladesh is a country in turmoil. There are many concerns about the stability of the country. I am particularly concerned over issues of religious freedom, and specifically, attacks against minority Hindus, Christians, Buddhists, and others, in Bangladesh. All too often perpetrators of crimes against minorities go unpunished. It's up to the government of Bangladesh to take action to stop those who incite and commit violence and protect the rights of these minorities. [This resolution] calls on the government of Bangladesh to protect the human rights of all its citizens, particularly its vulnerable minorities, strengthen democratic institutions and rule of law, and prevent the growth of extremist groups.'

Such a situation is going to become even more complicated in the future as globalisation. In view of the statement the question that comes up is, *how will terrorism and minority bashing and killing in Bangladesh be dealt with in the 21st century?* One can go on and on to point out the limits of a worldview based on immutable and eternal tribal rivalries and conflicts. Violence, discrimination and exclusion are too often looked at in isolation, as separate issues. However, they are intertwined and have common root causes. By looking at these common root causes, we can seek common solutions from Mahatma Gandhi's education for nonviolence. Thus present paper attempts to investigate into the relevances of Mahatma Gandhi's 'education for nonviolence' in Bangladesh.

OBJECTIVES OF THE STUDY

The specific objectives of the study are:

²Bangladesh in turmoil, must stop persecuting Hindus: Congresswoman Tulsi Gabbard, July 29, 2015, <http://www.americanbazaaronline.com/2015/07/29/bangladesh-in-turmoil-must-stop-persecuting-hindus-congresswoman-tulsi-gabbard/> retrieved on 28 August 2015.

1. To explain Mahatma Gandhi's 'education for nonviolence'.
2. To investigate into the perspectives of peace and violence in Bangladesh;
3. To examine the relevance of Mahatma Gandhi's 'education for nonviolence' to pacify the violence and terrorist activities in Bangladesh

METHODS AND SOURCES OF DATA AND INFORMATION

The paper is primarily based on available secondary sources such as internet and books and Bangladesh Constitution. Newspaper reports have also been scanned. Interviews of Gandhian and human rights activists and educationists were taken. Observation methods have been used.

MEANING OF EDUCATION

Education is not mere schooling or instruction imposed by the elders on the younger ones. It is equivalent to the development of character or personality by means of the social life of education institutions. It empowers people in a way that no other process can. Education has a revolutionary aspect. Education is a powerful instrument in the process of overcoming the problems like terrorism, religious and ethnic intolerance. By keeping this in mind, this study has been carried out mainly with the objective of examining Mahatma Gandhi's 'education for non-violence' and its relevance in Bangladesh.

CENTRAL ARGUMENTS OF THE STUDY

Acquiring capability to uphold 'interests' and materialise 'ideologies' are the end results of education. Advanced education does not liberate individuals from their group interests rather equip dominant group members "to promote their interests more astutely-indeed to become state-of-the-art apologists for their group's position". On the other hand, education can never be 'neutral' or 'value free', because all human knowledge is socially constructed and underpinned by the values and beliefs, which is called 'ideology'.

We argue that since the assassination of Bangabandhu in 1975, overtly or covertly, the dominant groups of Bangladesh have been patronising the interests of communalist forces and thus helping pave the way for religious militancy. Further, the proponents of ideological change help mushrooming 'Madrassa' as a breeding ground for religious militancy in the country.

Keeping in the view the above narratives, we further argue that Mahatma Gandhi's 'education for nonviolence' can bring a change of this situation. His principles of 'learning by doing' and 'service to humanity' can help

creating a strong secular culture of nonviolence and peace in Bangladesh society.

MAHATMA GANDHI'S EDUCATION FOR NONVIOLENCE

Mahatma Gandhi is known for his precepts of ahimsa (non-violence). The word Ahimsa is derived from the Sanskrit root *hims*, means to strike; *himsā* or *hinsa* is injury or harm, and its antonym is *a-himsā*, i.e. non-harming or non-violence. Mohandas Karamchand Gandhi (October 2, 1869- January 30, 1948) promoted the principle of Ahimsa, very triumphantly by applying it to all spheres of life, particularly to politics (Swaraj). Gandhi had expressed his ideas about Ahimsa, Satya, and God both in written and verbal way. Though Gandhiji's cultural and spiritual roots were rooted in the Indian philosophic and religious tradition, as articulated in the great Indian epics, in particular the philosophy of the Bhagwad Gita, and the influences of the spiritual poet and personal friend Shrimad Rajchandra, Gandhiji was far from an Indian revivalist; the sources of his inspiration were not confined to India, they were global and universal, and included political essays such as Henry David Thoreau's "Resistance to Civil Government", John Ruskin's essay on economy-'Unto This Last', Tolstoy's personal philosophical work, 'The Kingdom of God is Within You' and Christ's 'Sermon on the Mount'. While accepting these influences, he tested and applied them in the context of conditions on the ground in South Africa and India, to communicate the political and social message of emancipation. Throughout his life, Gandhi did not perceive any conflict between his individual religious beliefs and other religious philosophies of the world which he equally respected, consequently his political and spiritual impact was widespread, among diverse races and nations, as his moral and political ideals and sources of inspiration had a universal appeal. People of diverse faith and nationality were to become his closest companions, some sharing his commitment to his political causes in South Africa, and others to his political struggles for freedom from colonial rule in India. The Scotsman C.F. Andrews an invaluable member of India's Freedom struggle, also assisted Gandhiji with some of the negotiations relating to the struggle in South Africa; Sonja Schlesin of Russian origin as his Law clerk ran his Law Office in South Africa, while the Englishman Henry Polak was an editor of a newspaper at Johannesburg, assisting Gandhi. Hermann Kallenbach, the architect of German origin in South Africa, one of his closest friends, worked at the Tolstoy farm at Transvaal and at Phoenix in Natal; whereas the French writer and peace activist Romain Rolland was the bridge between Gandhiji and Europe. There was also the British Admiral's daughter Madeline Slade, a sincere disciple, whom Gandhi referred to by the Indian name he had given her, Mirabehn.

Mahatma Gandhi maintained that the dignity of human beings is to be looked after not with violence or hatred but with mutual love and sympathy. He talks about education in terms of discipline. Without discipline, the sound education system is impossible. It is a quality that one's self can guide to the regulation of one's intellectual, moral, spiritual and social behaviour. It is stated that the aim of education consists of character-building. Such character-building calls for the moral, intellectual and social behaviour under all circumstances i.e. strength of personality, the virtue of compassion, kindness, fair-mindedness and the spirit of dedication. Gandhiji stoutly holds that education is not end in itself but it is the most controlling weapon which creates all persons of authentic character. There is relapse of education when the qualities of truthfulness, firmness, tolerance are absent from it. True education is life process which helps in cultivating the spirit and a sense of responsibility. All these qualities are considered as disciplines for the development of human personality. Such disciplines can create the harmonious balance between the individuals and social aim of education. His principle of 'learning by doing' tries to stimulate the individual's mind to think creatively, independently and critically. His great emphasis on work-culture to the students from the primary stage to higher stage is to enable the students to start producing from the time he started his training. So, his primary information of basic education in Head, Heart and Hand rather than Reading, Writing and Arithmetic. Gandhiji suggests that he has known from early youth that non-violence is not a cloistered virtue to be practiced by the individual for the peace and final salvation but it is a rule of conduct for society if it is to live consistently with human dignity and make progress towards the attainment of peace for which it has been yearning for ages past. Hence, Gandhiji's humanist approach to non-violence, concentrates on peace not only in national but in international level also. Gandhiji's concept of education is of quite significance in the contemporary situation. His philosophical concept of education is entirely based on the development of human personality, to maintain the discipline, to create the manual work with learning and to develop the culture of the peace. He knew that education is the most important means in the society which can be used as an instrument of socio-economic progress, material advancement, political evolution and moral development of an individual. Gandhiji's whole philosophy and work was based on ethics and morality. His concept of education is also founded on ethics and morality. It may be said that his concept of education has full of religious ideas. His idea of religion is different from common concept. His concept of religion is 'service of humanity'. For the spirit of religions he propounded 'Nai Talium' or 'basic education'. His philosophical thought on education is highly pedestal that creates the socio-economic development of the society. The main aim of education is the development of human personality. True education stimulates the spiritual,

intellectual and physical strength of the individual. His view on education of heart which brings the idea of sympathy, fellowship and deep feelings of love. The aim education is not only to produce good individual but also one must understand one's own responsibilities in which one lives. One who understood his or her responsibilities would lead to the spirit of social consciousness and social mindedness. Then, all the activities of such persons will have a social content as well as co-operation to others.

Gandhiji also maintains that education is essential for the attainment of the goal of peace. It can be attained only through morality and ethics. He maintained that education must be based on ethics and morality which are integral to Gandhiji's life. All his thoughts, actions and speeches are based on these two concepts. From the ethical perspective, education may be considered as a means of attainment of salvation. It helps to the path of the complete peace. Peace is the absence of violence and hostile thought. As a daily practitioner of non-violence, Gandhiji right from his earlier stage considered that non-violence is an indivisible, important and essential part of education. We cannot separate education from ethics, morality and spiritualism. For this purpose Gandhiji has given some rules for all students so as to ensure that morality and righteousness always be considered as an essential part of their education. Regarding this, such rules can make to right thinking, self-control, service to the society, respect to others and constant awareness for their duties and responsibilities. Gandhian philosophy which play very important implication for his doctrine of truth and non-violence through education. One of them is based on our knowledge which has been separated in thought, in life as well as in market values by faulty economics respectively. Education plays an important role which helps to equip individuals with the skills and attitudes that are necessary in order to adapt in changing situations and to add the creative spirit in the task of social change. At the root of Satya and Ahimsa is love. Fasting was part and parcel of his philosophy of truth and nonviolence. Mahatma Gandhi was an activist-a moral and spiritual activist. And fasting was "one of his strategies of activism, in many ways his most powerful". With Gandhiji, the notion of nonviolence attained a special status. He not only theorized on it, he adopted nonviolence as a philosophy and an ideal way of life. He made us understand that the philosophy of nonviolence is not a weapon of the weak; it is a weapon, which can be tried by all.

EDUCATION AND VIOLENCE IN BANGLADESH

Bangladesh has two types of education systems, the 'general and secular' and the Islamic *madrassah*. Even though almost all policy makers of the country have educational background with secular system, however the influence of religion is also enormous upon them. Accordingly, after the assassination of Bangabandhu in

1975 the civil-military bureaucracy with the help of some politicians had brought about the 5th and 8th amendments of the Constitution. The Fifth Amendment added “Bismillahir Rahaminr Rahim” at the beginning and “Trust on Almighty Allah” as state principle by discarding Secularism. On the other hand, Eighth Amendment declared “Islam” as state religion of Bangladesh. In line with our argument, it can be said that the communalization process of the constitution and the state started by the dominant groups of the country who had background of ‘general and secular education’. However, to uphold their interests they prefer the policy of ‘communalism’ instead of ‘secularist’ policy of Bangabandhu. Thus on the basis of their patronization the ‘communalist forces’ got strengthened, which paved the way for increased number of Madrassa as well as religious militancy.

However, country’s *madrasah* education is available in two forms: *Alia* and *Quomi*. The *Alia madrasah* curriculum is government-approved and it is divided into four levels: *dakhil* (secondary school certificate), *alim* (higher secondary school certificate), *fazil* (Bachelor of Arts), and *kamil* (Masters of Arts). Nevertheless, these madrasahs run on government support. Degrees awarded by these madrasahs are recognized by the government, and their graduates are more likely to find a place in the job market. However, privately managed *Quomi* (people’s) madrasahs teach the Quran, Hadith, Sunnah, and an orthodox interpretation of the Sharia (Islam) to its students. These students are less likely to succeed in the job market. According to one estimate, government madrasahs have grown over 700%, and student enrolment has jumped by 653% in the period from 1972 to 2004. According to another report, around two million students are enrolled across 15,000 *Quomi* madrasahs, funded by individuals from countries such as Iraq, Saudi Arabia, Libya, and the United Kingdom. Increasingly, the trend has been that student and teachers of madrasahs have become major supporter of political Islam in the country. The present government is also introspecting on adopting a holistic approach to counter the influence of radical thoughts. As a step forward, it has decided to include the ‘*Quomi Madrasa*’ education system within the purview of general curriculum to prevent its students from getting drawn towards extremism. In 2014, Bangladesh became a board member and pilot country for the Global Fund for Community Engagement and Resilience, a public-private global fund to support local, grassroots efforts to counter violent extremism.

State-enforced Islamization has two major impacts on the politics of Bangladesh. Firstly, it paves the way for the rapid growth of Islamist parties. The strength of the Islamists has historically challenged secular forces in Bangladeshi politics; the failed military coup in 2012 is a manifestation of such conflict. However, the Islamist parties make headlines for different reasons. On August 17, 2005, Bangladesh experienced its own 9/11 in a

shockwave of terror, when a relatively unknown Islamist group, *Jamaatul Mujahedeen Bangladesh* (JMB), detonated 500 bombs simultaneously across the country. Even less known is that pamphlets were left at every bombing spot with demands of establishing the “law of Allah” in the country by abolishing the present democratic system, under the claim that democracy and constitutions are sources of polytheism. The JMB then struck Bangladesh’s judicial system with several suicide bomb attacks, on October 3rd and 8th, and November 14, 2005, murdering four judges to underscore the seriousness of their demands. Another banned outfit of Islamists, *Harkatul Jihad Bangladesh* (HuJI-B), is accused of a series of terrorist activity, including a grenade attack on the British High Commissioner in Bangladesh in 2004, a failed attempt on the life of renowned secular poet Shamsur Rahman at his Dhaka residence in 1999, another grenade attack in 2004 on an AL rally in Dhaka that killed twenty-three people, and a failed attempt to assassinate Sheikh Hasina. HuJI-B was formed in 1992, reportedly with funds from al-Qaeda leader Osama Bin Laden. The existence of firm links between this group and al-Qaeda was proven when Fazlul Rahman, an Afghan returnee and leader of the HuJI-B, signed the official declaration of holy war against the US in February 1998, other signatories including Bin Laden, Ayman al-Zawahiri (leader of the Jihad Group in Egypt), Rifa’i Ahmad Taha (as known as Abu-Yasir, of the Egyptian Islamic Group), and Sheikh Mir Hamzah (secretary of the Jamiat Ulema of Pakistan). Interestingly, according to the South Asian Terrorism Portal, “at one point of time, the groups issued a slogan, *Amra Sobai Taliban, Bangla Hobe Afghan*” (We are all Taliban, and we will turn Bangladesh into Afghanistan). However, the Islamization of Bangladesh produced a conflicting political discourse, where both secularists and Islamists thrived. Such conflict continues today. With the fifteenth amendment to the constitution in 2011, the AL government replaced “absolute trust and faith in Allah” with secularism. The strength of the Islamists has historically challenged secular forces in Bangladeshi politics.

RELEVANCE OF MAHATMA GANDHI’S ‘EDUCATION FOR NONVIOLENCE’ IN BANGLADESH

According to a Gandhian Scholar and practitioner³, ‘...Gandhi, his life style and his thoughts are more relevant today. Nobody want violent husband, nobody want violent wife, nobody want violent father, nobody want violent mother, nobody want violent neighbor, nobody want violent society, nobody want violent country, nobody want violent world. Nobody want violent in any field of their life.’ This is also true for Bangladesh. Bangladesh achieved its ‘independence and sovereignty’

³Prof. Dr. Yogendra Yadav on September 30, 2013, <http://www.internationalpeaceandconflict.org/profiles/blog/list?user=2qnrsk0hxxjv7#.VeVI6N3dnIU> retrieved on 30 August 2015.

through a bloody Liberation War. The main objective of this 'War' was to establish a secular democratic state. After many tragic and violent occurrences the country is now confronted with elements who want to turn the state into a medieval theocracy. The country has reached the present state because of its failure to impart 'education for nonviolence' based on secular orientation among the people. Instead, almost all governments that came to power since 1975 were engaged in appeasing the religious forces in order to counter the political opposition. The religious forces gained at the expense of mainstream political parties. As a result religion based political parties such as Jamaat-i-Islami Bangladesh (JIB) has got the space to expand its power base. Today the Islamist forces are better organized than ever before. Awash with money flowing in from domestic and foreign sources, as well as from the charities, banks, insurance, hospitals, diagnostic centres, educational institutions and coaching centres run by them, the Islamists in Bangladesh are ready to face the mainstream political parties in their own turf. With stepping in to 2014, we see only dark clouds in the horizon, overwhelmed by the Frankenstein of religious terrorism. Religious intolerance has grown deep roots in our society, and now we are experiencing its extremes.

Islamist political parties are offering Islamic Khilafat as a viable alternative to the democratic order. In the early 1990s, there was an upsurge in the issuance of fatwas by rural clerics. Fatwas were pronounced against NGO activists, social reformers, and feminists. To Mahatma Gandhi education meant inspiring the students with the ideology based upon personal purity and unselfish service, resulting in the creation of a society based upon truth and love.

It is important to note that the nature of education help growing militants and their supporters. It also helps growing militant organizations. On the other hand, the political elites with secular education can also help growing militants and militant organizations in the country. Thus help making a safe haven of terrorists. Pakistan is a good example of this situation. While searching roots of militancy in his own country Pakistani scholar Husain Haqqani (2015) observes, 'the ideology of Pakistan, and the falsified historic narrative taught in schools to justify it, produces sympathy in society for Sharia rule, for an Islamic caliphate and an Islamic state. This works in favour of more than 33 militant groups that operate out of Pakistan. Pakistan's strategic planners may see no difficulty in eliminating global terrorists and fighting local jihadis while supporting regional ones. But the general public is conflicted in its attitude towards jihadi groups. In Bangladesh, Sarwar Alam (2008) argues that fundamentalist movements in Bangladesh such as these could not become violent without the support of the secular power elites of the country.

Today violence becomes an instrument of solving our differences, whether racial, religious or any other kind. So

more than ever before, Gandhiji's teachings are valid today. It was the unique non-violent movement under his leadership that earned for India freedom from the colonial rule. In spearheading the campaign against the alien rule, Gandhiji adopted the innovative method of civil disobedience and social transformation, which had several exemplary features. He never resorted to violence in his resistance. If only Gandhi's teachings could find some place in the thinking and policies of today's leaders of Bangladesh—political, religious, corporate and in all other spheres of life, we would see less violence, depravity and unhappiness all around. When people are trying to find solutions to the rampant greed, widespread political corruption, communal violence and hatred are being perpetrated today Gandhiji's gospel of non-violence makes immense sense.

Gandhi also believed that at their core, all religions are based on the concepts of truth, love, compassion, nonviolence and the Golden Rule. When asked whether he was a Hindu, Gandhi answered, "Yes I am. I am also a Christian, a Muslim, a Buddhist and a Jew." One of the most serious problems that he had to face in his efforts to free India from British rule was disunity and distrust, even hate, between the communities. Gandhi made every effort to bridge the differences and to create unity and harmony. His struggles with this problem are highly relevant to us today, when the world is split by religious and ethnic differences.

Gandhiji's philosophy of inclusive growth is fundamental to the building of a resurgent rural India. He believed in "production by the masses" rather than in mass production, a distinctive feature of the industrial revolution. It is surprising, even paradoxical, that these days Gandhian philosophy should find increasing expression through the most modern technology! Now, it is possible to establish small-scale and medium-scale factories in smaller towns and remote corners of the country, because of the phenomenal innovations in communication and information technologies. New technologies have brought in widespread and low-cost electronic connectivity that enables instantaneous contact between industrial units and the sellers and consumers of their products. Location and logistics are no more a limitation or constraint for industrial development.

CONCLUSION

Gandhi's advocacy of non-violence is closely connected to his attitude towards ends and means. He believed that violent methods for achieving a desired social result would inevitably result in an escalation of violence. The end achieved would always be contaminated by the methods used. He was influenced by Leo Tolstoy with whom he exchanged many letters, and he in turn influenced Martin Luther King and Nelson Mandela. and now Aung Saan Sun Kyi in Myanmar, which is an eloquent testimony to the continuing relevance of Mahatma Gandhi. Today's

world is characterized by intolerable economic inequalities, both between nations and within nations. Millions of our fellow humans die each year from poverty-related causes.

May his thought-provoking quotes is actually more relevance in today's Bangladesh. Mahatma Gandhi said "My life is my message. "We must become the change we want to see in the world." "An eye for an eye will only make the whole world blind." Mahatma Gandhi also said about the "Seven social sins: "politics without principles, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity, and worship without sacrifice." "If only people could follow this simple saying the world would be far better a place to live," Mahatma Gandhi's philosophy was not purely based on theory; instead he lived by rules of pragmatism. He practiced what he preached every day of his life. In a world in which authority is valued over authentic leadership, we have a lot to learn from the man who fought for a nation with his mind alone.

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Promoting Peaceful Co-existence and Peace Building through Peace Education



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Abstract—*The world has become a global village. Peace in the global village is facing challenges of conflicts between states, terrorism, community violence, disputes, religious intolerance and massive violation of human rights. Education is the significant dimension of the long term process of building up peace and peaceful co-existence- tolerance, justice intercultural understanding and civic responsibility. The paper advocates the introduction of peace education in the early school stage of children. The paper suggests that for peace building and peaceful co-existence, peace education must permeate the entire life of school-curricular, co-curricular activities, teaching-learning process, classroom environment, school management and other range of activities in school. The curriculum of social sciences and languages must expose children to people's culture, religion, uniqueness, social identity and contribution of people with varied background in building the world culture. Co-curricular activities like, students' government, programmes under the umbrella of NSS and Red Cross, dramatization, projects and exchanges and friendship through social network can be useful to heighten local, national and global awareness of young students. The paper advocates for the adoption of collaborative/ cooperative learning, democratic environment in school, in classrooms and training of teachers on peace education programme, which is conducive for implementation of peace education curriculum.*

Keywords: *Peace, Peaceful Co-existence, Peace Education*

INTRODUCTION

The world is facing challenges of unprecedented proportions such as the continued production of weapons of mass destruction, conflicts between states and ethnic groups, the spread of racism, community violence, the huge widening gap between the rich and the poor throughout the globalised economy, intolerance, fanaticism, dispute, massive violation of human rights and the degradation of the environment. It is disturbing to see how violence has seeped into the minds of youths. If this trend goes unabated, there will be new generations of aggressive, insensitive and violent people. This may happen all over the world because the massive impact of all the pervasive media of communication is wiping out national and regional cultures and value scales. The root cause of violence and aggression today is increase in oppressive social problems such as economic distress, family dysfunction, racial tensions, religious intolerance, hatred and anger and alcohol and drug abuse. These issues are impediments to peace building and promoting peaceful co-existence. In order to deal with these complex and inter-related problems, there is a need to take initiatives to solve these problems deeply rooted in the minds of the

population and to promote the culture of peace in the world. Peace is necessary if humanity as whole is to ascend to highest levels of culture and true happiness.

In order to promote the culture for peace, it is important to reflect on the meaning of word "peace." In this paper, peace is defined as racial equality rather than racial discrimination; equality among all people rather than oppression and deprivation; cooperation rather than competition; sharing food and world resources than waste and hoarding ; preserving nature than exploiting her; equality between the sexes rather than male dominance over female and minorities; self-mastery and self understanding rather than control and power over others; and the use of skills and talents of every human being for the general care and love of all living things. Peace means not absence of wars, but also violence in forms such as conflicts, threat of life, social degradation, discrimination, oppression, exploitation, poverty, injustice and so on. Peaceful co-existence implies the capacity to live together in harmony. It calls for non-violent ways of resolving conflict. It begins with the individual and spreads to the family, school, community, nation and to the global

village. Education is a powerful tool of building up peace-tolerance, justice, inter-cultural understanding and civic responsibility.

PEACE EDUCATION

Based on the above mentioned theoretical framework of peace, peace education is teaching the information, attitudes, values and behavioural competences needed to resolve conflicts without violence and to build and maintain mutually beneficial, harmonious relationships (Johnson and Johnson, 2003, 2005, 2006). Peace education is the deliberate attempt to educate children and adults in the dynamics of conflict and the promotion of peace making skills in homes, schools and communities throughout the world, using all the channels and instruments of socialisation (Gumut, 2004). Peace Education is the process of acquiring the values, the knowledge and developing the attitudes, skills and behaviours to live in harmony with oneself, with others, and with the natural environment (Wikipedia, the Free Encyclopedia).

Peace education embodies the joy of living and personality development with the qualities of love, hope and courage. Besides a strong belief in democratic processes and peaceful means of resolving conflict, peace education includes respect for human rights, justice, tolerance, cooperation, social responsibility, inclusion and respect for cultural diversity.

Peace education be thought of as encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace; as informing the student on the consequences of war and social injustice; as informing the student on the value of peaceful and just social structures and working to uphold or develop such social structures; as encouraging the student to love the world and to imagine a peaceful future; and as caring for the students and encouraging the students to care for others (James, 2008).

To be more precise, basic elements of Peace Education are:

- *Knowledge:* Knowing the concept of Peace, Justice, Human rights, Emotional intelligence, conflict management, conflict resolution, as well as International Understanding;
- *Values and Attitudes:* Possession of attitudes and values of care, trust, tolerance for dissimilarities, justice, non-violence, cooperation, equality, self awareness, empathy, conflict resolution, promotion of sustainable environment, religious freedom, compassion, concern and care for human life etc.

- *Skills:* skills of communicating, listening, cooperation, meditation, critical thinking and self reflection.

PROCESS OF PEACE EDUCATION

In order to promote world peace, it is imperative to nurture ethical development, inculcate the values, bring change in the attitude of people and develop skills required for living in harmony with oneself and with others including nature. It is considered that today's educational system has focussed all its efforts in achieving cognitive goals. Traditional education system targets primarily the students' mental development and focuses on providing the necessary knowledge and information only. Our system of education has not educated students to become fully human. Over-emphasis on knowledge and skills has led to the neglect of values and attitudes. The structures of violence and war starts building up from childhood under the present system of education and because of the pressure exerted, students follow the false aims and ideals of modern society namely success, power, pleasures, possessions and self importance. The educational system neglects the training of social skills and communication. It should be noted that over-emphasis on cognitive goals is against mental health, internal balance and peace for all people involved. Education process must not bypass learning about the purpose of human life and the qualities of heart and mind needed for peace and ensuring peace and happiness. Education should develop emotional intelligence-an ability to gain self-awareness, empathy, self-control and ability to assert without conflict. Sound management of relations is crux of emotional intelligence. It values harmonious co-existence. Emotional intelligence can be learned. Emotional intelligence training refers to developing self-expression and control of emotions, quality communication, conflict resolution, conscience and self acceptance (Goleman, 1998).

Building a peace education programme is dependent upon an inclusive, comprehensive approach to designing and facilitating holistic education. In the words of Mahatma Gandhi, "if we are to teach real peace in this world, we shall have to begin with the children." Children are born with an innate sense of acceptance, inclusion and cooperation. They begin their lives without biases and are not judgemental. These characteristics are developed later in response to their interaction with society and its inherent biases. Lasting peace may depend on educating future generations into the competencies, perspectives, attitudes, values and behavioural patterns that will enable them to build and maintain peace. The idea of what values should be fostered through education has been best expressed in the constitution of India as well. The fundamental duties enshrined in the Indian constitution exhort, among all citizens to: promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional,

sectional diversities; to renounce practices derogatory to the dignity of women; to value and preserve the rich heritage of our composite culture; to protect and improve the natural environment including forests, lakes, wildlife and to have compassion for living creatures and to safeguard public property and abjure violence. UNESCO Mandate (1974) also states “since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.” The inculcation of peace education values will help in fighting fanaticism, violence, fatalism, dishonesty, corruption, exploitation and other several evils. They will promote the development of key qualities like self discipline, self control, a sense of duty, a desire to serve, accountability, creativity, sensitivity to equality, a democratic attitude, a sense of obligation to environmental protection and a love for social justice. The National Curriculum Framework, 2005 raised the concern for education for peace. NCF, 2005 voiced the vision of education where values are ingrained in every aspect of schooling. The framework expressed the need to profess our commitment to the concept of equality amidst diversity, mutual dependence of humans to promote values that foster peace, humaneness and tolerance in a multicultural society. The NCF, 2005 gives significance in enabling children to experience dignity, confidence to learn, development of self esteem and ethics, need to cultivate children’s creativity, making children sensitive to the environment and the need for fostering democracy as a way of life rather than only as a system of governance as well as the values enshrined in the constitution. NCFTE (2009) has expressed concern regarding increasing violence in the society and has faith in the role that education can play in peaceful building. “There is also an increasing violence and polarisation, both within children and between them, being caused primarily by increasing stress in the society. Education has a crucial role to play in promoting values of peace based on equal respect of self and others.” (NCFTE, 2009)

FORMAL CURRICULUM

One of the important ways to build peace is through curriculum. The process of peace education is two-fold. Teaching people (adult men, women and children) about the potential dangers of violence and helping them develop their capacities to counter violence, thereby enabling them to build and sustain peaceful communities. Peace education should be an integral part of general education. Instead of being a separate subject, there should be integration of peace values in the school curriculum. The schools should integrate an understanding of peace, human rights, democracy, equality, dignity, social justice, conflict resolution, and transmission of universal values of love and compassion and global issues throughout the curriculum wherever possible. The course content of social sciences should focus on inter-dependence of mankind and sensitivity for the needs of others. The students can be familiarised with the

international covenants and declarations of the United Nations systems. Peace Education Curriculum should also evolve out of the local needs to equip students with the attitude (think globally and act locally). Environmental education can be useful to literate students about environmental concerns and care for mother earth. Non biased texts and other curricular content should form the basis of learning to communicate respectfully. Texts should be screened for gender sensitive language and stereo-typing. In order to sensitize the students to the fact that society is comprised of a variety of individuals, who are not necessarily grouped together due to similarities, the text books must include lessons on people of different heritage, backgrounds, abilities or gender. Lessons about historical, political and famous personalities must include examples of rulers like Ranilaxshmi Bai, people of different ability like Helen Keller or pioneers like Dr. Bruce Fisher and heroes like Mahatma Gandhi, Nelson Mandela and Martin Luther King Jr. The language used in the lessons should suggest sensitivity to gender, race, social status and abilities. In order to take students from environment to action, workshops based on environmental issues can be organized. For example, issue of non-biodegradable waste can be accessed practically through fields’ visits and socially through surveys. The issue may also include educating students to separate garbage or finding ways to reuse and studying impact of water pollution on species of fish. These ideas can be put into action immediately in schools, communities. Components of the curriculum of languages should contain the tenets of promoting peaceful coexistence and reading material should include titles such as ‘religious tolerance’, ‘living in peace’, ‘respect for human dignity’, ‘cooperation’, ‘reconciliation’, ‘appreciation of diversity’, ‘compassion’, ‘caring and sharing’. Religious and moral education should be included in the school curriculum to train the students to be responsible citizens.

CO-CURRICULAR ACTIVITIES

A variety of co-curricular activities can be organised by the school for implementing the themes and elements of peace education. Creation and development of students and faculty membership and participation in Model UN Conflict Resolution Programmes, peace club, science club, and their activities in external agencies active in the field such as Amnesty International, UNICEF, Greenpeace etc., and in the full range of activities that supplement actions and service elements of school programmes will serve to further the goals of Peace education programme. Students’ government/ participation council, advisory programmes, celebration of human rights day, women’s day, youth exchange or friendship programmes through social media, showcase of cultural programmes depicting diversity of the human race, organising programmes to promote an attitude of respect towards female, screening of films and documentaries in schools that promote values of justice and peace and pastoral care programmes can

also provide opportunities in co-curricular life of the school to advance fundamentals of peace education. Activities which encourage students to go deep into themselves, into nature i.e. yoga and meditation; guided imagery, programmes under the umbrella of NSS and Red Cross, which value service to others should be organised in the school for creating environment of peace.

PEDAGOGY OF PEACE EDUCATION

Traditional educational practices e.g. teachers' claims to possession of the truth; competitive classroom climate; student's passivity; student's powerlessness; and teacher's use of authoritarian force are violent and repellent to peace education (Haris, 2002). Therefore, for teaching peace education, teachers need to adopt interactive approach to learning, promote cooperative and collaborative learning techniques, use democratic methods of class management, empower students by learner centred approach to teaching and use teaching learning methods that promote problem solving, respect for differences and brainstorming together on compromises. Strategies like questions, sensitization to issues affecting peace, stories from panchtantra for example like 'Hunter and Doves', 'Union is Strength' and 'The Lion and the Mouse', Games experiments, discussions, dialogues, examples, analogies and simulations are helpful in promoting peace through teaching-learning. Students can be encouraged to engage in meaningful activities such as dramatization, miming, singing and projects to heighten local, national and global awareness of the individual, cultural and religious differences. Children should be involved in project work as it calls for cooperation and team work as opposed to individual assignment, that only encourages competition. Role playing and teamwork is also an effective method to encourage students to listen to other's viewpoints and to work together to solve problems. Participation in age appropriate socially useful work should be made mandatory in the school curriculum. This will make the students feel involved and teaches them to appreciate the efforts of others and understand the interdependence of people.

ROLE OF TEACHER IN PEACE EDUCATION

Teacher's role in the implementation of peace education curriculum is crucial in the sense that he/ she is desired to know the learning content that leads itself to peace education instruction and the best instructional strategy to promote its learning. For implementing the curriculum of peace education curriculum, teachers should possess the followings:

- Should depict non-violence in their actions, sense of responsibility, cooperation, creativity, understanding and solidarity in personal and professional activities in and out of school.
- Knowledge of human rights.
- Use instructional methodology, focussing on cooperative learning, creative problem solving, role playing, team work and other participating learning strategies.
- Encourage active participation of students in the teaching learning process.
- Practice gender equality and demonstrate principle of non-discrimination in personal and professional dealings.
- Sensitive to the problems and concerns of environment and adopt environment friendly attitudes.
- Demonstrate skills of care, empathy, tolerance, democracy and conflict resolution in dealing with learners, colleagues, parents and other stakeholders in education.
- Tolerate and appreciate cultural and linguistic diversity.
- Encourage learners to communicate freely.
- Avoid using threatening language.

Mindfulness and caring attitude of teacher encourages connectedness of all things and compassionate decision making among the students. This calls for inclusion of peace education dimension into teacher education programmes. The teachers need to learn how to integrate elements of peace education into the various school subjects. Use of interactive and participatory teaching methods as well as cooperative group work and group discussions in teacher education will equip teachers with the skills for implementing peace education curriculum. Adequate training will enable teachers internalize the knowledge and skills of peace education and will also put them in a better position to help learners develop these peace knowledge and skills. The philosophy course and every course of the bachelor of education programme should adopt and promote peace education as an effective learning tool. The course structure that includes the content inclusion on peace education and conflict resolution would ensure that pre-service students will be both aware of the world around them and how they will be able to change it for the better (Mishra, 2011).

CONCLUSION

Science and Technology has brought tremendous comforts and benefits for the mankind and for the greater understanding of the world we live in, but it is all the more confronted with problems like war, crime, violence, terrorism, fear and tension, injustice, religious intolerance, anger and oppression against man and nature. No nation of the world can hope to establish lasting conditions for peace unless it finds ways of building mutual trust between its citizens through educational system by promoting

mutual understanding, respect, care of fellow men and mother nature, tolerance for diversity and dialogue. Under the scenario, it is essential to integrate peaceful attitude, values and skills into the teaching and learning process in schools and make these components a part of total curriculum of the school. The need of the hour is to adopt peace education. Peace Education is holistic and embraces the physical, emotional, intellectual and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, trust, fairness, cooperation and reverence for the human family and all life on our beautiful planet. School should set up and practice social systems and norms which are democratic, respectful of human rights, sustainably positive and nationally and globally acceptable in promoting peace for the development and progress of the nation and world. Collaborative/ cooperative learning, democratic environment in schools, in classroom are conducive for implementation of peace education curricula. For adequate preparation of teachers to ensure effective delivery of peace education curriculum, peace education should form an essential component of teacher education programme.

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The Youth – Interfaith Education & Training in Dialogue



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Abstract—Modeled on Gandhi and his interfaith prayer initiative, this paper invites educational institutions to initiate a broader Interfaith Education and Training in Dialogue in core curriculum to address the all-round formation of the youth. This initiative comes handy and important especially in the context of growing prejudice and divisions among the youth along religious and caste lines. The paper shows the importance of relationships and how they could be enhanced between individuals and groups, crossing the borders of caste and creed and coming together on the basis of humanum. It speaks about the different levels of dialogue among people from material exchange and celebrations to building mutual trust and deep spiritual communion. The paper instructs the faculty (and the students) how these ideals could be achieved through practical exercises within the educational set up.

Keywords: Relationship, Dialogue of Life and Action, Spiritual Communion, Interfaith Education and Exposure, Prejudice and Stereotyping, Mutual Learning, Building Trust and Communion

RELATIONSHIP IS THE KEY TO GROWTH

In ordinary circumstances, we come together, converse, celebrate and dine together. We grow mature in community and in coming together. Life is a celebration, a celebration of relationship, a relationship with our family, friends, and surroundings. We grow as we relate to ourselves and our environment. Personality is determined by what we have acquired from our near and dear ones and the several physical and thought contexts that unfold themselves before us.

The significance of such a relationship could be understood from the following Rig Vedic statement:

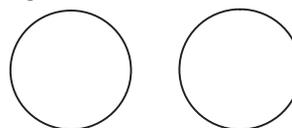
“Meet together, speak together, let your minds be of one accord, as the Gods of old, being of one mind, accepted their share of the sacrifice. May your counsel be common, your assembly common, common the mind, and the thoughts of these united. A common purpose do I lay before you, and worship with your common oblation. Let your aims be common, and your hearts of one accord, and all of you be of one mind, so you may live well together.” (Rig Veda 10.191.2-4)

Relationship is the key to success and growth. But we relate to one another in diverse ways: many a time we ignore others (as we walk on the road for any business),

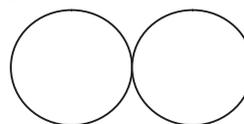
sometimes we talk to our neighbours (as in bus or train journeys), at times we become engaged in conversations that help us continue with the relationship, especially when it is a business talk (thus we exchange visiting cards, etc.), rarely we are drawn to one another with deep discourses (we give them our addresses, welcome them to our homes, etc.). Relationships vary from ‘don’t care’ attitude to ‘intimacy.’ As relationship grows and deepens, there is understanding and acceptance, despite differences and quarrels. One speaks of union and com-union of persons (between God and humans, between human persons).

The following diagram describes the general relationships pattern:

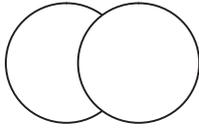
Step 1: A state of Non-knowing and Indifference



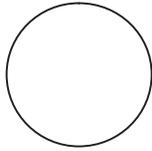
Step 2: A state of Interest and Recognition



Step 3: A state of Inter-being and Inter-acting



Step 4: A state of Understanding and Osmosis



We generally desire that we build up a relationship as described in the *last* category. Even our gods come to dwell with us: "...even as thou, Father, art in me, and I in thee that they also may be in us..." (*Christianity. The Bible, John 17.20-21*) Now, the Question is, how do I relate to others? Have I experienced a relationship as described in the final phase?

DIA-LOGUE IS DYNAMIC

Dialogue is not mono-logue, a conversation unto oneself! There is interaction in a dialogue between two persons or groups. There is a need and a purpose for such a conversation between them. It can be to build up relationships or to sort out differences, conflicts, etc. In this process, there is the art of negotiating, bargaining, and bring the conversation to a meaningful conclusion, fruitful to both sides. In business, it is a managerial skill in winning the confidence and good-will of the partner and build up mutual trust and collaboration. In love, it is winning over the heart of the other. In family circumstances, it is understanding, acceptance, and mutual trust. All efforts at dialogue and interaction are geared to this purpose. But we cannot expect this to happen in all cases of dialogue. Long-standing distrust and enmity needs time for healing and patience in negotiating.

Imagine a set of partners from two *different religious* background. How do they live together? How is religious differences perceived by them? Despite religious and other differences, they are basically humans with intelligence and emotions. It is this *humanum* or humanism that brings them together in the same platform. The *common sense* doctrine is based on *mutuality* or *reciprocity*: "Just as suffering is painful to you, in the same way it is painful, disquieting, and terrifying to all animals, living beings, organisms, and sentient beings." (*Jainism. Acharanga Sutra: 1.5.3.4*) Hence human dignity, respect, etc. rests on this doctrine. If differences arise on account of their being religiously different or otherwise, then there is the need for dialogue, critical thinking with sympathy, respect, understanding, etc. And even these could be discussed from the point of view of human reality, human goals and values than guided purely by accepted religious and other norms and guidelines.

RELIGIOUS RELATIONS IN LIFE

Gandhi was an *early champion* of interfaith dialogue. He came into contact with people of different faiths (and no faith) while he was in London from 1888-1891. But he remained a staunch Hindu and was deeply led by the Hindu holy scripture Bhagavad Gita. He did have dialogue with the Muslims, invited them for interreligious prayer and get-together. The Christian *Sermon on the Mount* deeply impressed him and held Jesus as a non-violent stayagrahi. In South Africa, he formed communities with different religious background and persuasion, focussing on interfaith cooperation and dialogue. And he nurtured it till the end of life, nay, gave up his life for the sake of interfaith relationship.

Inter-religious dialogue or interaction between two or more religious groups aims at their come together to learn, to understand, and to accept the other as the *other*, or to decide on something, what is best for them within their limited contexts. This dialogue takes place at various levels. At the first and the general level, there is mutual exchange of goods and greetings between religious groups, as for instance on festive occasions. Our work place affects our relationship with our neighbour. On events of marriage or similar occasions, people irrespective of their religious profession, gather at a mosque or a cemetery, or in a temple shrine. In a busy world, it is more courtesy than *real* friendship that brings people together.

In life-situation, mutual dependency is a necessary condition for living together. For instance, Muslim children go to Hindu teachers for tuition, or a Christian boy seeks the help of a Muslim Unani doctor, or in the case of love between a boy and a girl belonging to different religions. Crisis moments like sickness, loss of property or life, change in job or place, etc. are the time when people usually cross the boundaries of caste, creed, and the like. For instance, people are generally helpful and supportive of an individual or a family at crisis moments like sickness or death or business failure. This is the *Dialogue of Life*.

Cooperation and mutual trust do not warrant that people had to belong to a particular faith. In a context of a colony or a street or a village, the youth come together to set up a tuition centre, a reading room, a relaxing meadow, an amusement park. Or, they engage their neighbourhood in common celebrations, say, on a festive occasion like Christmas, Deepavali, Ramjan, or Independence Day or Women's Day. It is also possible for a youth group to avoid consciously other youth who belong to another caste or faith. In this case, a dialogue has to take place between them, which might narrow down their differences, or the images they have about the others or to remove prejudice or any other suspicion.

But normally, the intentions and the outcome of youth activities are very different. Their age, sense of humour, cultural and other skills, dynamism and vibration,

etc. can be focussed to constructive programmes, ultimately seeking a *com-munity* (a community, sensitive to one another, caring, helping...), or building a non-violent, justice-seeking and peace-loving society in their neighbourhood. Hence the youth could be a catalyst in uniting the various forces at work for a better neighbourhood. We have ample reasons to come together. And, religions or caste need not be a hindrance to their collective thinking and common engagement. This is *Dialogue of Action!*

Today a large number of groups and organizations co-operate in humanitarian and development work, mostly on religious ground. John Taylor, a Buddhist scholar and Environmentalist, believes that when people from different faith traditions work together, their differences often appear in a new light, so that the differences become less important than the *common ground* or *common visions*. Shared practical work can break down not only religious prejudices and barriers but ethnic and social barriers too.¹

YOUTH FOR PUBLIC ENGAGEMENT

Such a convergence of minds and hearts on humanitarian work is the need of the hour. The youth want to do something to alter the not-so-good situation. Being committed to a religion (being *religious*) is all the more reason for doing good. Religions promote social and spiritual wellbeing. His Holiness Dalai Lama is convinced that every religion can contribute to the welfare of humankind: "...all the great teachers of the past gave their religious teachings for the benefit of humanity. They did not desire to gain anything for themselves or to create more trouble or unrest in the world. Through their own examples they advocated contentment, tolerance, and unselfish service to others."²

Dr. Michael Amaladoss, an acknowledged Asian theologian, stresses the prophetic role of all religions:

"The role of religion is to be a prophetic force in the life of the people... Where there are many religions they have to play this prophetic role in dialogue.... Even at the religious level our task is not only to witness actively to our faith (as some evangelicals do), but also treat other believers with respect and tolerance and collaborate with them in common socio-cultural and political tasks like the promotion of peace and development, freedom and human rights. We have not only a mission to witness to our faith, but also a *responsibility as members of a human community*."³

There are many reasons for the public, especially the youth, to be engaged in society as there are grave concerns in public life. To mention a few:

1. Indian society is tarnished by inequality and discrimination, which is a strong impediment to the development of the individual and society in India

2. Religious/ cultural (ethnic, lingual...) fundamentalism, which sabotages seriousness in mutual learning and relationship: India has been witnessing to communalism and religious violence in recent years. Religious fanaticism and fundamentalism have come to road.
3. Prevailing injustice in all sectors of human life, particularly preproperty-related matters, corruption, and black money
4. Injustices done to women and children, gender discrimination in family and society, dowry system, child labour, juvenile delinquency
5. All that concerns ecology and environment and the people who are affected by it, and so on.

Now the question is, "Can our youth become *prophetic* in addressing these realities of life?"

EDUCATING AND TRAINING THE YOUTH IN DIALOGUE

To Gandhi, education was not just to be literate but it is "an all-round drawing out of the best in the child and man-body, mind and spirit." In the context of the youth, it is drawing out the best in them through engaging them fruitfully. It is true that educational institutions are not training centres for interreligious dialogue or conflict management. But they nurture basic values of life and the skills for achieving them. Indian value system, as summarized by the Tamil poet Tiruvalluvar, revolves round the four spokes that support the wheel of life: Dharma (righteous living), Artha (means of livelihood), Kama (enjoyment of the benefits of life), and Moksha (the final goal of life). And these are to be acquired through mental poise, balance of emotions, etc. leading one to contentment and harmony. These are the common objectives of life that could be nurtured in all educational institutions.

Plurality or multiplicity is a fact of life. We live with our religious neighbours. And our work place is composed of people from various religious communities. Students too are also placed in an interreligious context. Our classrooms are with multi-religious audience. All have to live in harmony with mutual exchange of good thoughts and good deeds. Differences can give way to discrimination and other injustices. They can eventually cause conflicts and violence. This implies nurturing interreligious fellowship, interreligious live and work together, interreligious praying together. This also implies a *great learning and sharing* among staff and students, and the management has the foremost duty to look into the holistic and mature growth of all in the campus. All activities have to be geared toward this simple but difficult-to-obtain objective: *Harmony of Life*.

It requires education and training in understanding, appreciating the different religious communities in society, discovering the rich resources in their religions, supporting one another in encountering life-situation, preserving, promoting life and environment and, finally, helping the students understand the relationship between religions and the various aspects of life in society in order to promote a *New World Order*.

Here are some areas of interreligious interaction within youth's milieu and in educational institutions. If attended to, they could bring the management-faculty-students together for better cohesion and understanding.

GROUP SHARING AND CRITICAL LEARNING

I came across a book titled "*Partly True and Wholly False: A Study Guide on Communal Stereotypes*" (Published by Indian Social Institute, Lodhi Road, New Delhi). This booklet theorises about the mechanics of the mind and image building. It expounds the common myths and prejudices about Hindus, Muslims and Christians, and searches for solutions dealing with *stereotypes* in daily life.⁴ There are now-a-days many websites to show how image-building is done and how stereotyping jeopardizes relationships.

Every religious community has some kind of an image about the other, both positive and negative. Negative images are the prime cause for prejudice and suspicion. It is important to remove such prejudices and stereotyped images about our religious neighbour as they are not true and they cause concerns to public life, relationships, etc. We may have to say a *blind no* to such stereotyped images, even though, at times, our limited experiences may prove ourselves right. Forming images about the other may be one reason among many for suspicion and hatred, disunity and non-co-operation.

Hence, *Critical learning* is the necessary ingredient of a holistic and mature growth. A person not only imbibes the spirit of what one has learnt but also spreads this knowledge to others with a multiplier effect. Further, this learning makes the person enlightened, makes avenues for openness, for shedding prejudgements, suspicion and unwarranted emotional reactions. Ignorance about others is an important cause of prejudice. We do not relate to others freely, or we give a loose hearing and believe them to be without sound judgement, or perhaps engage in loose talks or hoard only those things that hurt us long time ago! It is necessary to consciously remove from our daily agenda all that lead us to suspicion and fear, ill will and hatred in order to plan and work together.

Critical Learning is one way of knowing the truth (about people and their attitude, beliefs and their practices) in its multifarious contexts and situations. How do we do that? As a matter of practice, we could start with a person from a different community, whom we come across often. Let us ask ourselves: what is my stereotype regarding

him/her? Critically examine this stereotype. Is it justified from personal experience? Supposing it is, how often do you act on this stereotype when dealing with this other person? Has the result been more harmonious behaviour, or its opposite? Is there place for better communication here?

Next, we can check these facts before falling prey to rumour, misinformation and propaganda. We could ask the following questions: How well-informed am I about this person or community s/he belongs to? If someone remarks in your presence – "Sikhs are a violent community," "All riots begin with Muslims," "Hindus are rigid and superstitious," "Christians are easy-going drunkards," (and so on) are you able to set the record right? Would you easily agree to these statements? Would you be able to discuss the issue with the person concerned? Are there more accurate information? ... And finally, we can initiate dialogue, which would lead us to know and appreciate the different ways in which people behave. This dialogue may take the form of working together on a common project, beneficial to different groups.

The answers to the following questions can also dispel doubts and negative impressions we may have about our religious neighbour: 1. Do I have a friend from another religious faith? How often have I gone to his/her house? Have I, similarly, invited him/her to my house? What did I observe in the other house? 2. Will I object if my teenage son/daughter/sister/brother has close friends of the opposite sex from among other religious communities? 3. Have I ever visited the holy places of my religious neighbour, say, a temple, a church, a mosque, a gurudvara...? What did I observe there? 4. Have I ever shared a passage from the sacred scripture of my faith? 5. Have I ever shared the best in my religion with others? 6. What is the best that I consider in other's religions? 7. Do I possess sufficient knowledge about my own religion? 8. How much do I know about other religions? 9. Have I ever taken part in Interreligious prayer or dialogue meetings? 10. Have I ever shared my religious experiences with others or learn from them on such experiences?⁵

While the youth generally do not know about their own faith in many details, expecting them to know about others is impossible. Much worse, they are reluctant to talk about religion in classes. Most students do not know their religious scriptures and tenets, biography of their gurus or spiritual leaders, their religious organizations, the communities' Personal Laws, and the like. They take time even to understand what religious experience means and are even shy to talk about it. What they generally know is about certain feasts mentioned in their college/school calendar (and hence holiday!), and their worship places like temples, churches, mosques and gurudvaras but hardly would they have ever stepped in.

The Nairobi Declaration in 1984 states that "it is essential Peace Education to know and to learn about different religions, ideologies, and cultures with whom we share our communities, our nations, and our world...." It also declares that "knowledge is the opposite of conflict and violence, and hence would advocate serious educational efforts even at the early stage of a person's growth. Only in this way that fear could be given way to trust."⁶

This is the reason why encouraging and building student-friendship across different religious communities becomes all the more important for mutual knowledge and enrichment. Even if this sort of interreligious friendship has not been struck, it may be a useful exercise to let others know who one is and what one's religious beliefs and practices are. Knowing the other is chiefly to introduce to one another what religions have to offer to humanity as gifts to life and living. It is impossible to exhaust the depth and spiritual richness of each religion. But a mere awareness of the rich religious heritage of each religious tradition could evoke interest in students to know about others.

There is a series of points for group exercise:

1. To start with, the individual members could introduce themselves, their religion, their basic *religious signs and symbols*, holy pictures and prayers, etc.
2. Then they could share with the group certain familiar or the *most used scriptures* or spiritual or devotional books. It could be the Bhagavad Gita or Psalms or a portion from the Quran. Any story or teaching or sermon or a wise idea or a quotation could be shared among the group. Such sharing might eventually lead students to the *discovery of oneness* among themselves, or serve as collective motivation for life and service.
3. Students enjoy listening to life stories. Here, it could be the life stories of great and holy people, *sages and saints* (for e.g. Sri Sankara, Sri Ramanuja, Sri Narayana Guru, Sri Basavanna, Sri Kanagadasa, Sri Tukaram, Sri Ramdas, Sri Mahatma Jyotirao Phule, Pandita Ramabai, Dr. Ambedkar, Mahatma Gandhi, Sri Guru Nanak, Sri Mirabai, Kabir, Sri Chaitanya Mahaprabhu, Sri Rajaram Mohan Roy, Sri Rabindranath Tagore, Sri Vidyasagar, Sri Ramakrishna Paramahansa, Sri Vivekananda, Swami Dayananda Saraswati, Kavi Bharati, Mother Theresa...) or highlighting some extraordinary events in their lives.
4. Students are generally enthusiastic about *festivals* like Pongal, Shivaratri, Holi, Easter, Mahavira and Buddha Jayanti, Ramzan and Bakrid, Naga Panchami, Raksha Bandhan, Khordad Sal (Zoroastrian or Parsi feast), Ganesh Chaturthi, Krishna Jayanti, Muharram, Dussehra and Durga Puja, Ayudha and Saraswati Pujas, Deepavali, Christmas, Guru Nanak and Guru Govind Jayanti, etc. They could as well share about their significance. On such festive occasions, the students could be invited to gather in a particular family/religious site to observe and to learn, and to enjoy the festive hospitality.
5. And finally, we need not be afraid of *critical questioning*. It is their age to ask questions. Students want more knowledge and logical reasoning. For example, critical issues related to certain practices considered *devotional, idolatry and superstitions, conversion, purda, jihad, meat-eating, cow-slaughter/protection*, and deeper issues like *religious fanaticism and fundamentalism, religious exclusivism*, and the like or systems like *the Caste*, which is intimately linked to religion. In all such discussions, each group should take the other groups seriously. In such sessions, experts could be invited to clarify the doubts students have about their religious neighbour. There are a number of books in the market, such as 101 Questions in Islam, in Hinduism, in Christianity, etc. Such books, audiocassettes of religious and spiritual leaders are a great help in understanding our own and the religions of our neighbour.

HAPPY, EDUCATIONAL EXPOSURE

Students want to go out somewhere as a group. Class picnics generates lots of interest and discussion for days. The educational institutions could take this opportunity to expose the students to *newer* experiences provided by pilgrimage sites and religious centres. Knowledgeable persons could accompany the students to these sites and explain to them the significance of the site and persons venerated therein with a brief introduction to their respective religion.

Students love arts and want to take part in Arts competitions. These could be organized within the institutions, perhaps invite others too, and the students could express in symbolic forms, say through a picture, or a song or a dance or an object, the meaning of *religious harmony*. I have seen students symbolizing their religion as a huge *banion tree* with its strong roots and branches, and allowing a host of birds and bees to reside in it or as a *strong ship* that sails on the waves of life. Others could come up with different things. Another interesting item for students to get involved as a group is the *Quiz on Religions*. They have to put their minds and hearts together in order to win the race. It is a good opportunity for team work and group learning.

PRAYING AND REFLECTING TOGETHER

And finally, the deepest experience one could have is what one could have in the presence of God in prayer. The Rig Vedic statement confirms this: “Lord of creation! no one other than thee pervades all these that have come into being. May that be ours for which our prayers rise, may we be masters of many treasures!” (*Rig Veda 10.121.10*) Islam says, “Your Lord says, ‘Call on Me; I will answer your prayer.’” (*Qur’an 40.60*) Most of us believe in the efficacy of prayer. We need to be filled with faith and filial trust. Judaism and Christianity emphasize the need for faith and trust in God: “Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him and he will make straight your paths.” (*Bible, Proverbs 3.5-6*)

All educational institutions have certain prescribed time for prayer, especially in the beginning of the school hours. The students are engaged in school prayers with short scriptural readings. Relevant to the context, now most of the schools and colleges make use of the sacred texts taken from various religions for prayer and reflection. In some institutions separate prayer room/hall are provided for staff and students to relax quietly and to meditate. Many are yet to be open to this idea.

Now-a-days, more of *inclusivist* thinking has come to grip in the place of *exclusivist* thinking, which harps onto one’s own ways and bring all others to one’s scheme of thinking and practice. The college or school management probably thinks that their god takes care of everybody in their campus. But in reality, persons belonging to other religions may not feel or do not need it so. Much more, they resent exclusivist and, sometimes, compelling ways.

It is becoming a fashion in many institutions today to conduct *interreligious prayer meetings* on special occasions like the common feasts and celebrations. Other painful events too evoke spontaneous gatherings such as earthquakes and Tsunami. What is more important is to nurture a habit of praying together to nurture religious harmony among young minds and hearts. They should learn to be quiet for some time, interiorize their thoughts and activities, and energize them with the spirit of God. They should walk together clasping hands irrespective of their differences. Educational institutions have the responsibility in nurturing an atmosphere like this.

A RETREAT FOR ALL

Most Christian institutions think of annual retreats for the students in purely ‘Christian’ terms. The word retreat is often associated with Catholic staff and students alone! Hardly anybody thinks of retreats held for *all together*.

We can think of a model or evolve a pattern of meditation and prayer for the whole class *together*, which is interreligious in character. What generally comes to my mind is that students who are *together* for games, study,

walks and relaxation, eating, etc. could also be *together* for prayer and reflection. For this, we have to create *prayer scripts* with inclusive language, such as ‘O God’ etc. And the themes of prayer are common to all: darkness/light, personal growth and empowerment, goals and objectives of life, means of achieving these, virtuous and vicious life, models for living, inspiring quotes from sacred and other texts, events with a difference, group exercises and tests on general mental and physical health, meditation, silence and relaxation, and so on. The nature and content of this retreat should be prepared to fit the reflection process of the whole class without dividing them according to Christians and non-Christians.

Interfaith retreat (the Retreat for *all together*) hopes to initiate a process of realisation of an ideal individual/society through group exercises, personal/group reflections, and silent meditation. The retreat focuses our attention to our present individual/society situation and condition, traces its causes, and seeks the means to change or transform them.

To do this, one is not required to be a Christian or a Hindu or a Muslim. The very idea of different religious communities to come together for a *Common Retreat* is that we are ‘human’ basically. And, as human persons, we could search together our common destiny. The fruit of the Retreat is that. The retreat strengthens the bond between students coming from a plural background, eliminates prejudices and hatred owing to the differences in thoughts and expressions. Meditation and prayer exercises imparts to the students a spirituality of religious harmony.

Educational institutions have a great role to play in shaping the attitude and mind-set of students, who spend almost two third of their formative time within school and college walls. It is not a wonder then when people speak about their early days in schools and colleges, about their teachers and friends, and be proud of maintaining a relationship for 20 years, 30 years, and so on.

Interreligious relation is a new area that needs specific attention in our times and particularly in educational institutions. It checks both our values and attitudes toward our religious neighbour and also affirms the solidarity of all amidst problems of diversity. Interreligious recognition, affirmation, trust, and cooperation are the values embedded in all interreligious relationships. There may be negative ends, but that need not stop genuine communications, meaningful relationships. Living together, working together, playing and enjoying one another’s company and such other activities are much supported at depth level by a spirituality of dialogue that binds the hearts of people, especially through activities like reflecting and praying together. The best that one can give to students is that education and training, which makes their lives textbooks for harmonious living.

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Gandhian Peace Education: An Alternative Way to Global Peace Building



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Abstract—Peace is essence of Indian culture and following this tradition Gandhi advocated for peace (education) not only for India but also for the whole world. Peace covers all the aspects human and non human welfare, whereas peace education includes criticism of war, liberation, justice, peace-movements and adopting moral values from individual to global level. Although peace education is a modern western concept but it is greatly inspired by the Gandhian philosophy and actions. Many contemporary peace-scientists and peace-educationists are advocating peace education for global peace. Gandhi approach to peace was holistic. His ideas can provide basic foundation of universal peace education. To him the same rules of morality that guide individual in their social conduct must also guide groups and nations in their mutual intercourse. How the acts like violence, war, murder and exploitation of human beings, done by states, are justified?

The contemporary world is facing many problems like poverty, inequality, exploitation, unemployment, consumerism, socio-political struggles, terrorism, arm race, maximum incomes & production and so on. The nations are not paying proper attentions to solve these problems. It is terrible situation because it creates tensions at home and cut through international competition for market and supplies. In this situation it is futile to think in term of short cut to global peace. Peace education explores that the roles of powerful nations are not justified in tackling these problems. Peace building should begin from root of life. We can not evade issue injustice and then talk of peace.

The greatest thing that comes from Gandhi was his challenge that we must act here and now, for justice through non-violent actions. To Gandhi inaction was violence and every little non violent struggle to turn injustice into justice, is a token for peace. Gandhi offers a radical critique of oppressive and unjust status quo. To him poverty, exploitation and abrogation of rights of individual or community are violence and injustice. Therefore an attempt should be made to redefine concept of national and international politics and to strengthen international authority. War, violence and justice are obviously played out and must be abandoned, if civilization is to survive.

Keywords:

Peace Education: It is education about peace in its different dimensions.

Education for peace: It stresses method of education helpful in realizing peace.

Structural violence: violence that is found in the structure of society.

Oppressive Status quo: When peace is implemented in authoritarian way to maintain order.

Peace Movement: Any non-violent movement for the sake of justice for common man.

New Life Style: It emphasizes on a life style of simple living and high thinking with humanitarian outlook

Purity of Means: Good ends should be achieved by noble means.

Although the world is not going to face immediately world wars but humanity is today threatened with total/ partial destruction through the development of nuclear weapons, regional conflicts and global terrorism. Several cores of rupees are being spent world over on armaments, if minor portion of this amount could be diverted to peaceful purposes dramatic and far-reaching changes could be achieved in the world. Peace education can provide us a way through which the world can erect the edifice of peace which would be testimony of man's wisdom and his abiding faith in his fellowmen. Awareness is developing all over the world that peace education is essential for abolishing wars. "If we do not abolish war, war will extinguish us. The instinct of self preservation which is a powerful force is coming to aid of establishing peace in the world."¹

Peace education is comparatively a modern western concept which has developed in varying historical situation of western society. Here the concern of researcher is not to draw historical sketches of the concept of peace and peace education but to outline meanings and different components involved in peace education. This paper has two parts. In first part we have to explore Gandhian views of peace education and its impact on individual, groups, communities, nations etc. Mahatma Gandhi, the father of nation was great champion of peace education not only for India but for the whole world. In second part an attempt is made to figure out various dimensions and implications of world peace. Is it a political, social or moral problem? How is question of poverty, inequality, injustice and exploitation, related to global peace? What is the role of nations to achieve global peace? Is covert or structural violence be categorized as violence? These are the questions to be answered in this paper projecting Gandhian view point.

GANDHIAN PEACE EDUCATION

Gandhi was not a thinker or theoretician in classic sense. He has great capacity to diagnose the problems of society and prescribe solutions accordingly. So far as his view regarding peace education in conversed, he has not prescribed any curriculum or particular salutation for particular situation or society. The peace education of Gandhi is nothing but a synthesis of his whole philosophy and actions. Truth, non violence, satyagrah, purity of means, austerity and simple way of life based on moral values, are basic foundations of Gandhian peace education.

Peace is a essence of Indian culture. It is equated with ultimate reality and hence every auspicious work in India begins and concludes with recitation of peace thrice (*Aum shantih, shantih, shantih*). The Rigveda prays for all round peace- peace of atmosphere, lithosphere and hydrosphere. According to Gita peace is the highest form of happiness* and restless mind can never has happiness.** If the peace is the highest goal of human life

then non-violence is the highest form of morality. (vfgalk% ijeks /kekZ%&egkHkkjr). Being child of Indian culture Gandhi has given highest value to peace and formulated various techniques to achieve peace from local to global level.

Gandhi says that the highest goal and the highest morality are not absolute. They are dependent on lower relative steps. Without realizing smaller and structural peace and non-violence, we can not reach our destination. Thus in Gandhian peace education, peace is desirable both positively (a state of happiness) and negatively (act of non-violence). He pleaded for the education which should be imparted through non-violence and make the pupil able to raise voice against all type of injustice and discriminations and make them to understand the unity of human kind. His approach to peace was holistic and therefore, it was great inspiration of contemporary peace-scientists and peace-educationists. His idea can provide basic foundation of universal peace education.

Western peace educationists like Munfred Peters, Mitsuo Okomato, Lennard Vriens and Robert Aspeslagh were very much influenced by the Gandhian way of peace education. They are of the opinion that it is only way through which we can achieve global peace. They elaborated the meaning of peace education in details. Munfred Peters discussed two aspects of peace education. The first part is related with the awareness of peace related to problems like security, disarmament, structure of violence, exploitation, domination and terrorism. The second aspect concerned with participant behaviour and with the help of games and exercises they learn how to solve conflicts without resorting violence. Thus taken the above view, peace education means knowledge about peace, ability to live in peace and training to develop critical thinking about the problems of peace along with active participation in solving these problems. So essence of peace education is as Dominique Pire rightly said, "to act without knowing is folly, to know without acting is cowardice".

Seeing its nature and content, it is said that basis of peace education is morality but it is something more than value education. Lennard vriens and Robart Aspeslagh in there article, "Peace Education, Alternative between the person and structures" say that peace education is not exclusively the subject of education to a person or to a structure of society. It is also the education of relation between the persons and structures. Hence peace education needs both the education of peace sustaining values as well as peace promoting socio-political and economic structure, according to the stage of development of consciousness.

There is another sister concept of peace education. It is education for peace. Peace education is education about peace in its different dimensions while education for

peace stresses on method of education helpful in realizing peace. Gandhi basic education and method of coherence are fine example of education for peace. In a wider sense education for peace is part of peace education but not vice versa.

Peace education is a growing concept. It has developed with the development of peace activities and peace researches in the west. Peace thinkers have categorized all the contents into four categories.

First, peace education as a criticism of war, originally peace in the west meant opposition of war. After first and second world war, pacifists realized the futility of war. Julian Huxley, Aldus Huxley and Bertrend Russel in Britain and John Dewey in America promoted peace education as criticism of war in schools, college and universities of USA, UK, Canada, France and Japan.

Second, peace education is symbol of liberation for human beings. Peace researchers felt that the poverty, exploitation, domination, suppression, un-employment is more dangerous for peace than war. So through peace education human beings should be liberated. According to Upanishad, knowledge is that which liberates, "*Sa Vidyaya vimukya*". Peace education as liberation is actually the process of transformation of violent and unjust social structure into non-violent and just social structure.

Third, peace education includes the process of learning. It does not intent to impose knowledge about peace in authoritarian way but to nurture men and women in the qualities of tolerance, creativity criticism and elasticity in the democratic manner. Here education processes become peace realizing process.

Forth, peace education demands new life style. It explore that over production, over consumption and over materialistic way of life give birth to structural violence. Therefore Peace education emphasize on the life style of simple living and high thinking, humanitarian outlook and personal growth. E.F. Schumacher of England, a champion of this type of peace education. His "small is beautiful" is the symbol of this new life style.

So taking into account the various concepts of peace education and Gandhian holistic view, we can summarize peace education as:

1. Peace education tries to create an aversion to violence, fosters an anti-militaristic attitude and rejects war games and war toys. It traces causes of aggression and promotes the learning of non-violent ways of minimizing it.
2. Peace education can give people the skill to handle conflict efficiently.
3. It can promote better understanding between divergent people and culture.
4. It promotes the idea of world citizenship and world government.
5. It provides us the skillful way of participation of people in changing unjust social structure and helps in building a peaceful society.

PEACE: A MORAL QUESTION

It is, of course, true that no sane person would vote for such a war but we are being led by the violent methods of stopping war by more wars. This is paradox of human nature that we do not consciously want a thing, yet unconsciously and irrationally we happened to work for it.² Today even the pacifist nations are engaged in coolly devising the powerful instruments of destruction of fellow beings. The problem that faces the world today is not that of individual morality or social behaviour but of intergroup and international behaviour and morals. The problem is primarily moral. Of course, political, social, economic, international issues do arise. But these will not be difficult to tackle successfully if we can solve the fundamental moral problem involved. We should not justify the double standard of morality that is one for the individuals and other for the states.

In social inter course we admire the man who is peaceful, truthful modest and helpful to others. However, in international field we expect nations and their agent to be selfish, proud, over bearing and aggressive. Nations betraying each others is not the exception but rule. Even after a war is fought to end war, nations who were allied betray each other when the war is over. After World War II, nations whose territories, were invaded and occupied by the armies of Hitler and who helped the allies to win the war, were enslaved. It was heinous example of international immorality and betrayal that has given birth to very dangerous situation in international politics, called Cold-War. Unless therefore, the collective minds of groups and nations is civilized in real sense through peace education there can be no peace in the world.

It was not an international problem of the present intensity that confronted Gandhi. However, the moral quality of the problem, though not the present degree, was same. How did he try to tackle it? Gandhi has given an integral approach to various problems social, economic, political, religious, national and international. His integral approach is the result of his conviction that human life is a unity and a synthetic whole. Therefore he sought the solution of its troubles on a moral and ideological plane. He held that "the same rule of morality that guide individuals in their social conduct must also guide groups and nations in their mutual intercourse. It should be as immoral and sinful for a nation to cheat, deceive and injure each other as it is for individuals to do so in their civil life."³ The murder does not cease to be a crime and a sin if it is committed in the interest of self, the family or the nation. There must be only one conscience, the same for the group and the nation as for the individual.

PEACE: THROUGH JUSTIFIED MEANS

Gandhi believed in purity of Means. To him every action, whether performed for self, family, group or nation must produce its own appropriate result, Karma. Evil actions create evil Karma. In international field this evil Karma seems to have overtaken the world today. Every previous war has been the cause of a subsequent conflict. The World War I was the causes of World War II. The cold war was the result of the cruelties and injustices practiced by allied powers during and after Second World War. The nations have refused to learn from the history so far. Even today they are trying to resolve the problem of terrorism and other conflicts through violent means. It is obvious "When we use brute force to settle a problem, it sets into motion an opposite force of like character. This, in turn, necessitates the use of greater force and so the chain of retaliation lengthens and strengthen... when both sides resort to the same or similar means, each inevitably partakes the character of orther."⁴ The vicious circle that has been created by ever recurring wars in human society can only be broken when nations refuse to play the international game with same loaded dice of war and violence."⁵ Gandhi said that you can not fight with their weapons, so you have to explore new method that is non-violent struggle against war. There is another aspect of Gandhi's approach about international intercourse, which we must note. His idea of Indian independence was different from the usual historical idea of it. Like every fighter for national independence he loved freedom. But Gandhi's conception of nation's freedom was different from the usual one. He wanted the freedom of India not only for the sake of his country, but for the good of humanity and for its service. "As an individual must sacrifice himself for the nation when necessary so also must a nation be prepared to sacrifice it self for humanity"⁶ Gandhi through his peaceful movements ended British rule in India. "Is it any wonder then that the great historian and thinker, Arnold Toybee recorded later that Gandhi has liberated not only India but also Great Britain."⁷

PEACE VS. STRUCTURAL VIOLENCE

There is another important dimension of global peace particularly in era of globalization. The problems such as poverty, illiteracy, unemployment, exploitation, corruption, indiscriminate exploitation of national resources, mad carze for scienticism, consumerism and so on, are endangering the peace and fabric of global society. Now it is great challenge how to tackle these problems without disturbing national and international harmony. Gandhi offers a radical critique of oppressive and unjust status quo. He spoke not only about covert violence but also about structural violence and violence of status quo. The above-mentioned problems are violence accordingly to Gandhi. "When we speak of peace, we do not mean only absence of over violence, but also eradication of

roots of covert violence, such as social and economic exploitation, corruption and immorality, injustice and inequality and political domination and manipulation."⁸ We need a non-violent social revolution to restructure the present order.

Nearly one third of the humanity today lacks the daily food. Food is basic of life and without it there cannot be any peace and progress on the earth. Gandhi's pregnant saying that there is enough in this world for everybody's need and not for everybody's greed has yet to be grasped and made key to the development of nations. "Hunger and war can be abolished, if only men understood themselves and put themselves in right relationship with men, property and ideas and worked for peace and goodwill on earth."⁹

Today, however, we are confronted with a wave of materialism that is sweeping across the world like a hurricane, in spite of professed religious and politics. "In every country spiritual values are declining and moral standards weakening under the pressure of growing appetites and demands for all manners of excitements and self-indulgences."¹⁰ The nations particularly developed nations are not paying proper and sincere attentions to figure out the problems arising out of material consumerism and exploitation. Throughout the world the prevailing aim of governments, political parties and the public generally is maximum incomes and maximum production and consumption of goods and services. The outcome is 'a persistent demand for higher incomes, more markets for bigger exports of goods in order to import large quantities of food, raw materials and luxuries, increasing social tensions at home and dangerous international tensions arising from the intensive competition of an ever-increasing number of "devouring" nations for markets and supplies."¹¹

PEACE VS. JUSTICE

In this situation it is idle to think in term of a short cut to global peace. "Peace-making begins from the roots of life, it is not something that merely flowers at the top. How we order our economic life together is part of peace making. You can not have an exploiting society building for peace."¹² It is futile to evade issue of injustice and then talk of peace. Peace without justice will be a complete fraud. Gandhi used prophetic words. He said he did not want "the peace of the grave-yard." It is easy to have peace of graveyard. The peace of graveyard is symbol of terror, darkness and death while true peace is reflection if life, love, compassion and vitality. Gandhi's philosophy of peace is to be sharply distinguished from the conservative plea for peace at any cost, which is in essence a peace for the maintenance of status quo. Peace he advocated, is integrally related to justice. As Gandhi wrote: "Peace must be just."¹³ Peace is not mere cessation of hostilities. Gandhi did not share the diplomatic view of peace.¹⁴

Again the economic scenario of the world is very disappointing. Gandhi's dreams of Swadeshi lies shattered. Self-reliance has become a term of ridicule in era of globalization. Through every one knows that India and other developing nations are being robbed by developed one and their MNCS but our governments are progressively opening all sectors, including small scale industry, which was Gandhiji's holy cow, to large scale induction of foreign capital. Therefore in one hand "starvation deaths, malnutrition, poverty and unemployment are on rise and on the other hand our godowns are full to the maximum with food grains"¹⁵

The question of peace and justice is very much related to the model of development. Gandhi opposed western model of development as 'it has given rise to an industrialization based on exploitation of man by man and domination of one nation over others and has subjected natural resources to the increasing consumerist lust of humanity.'¹⁶ Now the World Trade Organization is binding the developing countries in unequal and unfair Trade Treaties. The developed world is encouraging its multinational corporations to gradually establish control over the markets and the fauna and flora of the Third World. Unfortunately, the Third Millennium started with Afghanistan, Serbia and Iraq having been reduced into rubbles. Recently a new outfit of international terrorism, ISIS is posing a new threat in the name of Islamic fundamentalism. The situation in Iraq, Yemen, Syria and other Islamic countries are very pathetic. Human rights of men and women are highly abrogated. War psychosis has gripped the ruling circles of the USA and the U.K. Trillions upon trillions of dollars are being spent on militarization. Earlier, the justification was the danger arising from Communism; after its collapse in Russia and her neighbours, the bogey is Islamic fundamentalism. In fact, the profit motive, which is basic to western industrial economic development, has turned into limitless greed.

How can we expect world peace in such atmosphere of inequality, injustice and exploitation? This course must receive a big jolt by a strong, persistent, peaceful assertion by the larger world community, before it is too late. The history teaches us that the powerful nations and their governments, by their structure and composition, are incapable of making peace of world. It is the base, the common people that will have to make the peace. It is beyond understanding that 'half a dozen of people meeting somewhere in the name of countless millions of people can make the peace of the world.'¹⁷ so we can encourage people participation for the cause of establishment of justice and peace in the society.

WEAPONS OF PEACE VS. PEOPLE PARTICIPATION

The greatness of Gandhi lies not only in discovering, a new weapon of fighting, the non-violence but also encouraging common people to participate in social and

political movements. "Under the technology of Satyagraha, Gandhi threaded non-violence in a chain reaction and then harnessed its redemptive power to revolution, thus knocking out the idea that the essence of revolution was in violence, blood and terror."¹⁸ Because of his faith in power and action of common man, Gandhi could marshall millions of his countrymen to plunge into three tide of non-violent revolution. These three tides viz, Non co-operation Movement (1920), Civil dis-obedience Movement (1932) and Quit India Movement (1942) were basis of Indian freedom that we achieved on 15 August, 1947.

Some day little groups, meeting in ten thousands of places in the world, standing for peace, federating together and creating a people movement might make the peace of the World. Each one of us in our own country must create a people's movement against war, economic exploitation, inequality, injustice and so on. "This is threading on dangerous ground, this cuts across what is called patriotism and nationalism. I think the peacemaker of the world must get beyond patriotism and nationalism. Man is one. Humanity is one and we are citizens of one world."¹⁹ what is achieved on the ground would depend upon how early the people particularly youth, intoxicated by consumerism spread by the media, lose their illusions and return to Gandhi's message.

According to Gandhi there are certain conditions, which are conducive for international peace. They are: (i) All nations should be independent (ii) The equality of all nations should be recognized (iii) Disarmament should be accepted by the nations both in principle and their practice.

Today, we live in a violent world. But fundamentally desires peace. It is recognized by all that no positive civilization, no just social order or stable peace can flow from violence, war, repression domination and exploitation. A true social order must be based on persuasion, conviction and positive will to co-operation and fellowship among men. These are the only bonds, which can hold society together and to any real advantage. But because of the differences in world-outlook, thinkers, statesmen and politicians differ as to effective way of establishing just and lasting peace.

Gandhi has often been described as an Apostle of Peace. He strove and died for peace. he advocated, "Peace but not at any price", for his philosophy was a philosophy of commitment- it was based upon the concept of moral responsibility, as well, not that of "peace at any price" which underlay his ethic of intention.²⁰ Peace he advocated, is integrally related to justice. Peace is not mere cessation of hostilities. Therefore Gandhi did not share the diplomatic view of peace.

One may argue that Gandhian declarations on peace contain some practical difficulties for them to be implemented in the present day world. But Gandhi would

not allow such a 'practical' difficulty. He would counterpoise by saying, "If an individual can practice non-violence, why not whole groups of individuals and whole nations? He believed that one must make a beginning and rest would follow. The Gandhian concept of world peace would be viewed as integral part of his philosophy one should try to appreciate his altitude within the general frame world of philosophy, of Ahimsa."²¹

If nations truly aspire for peace, they ought to build themselves on principle of non-violence. Non-violent nations do not require peace treaties. They are the very basis of peace from which peace spreads and pervades the rest of the world. "The way of world peace lies in cultivating the spirit of non-violence and peace in the hearts of men. As the individuals are built, so the nations are built. And as the nations are built, so the world is built. There is not one law for the atom and another for the universe."²² Therefore in this age of travail and crisis, Gandhi has shown us real path to perfection and peace.

CONCLUSION

In conclusion it can be said that the Industrial Civilization, which has dominated the world in the last two hundred years or so, has roots in violence, in values of domination over nature, over other continents, over natural resources etc. All these are connected with Imperialism, Racism, Capitalism and patriarchy – all different form of violence.

Gandhi, as we have seen, had questioned the very foundation of western civilization, of modern scientific, industrial growth centered, materialistic self-centered World-view and way of life. He emphasized the spiritual and ethical aspects, not only at individual level, but at the national and global level as well. The Twenty first century, if it is to survive, will have to change its word view, its paradigm of domination and perpetual growth and focus more on Gandhiji's Holistic Truth²³

Today more than ever, we need Gandhi's Truth for survival of the Earth and the Survival of the Earth and the Survival of the Twenty first century. Dr. Martin Luther king, Jr. the Nobel Peace Prize winner of U.S.A., came in India as pilgrim in a cynical question at a press conference in Delhi. Where is Gandhi today? We saw him nowhere; Dr. King's reply was that Gandhi was inevitable. He lived, thought and acted, inspired by the vision of a humanity evolving towards a world of peace and harmony. We may ignore him only at our risk.

Therefore at last we can say that Gandhaian view regarding peace includes his whole philosophy and action viz truth, non-violence, satyagrah and adoption of right means to achieve goals. Some thinkers are of the opinion

that in war crisis and armed struggles Gandhian solution cannot work. But they are the persons who are visualizing the problems of from the top, which is totally wrong perspective. If we perceive problem from the root and follow the tenets of peace education, advocated by Gandhi, only then we can solve the problems that were posing threat to national and international situation. So fault do not lie with Gandhi but with our perceptions.

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* "Prasanta manasam hyenam yoginam sukhamuttamam. Upaiti Santarajasm Brahmabhutamkalpasam." (Gita 6/27)
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Promoting Peace through Teacher Education Curriculum



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Abstract—No country can hope to ascertain long-lasting conditions for peace unless it finds ways of building mutual trust between its citizens through its educational system by promoting mutual understanding, respect, tolerance and dialogue. Learning to live with and in peace is rising as a premise of peace education. It is only through peace education that peace can be established in human mind as an antidote to war is in the minds of men. Teacher education is fundamental to peace-building. Therefore teacher education institutions should adopt a style of teaching that imparts to the young, attitudes of exchange of ideas and non-violence in others words, the values of tolerance, peace, openness to others, caring and sharing, human rights and democracy. It is therefore crucial to integrate the system of belief of peace in the curriculum for teacher education. The paper discusses ways of promoting peace and the tenets of peace with prevalent policy perspectives included in the teacher education curriculum as pedagogic studies. The paper suggests that Teacher Education Institutions (TEIs) should adopt a holistic and integral approach in promoting peace by encouraging student teachers to engage in meaningful activities to heighten local, national and global awareness of peace concept. The more student teachers are exposed to peace orientation, the less they are likely to find faults with one another and the more they are able to live and work together (as future teacher) for the benefits of mankind and for the good of the society.

Keywords: Teacher Education, Teacher Education Curriculum, Peace, Peace Education, Peace Teacher Education

INTRODUCTION

For students teachers are role-models. Therefore teachers play a role unintentionally in propagating violence if they are not oriented to peace. As the saying goes, what I teach is what I know and what I educate is what I am. A teacher's prime responsibility is to help students become good human beings, motivated to fulfill their true potential not only for their own benefit but also for the betterment of the society as a whole. It is for this reason that a teacher is compared to a gardener who plants seeds of knowledge and good values, waters them with care and kindness, and removes weeds of ignorance. Good teachers are models of peace values, such as, the art of listening, the humility to acknowledge and correct one's mistakes, assuming responsibility for one's actions, sharing concerns, and helping each other to solve problems transcending differences even if they do not preach peace. A teacher who imposes discipline in the classroom only by frightening children with blows and slaps is a role-model for violence. The teacher's role in creating a positive climate in the classroom is of vital importance. It is his/ her

attitudes, values, and relationships that determine the nature of the classroom climate. A teacher who from a peace perspective, can critically evaluate his/her attitudes, habitual modes of thinking and approach to teaching, what one teaches and what are the carry over values of what is taught and how it is taught becomes positive feature for education for peace. This is especially true in the Indian context where teachers are respected as the fountainheads of knowledge and wisdom.

If education is the only defense against human upheaval, peace education is the soul of education that can create the safeguard for human survival on the planet earth. It is only through peace education that peace can be installed in human mind as an antidote to war is in the minds of men. No country can hope to establish eternal conditions for peace and tolerance unless it finds ways of building mutual trust between its citizens. The way forward peace is no doubt an end product to progress and development. No society can really attain its economic and political heights when the ingredients of peace, harmony and social development are lacking. Peace

according to many intellectuals such as Burns, (2005), Bar-Tal (2002), Adams (2000), and Peterson (2012) basically refer about understanding the natural world of difference at a range of levels from personal to global, studying the causes of war, conflict and human violence, exploring a range of awareness of the rights and responsibilities of individuals and groups in the world. The teachers of tomorrow need to be oriented toward peace and tolerance rather than towards violence. How to cultivate the peace behaviour among student teacher is the broad concern of teacher education in equipping the future teachers to facilitate peace education as an agent of change in society. One of the curricular inputs prevailing into teacher education is to enable the student teachers to integrate theoretical learning with actual life experiences, develop skill of working with the people and to expose them to complex socio-economic problems through actual work situations in the society. But many a good idea in teacher education has suffered for want of proper understanding and imaginative application. The implications of peace orientation of teacher education curriculum involve a complex network of environmental factors-home, peer group, community, the media and society at large. Teacher educational institutions cannot expect to promote peace simply by adding a course or two to their curriculum. What needs to be done is to provide the teacher trainee a variety of experiences, cognitive learning, education of the emotions, training of the will through curricular and co-curricular programmes of the college and its hidden curriculum so that their cumulative influence helps the future teacher to become a better person.

For any nation, national curricula for peace evolve over time as a manifestation of the needs, perceptions and chronological development for the societies concerned. National Policy on Education (NPE, 1986) expressed concern over the erosion of essential values and an increasing cynicism in society. It advocated turning education into a forceful tool for the cultivation of social and moral values. Further the programme of Action of 1992 tried to integrate the various components of value education into the curriculum at all stages of education including the teacher education. The seeds of peace should be oriented in the hearts of student teacher at the teacher education level in order to rise a new generation of peace loving citizens of this great country. Teacher education curriculum includes sensitizing teachers to their own biases so that they can set aside judgments while dealing with students. The emphasis is on how teachers can create a non-threatening environment by treating students with respect and thereby help them feel confident and comfortable. Teachers need intensive training so that they can address issues in a fair and unbiased way and become good role models of peace.

CONCEPT OF PEACE TEACHER EDUCATION

Peace is a state of mind. This is beautifully expressed in the preamble to the UNESCO constitution, *since wars begin in the minds of men; it is in the minds of men that the defense of peace must be constructed*. Peace implies the capacity to live together in harmony. Peace has been defined as an *absence of violence*. Adejobi and Adesina (2009), Burns and White (2011) viewed peace education as a type of study that essentially inculcates discipline in people. It is that course of study that teaches people the past and present causes of conflict or wars noting the effects, and recommending ways of averting such social ills. Ajala (2003) defines peace education as the type of education that impacts in learners all norms, values and attitudes that can bring about an encouraging environment for human living.

Fran Schmidt and Alice Friedman (1988) define Peace education as holistic which embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. Peace education allows broadening critical thinking, making informed choices and becoming agents of change and actors of peace and tolerance. Each region of the world has its own way of defining concept of peace and interpreting therefore different interpretations of peace are questions about what constitute the cognitive and affective content of peace education that prospective teachers should learn. Peace education need not be taught as an independent subject. It can be integrated in the regular school subject. Also, various extracurricular activities can form part of a well-designed experiential curriculum. Teaching about peace education is closely associated with development and peace that can be considered at different levels Individual or self-development level, School or society level, National level, and Global level.

Peace teacher education refers to the whole range of educational activities taking place in various settings (formal, non formal and informal) that aim to meet teacher learning needs. Article 33 of the UNESCO recommendation of 1974 is very explicit in its recommendation for teacher education: 33(e) Develop attitudes and skills such as a desire and ability to make educational innovations and to continue his or her training, experience in team work and in interdisciplinary studies, knowledge of group dynamics and the ability to create favorable opportunities and take advantage of them. Teacher education refers to the policies and procedures designed to equip prospective teachers with knowledge, attitudes behaviours and skills which they require to perform. So while designing a curriculum of teacher education programmes the national aspiration and need, cultural and social change should be reflected through curriculum. Teacher Education refers to the policies and procedures designed to equip prospective teachers with the knowledge, attitudes, behaviors and

skills they require to perform their task effectively in the classroom, school and society. Teachers ultimately determine our collective ability to innovate, to invent, and to find solutions for tomorrow. Nothing will ever replace a good teacher. (Irina Bokava, UNESCO Director General)

PEACE EDUCATION RESPONSIBILITY OF THE TEACHER EDUCATION

Since education is an important freedom as theorized by Amartya Sen, the current efforts should focus on making education as basic human right. It is universally accepted that education is the best source of social mobility, equality and empowerment both at the individual and collective levels. In this regard India is committed to provide Education for All keeping in mind the major goal of quality, relevance and excellence. The central government has made the 86th amendment to the Constitution that made primary education a fundamental right, statutorily enforceable. However, while attempting to provide the right to education we need to realize that at its core lies peace education. Therefore education for peace should permeate all aspects of school life, with implication for learners, teachers and administrators. Peace Education should be part of everyone's education. It fosters the development of human values, rights and duties through a new design of curriculums, textbooks, training and orientation of teachers, decision-makers, etc. The TEIs has an important role to play in helping future teacher who will be the torchbearers to develop awareness of peace in particular and human rights in general.

It is clear that teachers play an important role in the organization of Peace Education and therefore it is imperative to develop the knowledge levels of teachers. It is now widely accepted that the most effective way to improve the quality and effectiveness of education program for peace is to reach teachers and teacher educators. With regard to expectations from teachers, the National Commission on Teachers (1985) has indeed rightly remarked that "... The new teacher we have in mind has to translate national goals into educational actions. He/ she has to communicate to his/ her pupils the importance of and the feeling for national integrity and unity; the need for a scientific attitude, a commitment to excellence in standards of work and action and right attitudes and values besides being proficient in the skills related to teaching."

Question arise that can all teachers are able to teach peace education, its essence, values with the same proficiency? What about teachers who are not even aware of the concept of peace? The simple answer is that teachers have to be given education on content as well as pedagogy, material preparation, and curriculum development because they have to be role models in the whole Peace Education process. Unlike classroom instruction, the teaching of peace does not involve the memorization of text or acquisition of skills; it is a matter

of creating basic attitudes of tolerance and goodwill towards all human being. Therefore, transaction of Peace Education broadens the role of teachers from transmitter of knowledge, to facilitator, implementer, society partner, action researcher, curriculum developer, etc.

POLICY PRONOUNCEMENTS AND TEACHER EDUCATION FOR PEACE

National Curriculum Framework suggests, no reform, however well motivated and well planned, can succeed unless a majority of teachers feel empowered to put it in practice (NCF 2005, 50). The pre-service course leading to a bachelor of education (B.Ed.) degree of a university is a general pattern of teacher education programme. The minimum qualification for this course is a bachelor degree in Arts, Science, Commerce, etc. which is also the baseline degree for higher courses in education and other areas of endeavor in the education sector. Apart from this some universities have also introduced Bachelors degree courses leading to elementary teacher education.

UNESCO has taken a commendable initiative in promoting peace education. It has generated some important literature and educational material on peace education. Learning the Way of Peace: a Teacher's Guide to Peace Education is a pioneering work. The guiding principles of the UNESCO recommendation on the promotion of international understanding, cooperation and peace and respect for human rights and fundamental freedoms have found a place in the legislative and educational policy documents of India. Drawing from the Indian constitution, peace perspectives have dominated the formulation of educational policies. The report of various Indian Education Commissions and education policy statements has articulated the importance of peace education as part of the education reform and development effort in India. The Education Commission of 1882, ventured to recommend the inclusion of moral education in the curriculum, which the government dismissed as impractical in 1884. The report of the Secondary Education Commission of 1952-53 is a significant landmark in the thinking on moral and religious education. It identified character building as the defining goal of education. The approach to education as the report of the University Education Commission (1962) was shaped by the awareness that education should not stop with the development of intellectual powers but must provide the student...a code of behaviour based on fundamental principles of ethics and religion. It struck a more confident note that if we exclude spiritual training in our institutions, we would be untrue to our whole historical development. The report then goes on to make a case, not for religious or moral education, but for evolving a national faith, a national way of life based on the Indian outlook on religion, free from dogmas, rituals and assertions. The Education Commission of 1964-66 put the spotlight on education and national development, and

identified the absence of provision for education in social, moral and spiritual values as a serious defect in the curriculum. The commission recommended that these values be taught with the help, wherever possible, of the ethical teachings of great religions. Agreeing with the Sri Prakasa Committee Report it recommended direct moral instruction for which one or two periods a week should be set aside in the school time-table.

The National Policy on Education (1986) expressed concern over the erosion of essential values and an increasing cynicism in society. It advocated turning education into a forceful tool for the cultivation of social and moral values. Education should foster universal and eternal values, oriented towards the unity and integration of our people. The Programme of Action of 1992 tried to integrate the various components of value education into the curriculum at all stages of education and make a direct reference to the promotion of international cooperation and peaceful co-existence as important objectives of education.

The National Curriculum Framework for School Education (2000), echoing the NPE (1986), lamented the erosion of the essential social, moral and spiritual values and an increase in cynicism at all levels. Against this backdrop, the framework advanced a plea to integrate value education into the curriculum. The framework prescribed an integrative approach.

The National Council for Teacher Education (NCTE) issued curriculum frameworks for teacher education on four occasions in 1978, 1988, 1998 and 2009 covering the entire spectrum of teacher education. From the peace education perspective the curriculum framework has emphasized the relevance of curriculum to the flexibility within the framework of acceptable national goals and values and, therefore the teacher has to be an agent for this transformation. The 1978 curriculum framework emphasized the rationale for working with the society as major objective of teacher education. It emphasized that in order to reinforce theoretical learning, actual life experiences need to be provided to the teacher trainee so that he/ she may verify and validate his/ her theoretical knowledge. The 1988 curricular framework further recommended that development and nurturing of a common Indian identity should be an objective of teacher education curriculum itself and activities appropriate to this level of learners are to be provided for. The 1998 curriculum framework for quality teacher education also reflected the realities of national life and strives to realize the interdisciplinary goal of education. Some of the objectives of education having stress on peace reflected in these documents are,

1. To develop Gandhian values of education such as non-violence, truthfulness, self-discipline, self-reliance, dignity of labor, etc.
2. To develop an understanding of the objectives of school education in the Indian context and awareness of the role of the school in achieving the goals of building up a democratic, secular and socialist society.
3. To promote capabilities for inculcating national values and goals enshrined in the constitution of India.
4. To sensitize teachers towards the promotion of social cohesion, international understanding.
5. To empower teachers to cultivate rational thinking and scientific temper among students that will liberate them from the bondage of prejudice, bias, etc.

According to the analysis of teacher education curriculum by the Committee on Fundamental Duties of Citizens (Justice J.S. Verma Committee) (1999, MHRD), *the education in fundamental duties in teacher education curriculum is more by default... teaching of these related content and concerns is fragmented and scattered in different papers and units so much so that the impact gets extremely diluted.* Further the commission finds that *many of the concerns were either completely ignored or inadequately covered, especially Fundamental Duties.* It is further interesting to note that under uniform curriculum for Two Year Bachelor of Education as per the Guidelines of NCTE Curriculum Framework (2014) all states of India have to integrate the major dimensions/indicators of peace education in their curriculums. This guidelines have emphasized inclusion of pedagogic studies having peace education concern through a course on language across the curriculum, pedagogy of a school subject, peace education as an optional course and engagement with the field programmes under enhancing professional capacities (EPC) through the course reading and reflecting on texts with supplementary reading materials and reading comprehension passages of the reading component of language curriculum for teacher education.

PEACE EDUCATION IN TEACHER EDUCATION CURRICULUM

The agreement that education shall further the activities of the United Nations for the maintenance of peace and shall be directed to the development of respect for human rights and fundamental freedoms and for the principles enshrined in the Charter of United Nations implies that peace education should be included in the curriculum. According to Education commission 1964-1966 *every teacher whatever the subject he teaches must ensure that in the teaching of his subject and dealing with his pupils fundamental values such as integrity and social*

responsibility are to be brought out. The teacher need not try to draw out the moral all the time... if he has given some thought to the values underlying the scope of his subjects, his work as a teacher; they will imperceptibly pass on into teaching and make an impact on the students. Perceptibly the whole curriculum of teacher education should permeate a concern to promote peace. This would mean that an institutional ethos friendly to peace development shall be created by all responsible for running teacher education institution teachers, students and the society.

Curriculum in peace education has to follow an unconventional path. Unlike other school subjects, like mathematics or science, peace education does not derive from any known composition of knowledge. It is an interdisciplinary subject. For its meaningful implementation what is required is commitment from all the perceivers of education. Peace education involves its own pedagogy. Teachers under training require specific curricular and co-curricular inputs which would help them understand the relevant psychological, sociological, philosophical bases of peace learning, develop skills and competencies of grasping the concept for peace education and organizing appropriate learning experiences. All this would mean a thorough re-orientation of teacher education curriculum from its present status. Promoting peace through supplementary reading materials, Simon Barron (1998) is of the view that literacy plays a significant role in shaping our world in the religious and non-religious worldviews and in influencing the relations between people and culture. Literacy in teacher education is a condition for individuals to effectively participate in democratic processes to claim a voice in society organizations, gain political knowledge and thereby contribute to shaping the quality of public policies. It is crucial to integrate literacy in peace-building process in order to plant the seeds of peace and give youths and adults the skills they need to seek decent employment.

Though the teacher education curriculum frameworks have been prepared by National Council for Teacher Education (NCTE) at the national level, each state and university have their autonomy to develop teacher education curriculum (TEC) at their end. The present teacher education curriculum at secondary levels comprises of three components: Perspectives in Education, Curriculum and Pedagogic Studies and Engagement with the Field. The course components of theory courses are complemented with practicum courses also which provide a deeper understanding of the disciplinary content that is chosen and incorporated in the subjects of the school curriculum and pedagogic studies with provision of peace education as an optional course. Some of the tenets of peace that can be included in the course reading and reflecting on texts through supplementary reading materials and reading comprehension passages of the reading component of language curriculum for teacher education can be, *Living in peace, Loving and caring, Caring and sharing, Good*

neighborliness, Be your brother or sisters keeper, Respect other peoples religion/beliefs, Equality and mutual benefit, Competition without war, Benefits of dialogue, Mutual non-aggression, Tolerance for ethnic diversity, Tolerate one another, Say "No" to any form of violence, Say "No" to any form of inhuman behavior, Accommodate individual differences etc. When student teachers are constantly and regularly exposed to good reading materials with the above titles, the chances are that they will be more positively disposed towards other members of their class, school and individuals in their society. Education for developing values and morals has been addressed by the NCFTE 2009. The course on contemporary India and education develops an insight into the nature of Indian society, its variety and complexities and makes teacher education program relevant to the society. It helps in developing insight to deal with problem related to discrimination, oppression, exploitation, terrorism, violence, etc. Besides theory paper the indicators/ dimensions of Peace Education should be dealt in the content-cum-methodology of teaching social studies/ Environmental Education.

SUGGESTION FOR TEIS FROM PEACE EDUCATION PERSPECTIVES

While deciding the curriculum and content of peace education, it is necessary to define curriculum as a total life experience in the TEIs. In case of peace education, it is all the more important since peace education is not anticipated to be offered as an independent subject. Its purpose will be better served if it is amalgamated into different subjects so that it may become a theme cutting across every subject, and it gets ingrained in the minds of the learners. However the major question is how these concepts can be transacted in the classroom so as to translate this knowledge to action. It is evident from widespread practice followed in actual classroom teaching, most of the related content and concerns are treated in nonessential way. Very few concerns come up for direct and thorough discussions. Activities are mostly confined to celebration of national festivals and days, cultural activities, society service-oriented activities. These are performed more as a ritual rather than inspire student teachers and influence their attitudes and skills. Following are some approaches to develop teacher education based on peace education perspectives:

1. The nature of peace education is such that it falls basically in both cognitive and non-cognitive sphere of influence. Therefore, it goes further than prescribed curriculum. Therefore, too, in actual classroom situation the pressure should not be on information and content rather on development of attitudes and values. Further it requires that incorporation of peace education in the teacher education curriculum must be integrated in all its activities.

2. To realize the objective of peace education in the right spirit at the TEIs, teacher educators have to be oriented and trained in order to build a society of peace and observance of human values.
3. The effective way to institutionalize the concept of peace education in teacher education curriculum must be supplemented by suitable co-curricular activities aiming at some of the shortcomings in the curricular approach especially in terms of attitude and values development.
4. In view of very little content on peace education to be included in the teacher education curriculum, what is needed is a dynamic support with state educational agencies, TEIs and university departments of education to plan on this issue and incorporate it in teacher education using the right perspectives.
5. Equally co-curricular activities, project work, working with the society, observance of UN Day, observance of human rights week, research on human rights violations in the society, may be integrated in all activities of TEIs.
6. There is an urgent need to prepare self learning modules on peace education with practical activities, lesson plans and standard materials for teachers at all levels.

We must however mention that integrating peace education into different subjects and activities in the teacher-training programme should be a creative ongoing process. Any amount of recommendation how to integrate will always be insufficient. The teacher educators must be encouraged to alter and develop other methods and means of integrating peace education in teacher education curriculum.

CONCLUSION

The importance of peace education in the teacher education curriculum cannot be over looked, particularly at a time when the world is facing its worst crisis. Yet promoting such improvement related to education in human values has halfhearted receptivity at the hands of teachers, students, and parents. No country can hope to

establish lasting conditions for peace unless it finds ways of promoting peace between its citizens through its educational system by incorporating the tenets of peace in the teacher education curriculum. The promotion of peace concern in a plural society like India has its own context and specificity. In a complex country like India, societal violation of human rights and violation at all levels have necessitated the introduction of peace education at all levels of teacher education programmes. The positive reception of peace concern should move beyond announcements and must become a reality and way of life. There are many more landmarks to go by developing holistic plans of action with clear peace education objectives, functional and composite curriculum framework on peace education for different stages of teacher education, training policy for teachers and teacher educators, self-learning package containing material on general awareness, skills development, transactional strategies and a sound research support for strengthening peace education at all levels of education. This would go a long way in achieving the objectives of peace education in India. There is the need for TEIs to adopt a holistic and integrated approach in promoting peace in their routine curricular aspect.

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CHAPTER VIII

PROFESSIONAL DEVELOPMENT AND ADULT EDUCATION

Raising the Bar: The Quality – motivation Nexus in In-service Teacher Training



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Abstract—“The importance of competent teachers to the nation’s school system can in no way be overemphasized. It is well known that the quality and extent of learner achievement are determined primarily by teacher competence, sensitivity and teacher motivation.” (NCFTE, 2010, p. 1)

Modern pedagogical theories assert, and the National Curriculum Framework (2005) envisions, that in a classroom there should be less teaching and more learning. This implies that the role of teachers have undergone a paradigmatic shift: lessons are no more to be delivered; they are to be transacted in the classroom. The Right to Education Act, 2009 mandates twenty days of training/ orientation programmes for In-service teachers.

In the wake of these visions, transitions and mandates this paper seeks to locate the components of Quality that are to be highlighted upon in In-service teacher training programmes, and relate factors of motivation for enhanced teachers’ performance in classrooms. The paper suggests that the concept of Quality in teacher education is a composite of the balance between subject knowledge and pedagogical know-how, sensitivity to contemporary issues, empathy to diverse learning abilities of students, creativity, self-reflective practices and commitment to the profession.

The paper further posits that all these components of Quality are closely linked to the factor of motivation. In doing so, the paper will refer to two types of teachers—part-time teachers and full time teachers. The paper will probe into four traditional motivational theories, viz. expectancy-value theory, self-efficiency theory, goal-setting theory and self-determination theory, and suggest that different motivational techniques should be used for the three different stages of teachers’ professional career—entry level, mid-level and tertiary level. Four extrinsic motivational factors involving planned career growth, sustained autonomy, intellectual challenge and self-efficacy are to be taken into account for enhancement of Quality for In-service teachers. Besides these extrinsic motivational elements, the intrinsic motivational elements in the three different stages in a teachers’ professional career parallels the three stages of motivation, Motivation 1.0, Motivation 2.0 and Motivation 3.0, as delineated by Daniel Pink in his book, *Drive*.

Keywords: Quality, Motivation, In-service Teachers, Pedagogy, Performance

INTRODUCTION

This paper begins with three disclaimers: firstly, no attempt has been made to focus upon the higher education sector, and the entire paper highlights upon teachers involved in Primary and Secondary school teaching; secondly, the paper makes no attempt to criticize government policies and explore lacunae in the fabric of the administration or authorities, but concentrates itself on the stance that a nexus between efforts to enhance In-service teachers’ Quality and attempts at motivating them might work

wonders in the classroom; thirdly, the paper does not assume that there are any ‘born teachers’, and posits that all professional teachers need training for improving their classroom performance.

With the ideas of Behaviourism being replaced by concepts of Constructivism, the role of the teacher has undergone paradigmatic shifts. The teacher is no more regarded as a storehouse of knowledge—the Gold-sack theory and the Pipe-line theory have been put to rest—but as a facilitator or even a co-structor of knowledge in

the classroom. A constructivist teacher and a constructivist classroom exhibit a number of discernable qualities markedly different from a traditional or direct instruction classroom. A constructivist teacher is able to flexibly and creatively incorporate ongoing experiences in the classroom into the negotiation and construction of lessons with small groups and individuals. The environment is democratic, the activities are interactive and student centered, and the students are empowered by a teacher who operates as a facilitator/ consultant. Constructivist classrooms are structured so that learners are immersed in experiences within which they may engage in meaning-making inquiry, action, imagination, invention, interaction, hypothesizing and personal reflection. Teachers need to recognize how people use their own experiences, prior knowledge and perceptions, as well as their physical and interpersonal environments to construct knowledge and meaning. The goal is to produce a democratic classroom environment that provides meaningful learning experiences for autonomous learners. This view about teachers' role echoes Mahatma Gandhi's vision of a "true" teacher:

"A teacher who establishes rapport with the taught, becomes one with them, learns more from them than he teaches them. He who learns nothing from his disciples is, in my opinion, worthless. Whenever I talk with someone I learn from him. I take from him more than I give him. In this way, a true teacher regards himself as a student of his students. If you will teach your pupils with this attitude, you will benefit much from them."

(<http://foradian.com/10-most-inspiring-views-of-gandhi-on-education/>)

The National Curriculum Framework (2005), which forms the philosophical bedrock of classroom pedagogy in India, also stresses upon the concept of a constructive teaching-learning process. In fact, it highlights the Interpretation Construction (ICON) model, and proclaims

"As opposed to the epistemic model of the children which does not provide a great scope for their social experiences, the constructivist movement has re-emphasised the active role children play in acquiring knowledge. In the constructivist setting, the learners have autonomy for their own learning, opportunities for peer collaboration and support, occasions for learner generated problems that drive the curriculum, time for self-observation and evaluation and outlets for reflection. This perspective recognizes the teacher as primarily a facilitator of learning. Rather than dictating what should be done, the facilitative teacher tends to act as a guide, providing resources for learners and enabling them to decide how to learn and why to learn. The constructivist teacher follows no rigid prescriptions for successful teaching, acts as a facilitator of meaning-making rather than leader of all learning. (p. 26, italics and bold in source).

Therefore, a teacher in a constructivist classroom has to acquire a particular set of skills to transact lessons. Clarence Joldersma¹ summarises Ernst von Glasersfeld's position on constructivist pedagogy and points out five functions of a teacher in a constructivist classroom:

- Teaching involves creating opportunities for students to trigger their own thinking.
- Teachers not only need to be familiar with the curricular content, but they also must have available a repertoire of didactic situations in which such conceptual content can be naturally built up in a way that sparks the students' natural interests.
- Teachers need to realize that students' mistakes are not wrong as such, but are predictable solutions on the way to more adequate conceptualization.
- Teachers need to understand that specialized words in academic disciplines do not have the same meaning for a student as they do for the expert, and teachers must have an idea of the students' present concepts, ideas, and theories.
- Teachers must realize that the formation of concepts requires reflection, something accomplished by conversations among students and with the teacher.

THE ARGUMENT

This paper seeks to locate the components of Quality that are to be highlighted in In-service teacher training programmes, and relate these factors of motivation for enhanced teachers' performance in classrooms. The paper will probe into four traditional motivational theories, viz. expectancy-value theory, self-efficiency theory, goal-setting theory and self-determination theory, and suggest that different motivational techniques should be used for the three different stages of teachers' professional career-entry level, mid-level and tertiary level. Four extrinsic motivational factors involving planned career growth, sustained autonomy, intellectual challenge and self-efficacy are to be taken into account for enhancement of Quality for In-service teachers. Besides these extrinsic motivational elements, the intrinsic motivational elements in the three different stages in a teachers' professional career parallels the three stages of motivation, Motivation 1.0, Motivation 2.0 and Motivation 3.0, as delineated by Daniel Pink in his book, *Drive*².

THE CONCEPT OF QUALITY

The concept of Quality in In-service teacher training programmes involves the following major areas: balance between subject knowledge and pedagogical know-how, sensitivity to contemporary issues, empathy to diverse learning abilities of students, creativity, reflective practices and commitment to the profession.

In In-service teacher training programmes, care must be taken about the fact that teachers have an in-depth understanding of the pedagogic principles that are expected to underline their performance in the classroom. A teacher is expected to be well-versed in her/his specialized content areas. She/ he must also be made aware of the processes to transact their specialized content areas in the classroom. Otherwise, the students will not benefit much from the teacher.

A teacher must be aware of students' culture and the contemporary issues that have an impact on students' lives. She/ he must be made capable of adjusting herself/himself to the different learning paces of students. She/ he should show patience and empathy with students, and be creative enough to hold students' attention in the classroom. As a facilitator or co-structor of knowledge, the teacher should be able to align the pace of her/his teaching according to the learning abilities of students.

Reflective practices go a long way in the making of a successful professional teacher. In the course of In-service teacher training programmes, the reflective practices must be emphasized. There are three types of reflective practices:

- Before entering the classroom.
- While involved in the teaching-learning process.
- After the lesson is over.

These reflective practices help a teacher to plan her/his methods of classroom transaction (before entering the classroom), change modalities of classroom transaction vis-à-vis students' interests and needs (while involved in the teaching-learning process), reflect upon the positives and negatives of a particular classroom transaction and ponder upon ways of a better performance (after the lesson is over).

THE FACTORS OF MOTIVATION

Motivation is not a static concept. It is a dynamic and constantly shifting process that needs to change its mores vis-à-vis requirements of teachers. In-service teachers may be broadly categorized into two groups: permanent teachers and para-teachers. Permanent teachers enjoy financial and other benefits from the authority, while para-teachers are part-time teachers, who do not enjoy benefits that are provided to permanent teachers. Permanent teachers, in the course of their career, move through three phases: entry-level, mid-level and tertiary-level. The entry-level denotes a stage, a phase that permanent teachers share with para teachers, the phase when the teacher enters the profession. The mid-level stage is the phase when the teacher enjoys the middle-senior position in his career. The tertiary-level is the phase when the teacher is on the last stretch of her/his professional career before superannuation.

The same strategy of motivation does not and cannot work for different types of teachers as well as for the different phases in a teacher's professional career. Following this rationale, different types of In-service teacher training programmes are designed (see Appendix-I)³. In line with this ideas various motivational strategies may be adopted. The four traditional motivation theories-expectancy-value theory, self-efficacy theory, goal-setting theory and self-determination theory—are described in brief.

EXPECTANCY-VALUE THEORY

John William Atkinson developed The Expectancy-Value Theory in the 1950s and 1960s in an effort to understand the achievement motivation of individuals. In the 1980s, Jacquelynne Eccles expanded this research into the field of education. According to expectancy-value theory, behavior is a function of the expectancies one has and the value of the goal toward which one is working. Such an approach predicts that, when more than one behavior is possible, the behavior chosen will be the one with the largest combination of expected success and value.

SELF-EFFICACY THEORY

The self-efficacy theory is a part of Bandura's (1986) cognitive psychology theory. According to Bandura the capability that is most distinctly human is that of self-reflection, hence it is a prominent feature of social cognitive theory. Through self-reflection, people make sense of their experiences, explore their own cognitions and self-beliefs, engage in self-evaluation, and alter their thinking and behavior accordingly. Of all the thoughts that affect human functioning, and standing at the very core of social cognitive theory, are self-efficacy beliefs, "people's judgments of their capabilities to organize and execute courses of action required to attain designated types of performances"⁴ (p. 391, see Appendix-III). Self-efficacy beliefs provide the foundation for human motivation, well-being, and personal accomplishment. This is because unless people believe that their actions can produce the outcomes they desire, they have little incentive to act or to persevere in the face of difficulties.

GOAL-SETTING THEORY

In 1960's, Edwin Locke put forward the Goal-setting theory of motivation. This theory states that goal setting is essentially linked to task performance. It states that specific and challenging goals along with appropriate feedback contribute to higher and better task performance. Specific and clear goals lead to greater output and better performance. Goals should be realistic and challenging. This gives an individual a feeling of pride and triumph when he attains them, and sets him up for attainment of next goal. The willingness to work towards attainment of goal is main source of job motivation. Clear, particular and difficult goals are greater motivating factors than easy, general and vague goals.

SELF-DETERMINATION THEORY

Self-Determination Theory (SDT) by Deci and Ryan represents a broad framework for the study of human motivation and personality. SDT articulates a meta-theory for framing motivational studies, a formal theory that defines intrinsic and varied extrinsic sources of motivation, and a description of the respective roles of intrinsic and types of extrinsic motivation in cognitive and social development and in individual differences. Perhaps more importantly SDT propositions also focus on how social and cultural factors facilitate or undermine people's sense of volition and initiative, in addition to their well-being and the Quality of their performance. Conditions supporting the individual's experience of autonomy, competence, and relatedness are argued to foster the most volitional and high quality forms of motivation and engagement for activities, including enhanced performance, persistence, and creativity. In addition SDT proposes that the degree to which any of these three psychological needs is unsupported or thwarted within a social context will have a robust detrimental impact on wellness in that setting.

From these motivational theories it is only a step to Abraham Maslow and Daniel Pink. The basis of Maslow's motivation theory (1943) is that human beings are motivated by unsatisfied needs, and that certain lower factors need to be satisfied before higher needs can be satisfied. According to Maslow, there are general types of needs (physiological, survival, safety, love, and esteem) that must be satisfied before a person can act unselfishly. He called these needs "deficiency needs." As long as we are motivated to satisfy these cravings, we are moving towards growth, toward self-actualization (see Appendix-II). Satisfying needs is healthy, while preventing gratification makes us sick or act immorally. Though Maslow's hierarchy makes sense intuitively, little evidence supports its strict hierarchy. Actually, recent research challenges the order that the needs are imposed by Maslow's pyramid. As an example, in some cultures, social needs are placed more fundamentally than any others. Further, Maslow's hierarchy fails to explain the "starving artist" scenario, in which the aesthetic neglects their physical needs to pursuit of aesthetic or spiritual goals. Additionally, little evidence suggests that people satisfy exclusively one motivating need at a time, other than situations where needs conflict.

Pink's (2009) motivation theory parallels Maslow's pyramid. Motivation 1.0 parallels the first two tiers of Maslow; Motivation 2.0 seems to anticipate the second two tiers and Motivation 3.0 anticipates Maslow final tier. This parallel implies that whatever the theory of motivation is applied, it must be need based and goal directed. Motivation 3.0 involves the concepts of Autonomy, Mastery and Purpose, and is most related to the factors of Quality in In-service teacher training programmes.

Autonomy

Provide teachers with autonomy over some (or all) of the four main aspects of work:

When they do it (Time)

Consider switching to a ROWE (results-only work environment) which focuses more on the output (result) rather than the time/ schedule, allowing teachers to have flexibility over when they complete tasks.

How they do it (Technique)

Don't dictate how teachers should complete their tasks. Provide initial guidance and then allow them to tackle the project in the way they see fit rather than having to follow a strict procedure.

Whom they do it with (Team)

Although this can be the hardest form of autonomy to embrace, allow teachers some choice over who they work with. Since it would be inappropriate to involve them in the selection process, teachers may be allowed to work on open-source projects where they have the ability to assemble their own teams.

What they do (Task)

Allow teachers to have regular 'creative' days where they can work on any project/problem they wish—there is empirical evidence which shows that many new initiatives are often generated during this 'creative free time'.

Mastery

Allow teachers to become better at something that matters to them:

Provide "Goldilocks Tasks"

Pink uses the term "Goldilocks tasks" to describe those tasks which are neither overly difficult nor overly simple—these tasks allow teachers to extend themselves and develop their skills further. The risk of providing tasks that fall short of a teacher's capabilities is boredom, and the risk of providing tasks that exceed their capabilities is anxiety.

Create an Environment where Mastery is Possible

To foster an environment of learning and development, four essentials are required—autonomy, clear goals, immediate feedback and Goldilocks tasks.

Purpose

Take steps to fulfil teachers' natural desire to contribute to a cause greater and more enduring than themselves:

Communicate the Purpose

Make sure teachers know and understand the organisation's purpose goals not just its profit goals. Teachers, who understand the purpose and vision of their organisation and how their individual roles contribute to this purpose, are more likely to be satisfied in their work.

Place equal Emphasis on Purpose Maximization

Attainment of profit goals has no impact on a person's well-being and actually contributes to their ill-being. Organisational and individual goals should focus on purpose as well as profit.

Use Purpose-oriented Words

Talk about the organisation as a united team by using words such as "us" and "we", this will inspire teachers to talk about the organisation in the same way and feel a part of the greater cause.

CONCLUSION

Teaching is a profession like any other professions. If a doctor or a salesperson require training for improved performance, then it is quite obvious that In-service teachers also need training to improve themselves in their professional domain. The nexus of Quality and motivation is sure to have profound impact on teachers in any In-service teacher training programmes. It is high time that the teacher trainers gear themselves in building up and consolidating this nexus so that teachers reap rich harvest through the training programmes, the benefit of which would have deep impact on the lives of children and adolescents.

REFERENCES

- [1] Joldersma, Clarence (2011). 'Ernst von Glasersfeld's Radical Constructivism and Truth Discourse', *Educational Theory*, vol. 6, No. 3, pp. 275-293.
- [2] Pink, Daniel (2009). *Drive: The Surprising Truth About What Motivates Us*, Riverhead Books, New York City.
- [3] In Appendix-I, I have referred to the different modalities of In-service teacher training that generally takes place in India. This reference is closely aligned to NCERT's document that can be found in http://www.ncert.nic.in/departments/nie/dse/deptt/activities/pdfs/Chapter_6.pdf
- [4] Bandura, Albert (1986). *Social Foundations of Thought and Action: A Social Cognitive Theory*, Prentice Hall, New Jersey. Bandura's Triadic Reciprocal Determinism may be used as an important tool for creating the Quality-Motivation nexus in In-service teacher training programmes.

APPENDIX-I

Cascade Model

This is a more centralised approach and is best used to disseminate information and skills among large teacher populations. This approach includes mostly the cascade model of scaled delivery through workshops and training sessions. This approach generally focuses on the exploration of new concepts and the demonstration and modeling of skills. In the cascade model, a small group of teachers are selected to receive intensive training and then they provide training to their peers i.e., they serve as 'master teachers or champion teachers'.

Reflective Teaching Model (RTM)

This model is used with a focus on reflection of teachers to help them implement reform teaching strategies. This model is grounded in the theories of constructivism. It recommends consistent, on-going sessions of joint planning, teaching and reflecting. It relies on a pair of teachers being able to model effective practice, share authority and reflect on practice.

Split Model

It consists of 6-8 day training at district/block level, then practicing the inputs received in the professional development programme two or three months in actual classroom situation, and a short follow-up training of two to three days at district/block level wherein the teachers share their experiences through reflective and open discussions.

Observation/ Assessment Model

In this model, teacher professional development provider, a master teacher in a school or a specialist working district-wide, observes teachers in their classrooms, assessing their instructional practices and providing structured feedback.

Open Lessons

In this model, teachers develop lessons and invite colleagues to observe the lesson and provide feedback in a post-observation session. The focus of this model is on 'teacher behavior'. Lesson Study: In this model, teachers collaboratively plan, develop or improve a lesson, field test the lesson, observe it, make changes and collect data to see the impact of the lesson on student learning.

Study Groups

Within 'Study Groups' teachers collaborate as a single large group or in smaller teams, to solve a common problem or create and implement a plan to attain a common goal. During the collaboration process they may use print-based resources, classroom materials and their experiences, as part of their approach to the problem.

Inquiry/ Action Research

In an inquiry/ action research approach, teachers form teams based upon a common interest. They select an issue, investigate and research it, plan possible actions to remedy it, take action, observe and document results, reflect on outcomes and create an action plan to address this issue.

Mentoring

In this model, older or more experienced teachers guide and assist younger or novice teachers in all areas of teaching.

APPENDIX-II

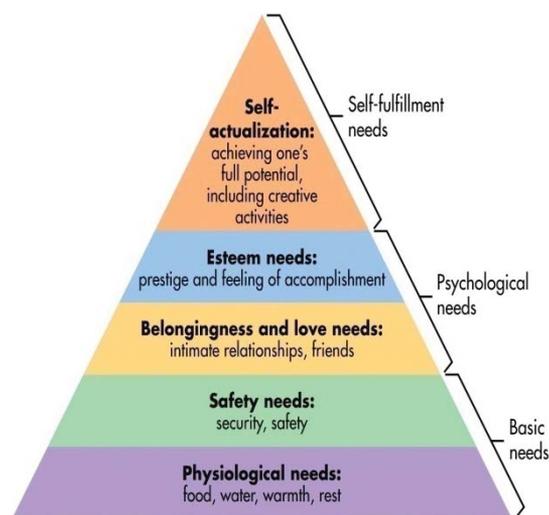


Fig. 1

APPENDIX-III

Bandura's Triadic Reciprocal Determinism

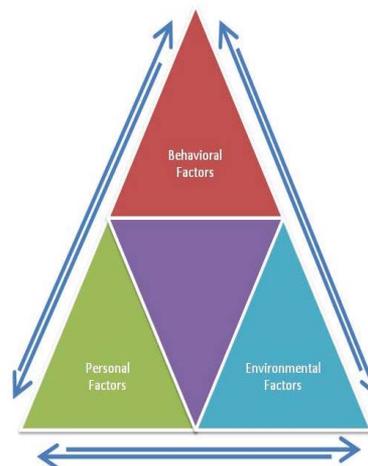


Fig. 2

Evaluating the Prospective Teachers: Significance and Ground Reality



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Abstract—Quality education is indispensable for the all-round development of the child and quality of education is greatly determined by quality of the teacher; therefore pre-service education of teachers should be qualitatively sound and comprehensive. Thus, providing education to the prospective teachers is an important task as competent, committed, innovative and resourceful teachers can give quality education. Quality is not just the amount of knowledge imparted to students but also the effectiveness with which they are able to apply that knowledge in meeting the challenges of tomorrow as well as in their present life. The standard of education may be measured through the qualities of teachers. It is also expected that improvement of quality is directly correlated with the training component. General view is that training will create positive atmosphere towards producing effective teacher. But till now, it is not known how the right person be selected for teacher education program. Evaluation of the prospective teachers can help to a large extent in selecting qualitatively sound teachers in this situation. For this purpose, evaluation process has to be continuous, comprehensive and qualitatively sound which aims at finding solutions for the problems and acts as a guiding/motivating force in the process of educating the prospective teachers. But, current evaluation process of the prospective teachers in India lack in terms of quality and comprehensive preparation of teachers. Present paper discusses the importance of evaluating the prospective teachers as it is very significant to develop essential and required skills, humane attitude among student-teachers. Present paper also talks about the ground reality of evaluating the student teachers and attempts to find some possible solutions for the current problems of evaluation.

Keywords: Evaluation, Prospective Teachers, Significance, Ground Reality

INTRODUCTION

Education is an ongoing and life long process. Education is an important aspect of any individual's life and its importance is immense. Education is the medium to develop any individual's potentials to the greatest extent. Education can be regarded as our fourth basic need after food, clothe and shelter. Education is such a powerful tool which spread all over the world as light. **Nelson Mandela (1994)** said that "Education is the most powerful weapon which one can use to change the world." And by catching the hand of the education one can proceed for unlimited dreams to make them true. Without

education life is incomplete. Thus, education plays a fundamental role in our life. **Secondary education commission (1952-53)** said that "the supreme end of the educative process should be the training of the character and personality of students in such a way that they will be able to realize their full potentialities and contribute to the well-being of the community". **Kothari commission (1964-66)** stated that "No nation can leave its security only to the Police and the Army, to a large extent national security depends upon the education of citizens, their knowledge of affairs, their characters and sense of discipline and their ability to participate effectively in security measure."

Hence, education is indispensable for the all-round development of the child. But all these positives of education can only be fulfilled by the quality education and quality of education depends on the various factors such as curriculum, learning materials, pedagogic practices, and assessment evaluation process and most importantly on the teacher. So, quality of education depends on the teacher education programmes but in India teacher education programmes lack in term of quality and comprehensive preparation of teachers. This concern was even expressed by the **University Education Commission (1948-49)** as it said that "*People in this country have been slow to recognize that education is a profession for which intensive preparation is necessary as it is in any other profession*". **National Curriculum Framework for Teacher Education (2009)** also talked of the inappropriate nature of teacher education and it stated that "*the training of teachers happens in insular, intellectually impoverished environments that are severed from ground realities as well as the aims of education they espouse*". This improper teacher education adversely affects the school education as teacher education is supposed to be in consonance with the school education. **The Education Commission (1964-66)** professed, "*The destiny of India is now being shaped in her classrooms*". Teachers and their education become fundamental in this regard. So, teacher education is very crucial in today's scenario as teachers are the torch bearers of the quality education, creating social unity, national integration and a learning society. They not only spread knowledge but also construct and explore fresh and innovative knowledge.

TEACHER: AN UNQUESTIONABLE PIVOT

Enlightened, emancipated and empowered teachers show the path for better and higher quality of life to its learners and to the whole nation. Teacher is the indisputable pivot in the multifaceted system of education that functions everywhere around the world and in spite of the development of information and communication technologies and distance mode learning, a teacher continues to take pleasure in this centre position in the entire teaching learning process. Place of teacher is particularly of vital significance in societies like ours where the majority of the learners still depend for their education entirely or largely on formal institutional setting which is portrayed by face to face interaction and sharing of experiences with teacher. It is our general expectation that teacher acts as a bridge between educational system and the pupils. The impact of any educational programme of innovation on the pupils operates through the teachers. So the success depends directly on the teacher that means quality of the teachers. Thus the quality of education depends on the quality of teacher education inculcated into the education system, which in turn depends on the quality of curriculum, pedagogical practices and assessment and evaluation process of the teacher education programme.

Considering the importance of teacher, **National Policy on Education (1986)** remarked, "The status of teacher reflects the socio-cultural ethos of the society; it is said that no people can rise above the level of its teachers". Each society, therefore, makes some provision for pre-service teacher education and professional development for teachers in order to help them contribute in the growth of society. **The Yashpal Committee Report (1993)** noted that "inadequate programmes of teacher preparation lead to unsatisfactory quality of learning in schools." It is a well known fact that the quality and extent of learner achievement are determined primarily by teacher competence, sensitivity and teacher motivation. So, the quality of teacher education programmes determines the quality of teachers. **National Curriculum Framework (2005)** stated that experiences in the practice of teacher education indicate that knowledge is treated as 'given', embedded in the curriculum and accepted without question; there is no engagement with the curriculum. The evaluation system followed in teacher education programmes is too information-oriented, excessively quantitative and lacks comprehensiveness." All these factors affect the preparation and quality of teachers.

National Curriculum Framework for Teacher Education (2009) says that teachers need to be looked at as crucial mediating agents through whom curriculum is transacted and knowledge is co-constructed along with learners. A teacher functions within the broad framework of school education system-its goal, curricula, materials, methods and expectations from the teacher. So, a teacher needs to be prepared in relation to the needs and demands arising in the school context, the learning process etc. Implementation of the **Right to free and compulsory Education Act (2009)** places more responsibilities on the teachers as education has been made mandatory for the children from age 6-14 years. The act also emphasizes on the all round development of the child and continuous and comprehensive evaluation of the child's understanding. Now teachers must be equipped not only to teach but also to understand students and the community of parents so that children are regular in schools and learn and develop the ability to apply their understanding as well. The standard of education may be measured through the qualities of teachers. It is also expected that improvement of quality is directly correlated with the training component. General view is that training will create positive atmosphere towards producing effective teacher. But till now, it is not known how the right person be selected for teacher education program. Evaluation of the prospective teachers can help to a large extent in selecting qualitatively sound teachers in this situation. So, student-teachers need to be educated more intensively as well as they must be assessed comprehensively so that they can face the real challenges in schools. Thus, evaluation of student-teachers during their pre-service education becomes very important.

IMPORTANCE OF EVALUATION

Evaluation is the most important aspect of educational process as it decides the quality of the teacher and facilitates the learning. In fact, teaching for successful learning cannot occur without high quality assessment. Assessment can be a crucial part in our efforts to transform education. But as long as we understand assessment only as a way to grade schools and learners, we will overlook their most potential benefits. We must focus instead on helping teachers change the way they use assessment results, improve the quality of their classroom assessments, and align their assessments with valued learning goals and state or district standards (**Guskey, 2000**). When teachers' classroom assessments develop into a fundamental component of the teaching learning process and a central ingredient in their efforts to help students learn, the benefits of assessment for both students and teachers will be boundless.

So, assessment needs to be integrated in the process of teaching and learning. Greater the integration better the outcomes of learning. Evaluation needs to be designed in such a manner that it becomes a powerful means of influencing the quality of what teachers teach and what students learn. Assessment must serve, motivate and not discourage or demoralize the students. We must remember that it directly or indirectly affects the lives of the students. It can change the course of their lives. Assessment should serve the students' interest by guiding them properly and also by providing meaningful inputs.

SIGNIFICANCE OF EVALUATING PROSPECTIVE TEACHERS

Education is a lifelong continuous process. For that reason, evaluation and development must go hand in hand. Evaluation has to be integrated in every possible learning situation and during the entire phase of formal education of a learner. Therefore evaluation has to be continuous. **National policy on Education (1986)** states '*a system of teacher evaluation-open, participative and data based will be created and reasonable opportunities of promotion to higher grades will be provided.*' **National Curriculum Framework (2005)** stated that "*the purpose of education can be achieved only if the teacher is prepared even before the course of teaching begins.*" Assessment is not only important for learners, but it is equally valuable for the teachers as it can help them identify individual and special needs, requirements and interests of the learner. Teachers can then plan teaching and learning situations in a more suitable way. They can observe the changes and progress that have taken place in the child over a period of time, assess the child and accordingly make improvisations in the curriculum.

Thus, assessment is embedded in the learning process. It is strongly interconnected with curriculum and instruction. As teachers and students work towards the

achievement of curriculum outcomes, assessment plays a constant role in informing instruction, guiding the student's next steps, and checking progress and achievement. If teachers are assessed and evaluated properly during their pre-service education then only competent and eligible teachers will enter into the schools and it will enhance the quality of education in turn.

GROUND REALITY/ CHALLENGES

As India prepares to implement the Right to Education Act, one of the key aspects of guaranteeing education will hinge on preparing teachers to teach effectively so that all children can learn. For this, qualitative and comprehensive evaluation process needs to be used in teacher education so that the best and worth teachers enter into the education system of India. The pre-service teacher preparation programmes remain the important determinant of how teachers learn and succeed in the dynamic circumstances of real classroom and school. That's why the vital importance of evaluation in teacher education programmes cannot be ignored.

A study conducted by **ASER (2011)** suggested that the current nature of qualifications and usual types of teacher training are not sufficient to guarantee effective teaching. ASER also observed that inappropriate assessment strategies during teacher training are the major obstacle in achieving the goals of education and quality education. The study suggested that samples of children's work in teacher training will surely help reinforce the importance of looking at what children are doing in a regular and sustained way or gauging teachers' ability to generate their own problems or summaries will also uncover the nature of support that is needed to help them link what they teach from the textbook to children to their surroundings. Study further recommended that this kind of assessment effort should be used in teacher training (whether in-service or pre-service) to understand the type and amount of support and preparation teachers need in order to teach well.

Indian teacher education is largely conventional in its nature and purpose. There is inadequacy in the integration between theory and practice. Teacher education programmes are expected to prepare teachers in competencies and skills which will prepare them for becoming professionally efficient. Their acquaintance with newest educational developments remains unsatisfactory. The system still prepares teachers who do not essentially develop into professionally capable and dedicated at the completion of initial teacher preparation programmes. Several of the skills obtained and methodologies learnt are hardly ever practiced in actual school system. This highlights the need to bring realism and dynamism in the curriculum.

Teacher education institutions are considered 'islands of isolation'. They hardly develop linkages with schools, peer institutions, universities and other institutions of

higher learning as also the community. The curriculum of the school, its actual transactional modalities, examination system, management processes and its ethos need to be the main thrust areas of teacher education programmes. To achieve these ends, teacher educators need to be made conversant with various aspects of school experiences. It is observed in day-to-day functioning that teacher educators often tend to lose contact with content areas relevant to their own disciplines resulting into gaps in communication and latest information. It is, therefore, a felt need in the present-day context that teacher education institutions keep in continuous touch with institutions of higher learning and peer institutions for effective transmission of knowledge and it's up gradation.

Inappropriate teaching practice experiences and rigid and non-comprehensive assessment strategies during the teacher training are the biggest impediments in providing the quality education. Prospective teachers are not assessed appropriately and these practices don't let the student-teachers to develop their full potentials.

National Curriculum Framework Position Paper on Teacher Education for Curriculum Renewal (2006) stated that teacher education programmes should use variety of assessment strategies including participative feedback so the quality of education can be enhanced and teachers are capable enough to understand their roles and responsibilities. It suggested that focus of assessment during the teacher education should be on the process more than the outcome. But, presently teacher education programmes are more focused on the end product then the process. And there are chances that end result is based on the memorization of facts instead of understanding of the concepts.

Siddiqui M.A. (2008) said very strongly that evaluation procedures, especially those followed for assessing the competence of would be teachers are, by and large, subjective and unscientific seeking to find out mainly, how successfully factual knowledge has been memorized. This shows the actual reality of our teacher education programs with special reference to the assessment procedures used.

NCFTE (2009) clearly stated that "a glaring weakness of existing teacher education practices is the restricted scope of evaluation of student teachers and its excessively quantitative nature which is confined to measurement of mainly cognitive learning through annual/terminal tests; skill measurement is limited to a specified number of lessons. The qualitative dimensions of teacher education, other professional capacities, attitudes and values remain outside the purview of evaluation. Further, evaluation is not continuous as it should be; the teacher education process is characterized by a wide range and variety of curricular inputs spread over the entire duration of training according to a thought out sequence. These

need to be evaluated at appropriate stages and feedback given to the trainees. Thus, evaluation process in teacher education programmes is lacking in terms of quality and it needs to be reformed.

WAY FORWARD

Evaluation is a significant aspect in the educational process as it is widely acknowledged as a powerful means of improving the quality of education. Examinations influence the quality of teaching and learning. Assessment does drive instruction, goals and teaching strategies. Opinions and skills of a teacher can enhance the learning process and quality of education as well. Assessment is a crucial aspect of teacher education programme as it decides the quality in education.

Teaching for successful learning cannot occur without high quality assessment. Constructive and effective feedback should be an integral part of the learning process and Assessment. Assessment should give high-quality feedback, thereby helping the learners to give their best. If the learner cannot use the information given through assessment then the whole purpose of assessment is defeated. It also means that teachers must be assessed comprehensively by a variety of assessment patterns as it is essential for the school education.

National Curriculum Framework (2005) proposes school based evaluation as a long-term goal of examination reform. It firmly stated that for this goal to be attained, teacher education programmes will need to build capacity to introduce student teachers to the history of evaluation and current practices, including contemporary debates on perspective and the practice of testing. There is a need to emphasize on the need to view assessment as an aspect of learning. Teachers must recognize the role evaluation plays in motivating children to learn. This is particularly crucial to achieve the goals of the right to education and to bring every child into the fold of quality education.

National Curriculum Framework for Teacher Education (2009) recommended that "evaluation protocol in teacher education needs to be comprehensive and provide due place for the evaluation of attitudes, values, dispositions, habits and hobbies, in addition to the conceptual and pedagogical aspects through appropriate quantitative as well as qualitative parameters. Teacher education should provide opportunity to student-teachers for reflection and independent study without packing the training schedule with teacher-directed activities alone".

So it can be said that evaluation of the teacher decides the quality of education in schools because teacher education and school education are interlinked. Schools get the educated teachers and teacher education programmes have the opportunity to assess the theories by implementing them in schools. Student-teachers also get to know the practicality of their knowledge, methodologies, assessment strategies etc. Reforms in

school education must be incorporated in teacher education also.

Central Board of Secondary Education (2010) introduced “Continuous and Comprehensive Evaluation (CCE)” in schools which is very different from the conventional mode of assessment. It includes various forms of assessments such as formative assessment and summative assessment. CCE has considered assessment as the part of learning process and it expects from teacher to use it in this way also. But, its implementation is totally in the hands of teachers. CCE requires from teachers to know about the learning theories, various assessment tools and techniques etc. But, CBSE (2012) found that teachers are not properly implementing CCE and still following their traditional teacher centered assessment procedure. This is because of the lack of understanding of the importance of assessment in learning process. Teachers are not familiar with the variety of assessment strategies and it is affecting the quality of assessment as well as education. So, it is the current need of the education system that teacher education programmes should equip the teachers to use CCE in an effective manner. It requires CCE to be the part of the evaluation process of the teacher education programmes. NCFTE (2009) reiterates this by saying that “a teacher needs to be prepared in relation to the needs and demands arising in the school context.” Because, if would be teachers will be continuously and comprehensively evaluated then only they will be able to evaluate the learners in schools.

CONCLUSION

As an integral part of educational system, teacher education in India has to be responsive to socio-cultural ethos and national development. For this teacher education needs to undergo rapid changes in keeping pace with the demands of learning and expectations of learners, community and society as a whole. Various efforts have been made to improve teacher education. But these are not enough because gaps are still visible and wide. Education of prospective teachers needs to reinforce and stress upon the major attributes of a profession, such as, the systematic theory, rigorous training over a specified duration, ability, community sanction, ethical code and culture, creating knowledge through research and specialization. Evaluation process needs complete transformation to match the demands arisen in 21st digital age century so that prospective Indian teachers can move with this changing world and can acquire skills accordingly. Evaluation is not a separate box of instructions or activities; it is integrated into the teaching

learning process. It's the time when we need to understand that evaluation can only and only help in better planning and it's not an obstacle in entire education process. Teacher education programs need to be in consonance with the school education to reap the fruits in future. At present, Indian teacher education system needs a complete makeover.

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Education and Empowerment: Is there a Connection in the Indian Context?



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Abstract—*The understanding of an all-round development in the present context has come to include empowerment as an intrinsic value, which in turn should be dependent on the notion of quality education, especially the primary education that a country imparts to its citizens. This should especially be a case in the context of a rising power like India. However, the discourse needs to factor in the different notions of empowerment as situated in the societal and cultural context. At the same time empowerment also needs to be seen in relative terms and as something, which needs to be seen in the light of various kinds of power relationships that operates in a society at various levels. How a society values education and can education eventually be linked to various understandings of empowerment are other aspect that needs to be factored in the debate. The whole discourse, in turn, needs to be seen within the larger context of national development and national power.*

Keywords: *India, Education, Empowerment, Development, National Power, Gandhi*

INTRODUCTION

The concepts of education and its linkages with the notions of empowerment are very much context specific. What education should be to the society and its members and its applicability to reducing the disparity in the kind of 'life chances' that various marginalised groups may aspire for has not remained constant in the history. Education and its linkages to empowerment itself would appear problematic if we look at the fact that both these concepts have been viewed and valued differently by the people at different points of time and in different national contexts. Seen in the context of India, the traditional society would not require so much of understanding between education, especially formal education and the way people were placed in a kind of power relationship in the society. The idea and the thrust would be the internal power dynamics that was in operation in the society, and the concept of empowerment that we have come to understand in today's world would not have a meaning.

Empowerment may mean, as Andre Beteille has remarked, different things to different persons and in some cases even to the same person. As he also adds, this makes it very difficult to put it to systematic social analysis.¹ Some of the ways in which empowerment is understood include the processes that can bring about the desired social changes. Empowerment also may also

imply "that many competencies are already present or at least possible, given the niches and opportunities." On this understanding, social structures and lack of resources are hurdles to empowerment.² At the same time, empowerment is also to be understood as against the existing notions of power. Also, it depends on the context in which the term is being used. Empowerment may mean a way of addressing the problem of rights that remain unenforced³ especially in the case of the segments of the societies at the margins defined variously with references to caste, classes and gender.

Empowerment has been understood in various ways and some of which have been summed up by Perkins and Zimmerman. They note that theories of empowerment include both, processes and outcomes, which vary in their outward form as "no single standard can fully capture its meaning in all contexts and populations." For empowerment is not synonymous with such psychological constructs as self-sufficiency, self-esteem, competency and locus of control. Empowerment could be understood as a local community's intentional ongoing process that involves mutual respect, critical reflection, caring and group participation through which people gain access to and control of those valued resources, which they lack otherwise. Empowerment could also be understood in terms of process by which people "gain control of their

lives, democratic participation in the life of their community and a critical understanding of their environment.”⁴

The discussions in the above sentences bring out, briefly, salience of the concept of empowerment and the way they are understood in the literature in the field of Social Sciences. However, seen at individual, community or institutional level, empowerment is always relative by the way of the application of the term. There cannot exist a notion of empowerment which is not grounded in a perspective that looks at how other peoples are empowered or the way I would like to put it the way other people enjoy various kinds of power relationships in the society in whatever dimension it may be. My endeavour, in a modest way, in the following paragraphs would be to raise the debate that looks into the linkages between education and empowerment with reference to the multi-layered power relationships within the larger national context. For that purpose, I shall also bring in the understanding of ‘education’ that M.K. Gandhi had in mind, which he had elaborated in the larger colonial context though, yet we can find his understanding useful for the purpose of this debate to understand its applicability in the evolving Indian society. Before I come to education, let me dwell a bit on the kinds of power relationships in a society that may be seen linked to the concept of empowerment.

EMPOWERMENT AND VARIOUS NOTIONS OF POWERS

Now that I have referred to some of the notions of empowerment in the preceding part of this piece, my objective in this part is to correlate it with the various notions of powers. The kind of empowerment that is being referred to here is as something in relation to the kind of power that is enjoyed by some individuals or groups of the society, which is not accessible to many other individuals and groups in the same manner and to the same extent. The various notions of power has been understood differently in the realm of social sciences and some of which that may help us in the debate include the various dimensions of power that has been debated by authors like Robert Dahl, Bachrach and Baratz, and Steven Lukes.⁵ Dahl in his theory of *community power* has attempted to understand that power is exercised in a community by a select individual. Other individuals are made to follow the individual preferences of those who possess the power. Power, thus, would be understood as a relation between two actors A and B where A can make B to do something that B would not otherwise do.⁶ However, this concept of power also needs to be linked to individual capabilities to make others to do something which they otherwise would not do. This is, in turn, is linked to the resources that the ‘powerful individuals’ may have at their disposal to make others to do what they wish them to do. Going by this logic, *pima facie*, whose

individuals who have more resources should be also be more powerful, and hence more empowered, in comparative term, again.

Participation in the decision making process at the local level could be one of the indicators that, technically, would show how the people are empowered at the local level. The reasoning being in democracies the policies of the authorities at various levels should also reflect people’s consent and this may come through participation in the decision making process, which in turn is best reflected in people’s participation in political processes. Participation among, what Dahl has called the ‘better off’ people, meaning people with higher income, high social standing, higher formal education, professionals, people in business and white collar jobs and living in better residential areas should be more in comparison to the ‘less well off’ sections of the society. However, it is actually not so, as Dahl has shown in his study of the New Haven.⁷ In aggregate terms it is the less well-off people whose political activities would be large. The point that I intend underlining here is that the linkages between power, resources, awareness, participation and empowerment may not so direct. Each of these terms need to be put in context that I intend coming back to in the following paragraphs. However, before doing so, let us come back to the other dimensions of power that I find important for the purpose of this study.

The dimension of power that Dahl has referred to would be understood as decision-making power. However, there is another elements of power that manifests itself as what is known as the power of ‘agenda setting’. In this dimension power operates at the level of actors who prevent certain decisions from being made, which they may feel that is not in their interest. This aspect has been explained by Bachrach and Baratz in their analysis of ‘two faces of power. They argue that power relationships can manifest when three conditions are met—conflict of interests, which is different from the exercise of authority, compliance leading to a change in other actor’s behaviour, which is different from application of force, and capability of one of the actors to invoke sanctions. They add that these are only necessary, but insufficient conditions for the power relationship to exist.⁸ In addition to the power to make decisions, power also needs to be understood as “social and political values and institutional practices that limit the scope of the political process to public consideration of only those issues which are comparatively innocuous to A (the powerful actor).”⁹ This aspect is important for our understanding of the complex linkages that may exist between power, education and empowerment, which I would discuss in the following paragraphs.

There is yet another dimension of power that has been discussed by Steven Lukes in his book, “Power: The Radical View”. While the first two dimensions could be understood as overt and covert dimension of power, the

third dimension is understood as the latent dimension of power.¹⁰ Lukes does not discard the first two views of power. Incorporating Gramscian idea of "hegemony", he, however, suggests that "power can also consist in the securing of consent to dominant power relations through the shaping of desires and beliefs."¹¹ The third dimension of power helps us understand that power relationships may still exist, even if overt or covert conflict may not be visible. Further, the processes and mechanisms involved in the power relationship 'need no longer be intentional and active'. According to Lukes, power in the third dimension may not be inimical to the preferences or the grievances of those who are subject to it.

Taking together the three dimensions of power that has been discussed in the preceding paragraphs, how could they be applied in the Indian context to understand the dynamics of empowerment?¹² The issues can be understood with the help of examples. Taking the aforementioned understandings of power into consideration, empowerment should come to a community or individual if the community or the individual is in a position to exercise power in one of these senses. That is to mean that a community or individual should be part of the decision-making process, or powerful enough to prevent certain decisions from being taken or shape the thought process of the target entity itself, which may only come through a long historical process. The last point would also require a special attention to the kind of social structures that exists in a society, which would support the 'power objectives' of 'the powerful'. In all these understandings of power there is an element of 'repression' and 'repressor'. On this view, empowerment would mean giving power to a community or its members to come out from the conditions of some form of repression. Meaning making conditions conducive for the access to the modes of power to the people, which are placed at the margins of the society. We may acknowledge here that the definitions of repression and repression may undergo change in different contexts. This, however, requires that we also need to, what Foucault stated "expand the dimension of a definition of power".¹³

Foucault's attempt was to move thinking about power beyond the view of power as repression of the powerless by the powerful. He intended to examine the way power relations operates routinely between people and institutions. According to him, "power is not to be taken to be a phenomenon of one individual's consolidated and homogeneous domination over others, or that of one group or class over others. What, by contrast, should always be kept in mind is that power, if we do not take too distant a view of it, is not that which makes the difference between those who exclusively possess and retain it, and those who do not have it and submit to it. Power must be analysed as something which circulates, or rather as something which only functions in

the form of a chain. It is never localised here or there, never in anybody's hands, never appropriated as a commodity or piece of wealth. Power is employed and exercised through a net-like organisation. And not only do individuals circulate between its threads; they are always in the position of simultaneously undergoing and exercising this power. They are not only its inert or consenting target; they are always also the elements of its articulation. In other words, individuals are the vehicles of power, not its points of application."¹⁴

Keeping all these factors in mind if we endeavour to understand the issue of empowerment in Indian context, the following things need to be kept in mind. One, power, and hence empowerment, need to be looked at in the kind of relationships that would operate in social structures and political processes. For the purpose of this study, I have included family as part of the larger social structure, as the whole concept of empowerment with respect to the groups at the margins also include gender relations. The second aspect would entail the various layers at which the power relationships operated and hence the corresponding meaning that empowerment would acquire for itself. And, finally the third aspect, which is the historical context within which these power relationships operated at various levels and that would shape the definition and understanding of power, and hence, the conditions of empowerment. Thus, the three conditions that need to be present to understand power relationships and include actors, structures and the context. It would be interesting to see, how, education could be seen linked to power and empowerment in the whole process. This task becomes especially complex when all of these concepts are understood to have plural meanings.

Reference to the history of pre-Independence period has its limitations in terms of understanding the power relationships and notions of empowerment in the present context. Power relationships existed in various forms, but the notion of empowerment had limited applications precisely due to the absence of the democratic context and representative governments. Power and empowerment should be understood as something given by the more powerful to the less powerful. In the post-Independence period, the understandings of empowerment are juxtaposed with the operations of power relationships in the existing social structures and political institutions. To be powerful may mean belonging to a caste, community, locality, gender, and of course class. Lacking on all or some of these would require some kind of empowerment. However, each of these reference points may have undergone changes to the extent that power relationships need to be looked at through different perspectives. Let us take caste as an example. Belonging to one of the upper castes, traditionally, would confer some privileges on the member and hence some power when seen in comparative sense with the kind of position

lower caste members would have in the society. Now, he may be situated differently in the social structure, but is it true that he would feel empowered too? At the same time, can we say that a member of the low caste, in his comparison, is less empowered or not empowered? It may be argued that it depends on the kind of resources that two individuals may command. If we take that other things like the conditions of finance, access to other amenities and public services being equal for both of them, is it still right to say that one of them belonging to the lower caste could be less empowered in comparison to the other person from the higher caste because of his caste status. This leads us to the psychological dimension of empowerment, which may not be dependent on the level of access the former may have to different kinds of resources. At the same time empowerment need to be seen at various levels and in various fields. Constitutional provisions now provide for empowerment of the members from the lower caste through reservations in Government jobs. Does it mean that the member of lower castes are empowered by virtue of those Constitutional provisions and since the members of the upper caste are not entitled for such advantages, their level of empowerment has taken a down turn. Again, both the members may have some kind of empowerment within their respective communities, but is it that the level of empowerment for different members within the same community would not vary? This may not be so. They may be empowered with respect to a whole set of different criteria in their respective domains, but only to the extent that a new criterion a whole set of new criteria has not been introduced that would look at empowerment altogether in different light. The point being highlighted here is that empowerment, along with various perspectives that may be externally situated, also has an internal dimension. Education, in some respect may be linked to individual's positioning with respect to economic opportunities, and may even be linked to external and internal dimensions of empowerment, but direct linkages between education, power and empowerment still not clear. The reason being power may come to individuals despite his educational achievements, and the kind of education an individual may like to pursue may not have a place in the scheme of empowerment that may be prevailing at a given time or place. I would take this aspect in the following section.

EDUCATION AND EMPOWERMENT

Let me start this section with M.K. Gandhi's thinking on education. I am not dwelling upon his philosophy of education or the way he looked at various aspects of education in detail, but his very basic definition of education. According to Gandhi, in ordinary sense it would mean "knowledge of letters". Gandhi accords education the status of means. Meaning education is a means to achieve some ends. However, the ends could be good or bad. This way, the same instrument can do good and harm to the society. In this sense, it is the

learner who becomes an important decision maker in terms of deciding where he is going to use his knowledge. Also, knowledge and education are two different things and knowledge in certain aspects may not require education. Further, simply education exists and there may be ways and means to obtain education does not mean that the learner would be interested in taking up education as a choice. In other words, education may not be the learner's choice at a given point of time. Seen overall, education is dependent on certain conditions that include an interested learner, means of education and preventing abuse of education. Imitation of the education system without understanding its utility for the society may not be good for the society.¹⁵

If one has to analyse Gandhi's understanding of education, the empowerment in this sense certainly may not require any education. In a larger sense, the individual, say for instance a farmer should know what is useful to him, including social etiquettes and moral values, and he is not interested in taking up formal education, especially of the imitated type, then education is not required for him. Knowledge and education and hence power and empowerment could be seen completely differently on this account. Empowerment in this case may require knowledge, but not necessarily education. To understand it differently, various members of the society need to have their rightful place in the society, and this may not require any kind of formal education at all. It needs to be qualified here that, as mentioned in the preceding sentences that Gandhi was writing in the colonial context and he had western education in mind when he was referring to the utility part. However, as I would argue below, education needs to be understood in plural and its relationship with empowerment would not be direct.

Among the 'marginalised groups', positive education-empowerment linkages are debated widely with respect to gender relations. Arguments have been made that women as "active members of the society need education to participate, effectively and meaningfully, in any activity and as equal partners of men."¹⁶ As has also been argued by one of the scholars in the Indian context, it is because "Education is milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life."¹⁷ Such views on role of education in women's empowerment takes certain views of empowerment, which can be seen in the preceding sentences that they include education an enabler for participation, gender equality, responding to challenges, confronting traditional role and changing women's life, among others. While the arguments have been made with respect to women empowerment, the essence of the argument can be extended to cover other groups on the margins.

However, as I have stated repeatedly in the preceding sentences, one, the linkages between education and

empowerment may not be direct, and two the concepts of empowerment may need to be negotiated and re-negotiated through the lens of the concepts of power in a given context. All these concepts-education, power and empowerment may not be context independent. Positive education-empowerment relationship is also brought up for discussions with reference to the poverty reduction potential that education may offer through increasing access to what Weber called as 'life chances'. Arguments would also be made in favour of education potentially making the marginalised groups control their destinies and provide a leadership role in bringing about changes in their own communities. This capacity may come with higher levels of education.¹⁸ However, the issue that education may be an important element contributing to empowerment, but education and empowerment may not go hand in hand can be seen in the case of African societies. Other socio-psychological issues related their background and ensuing self-awareness and self-esteem following training may be other important factors in the whole process.¹⁹ This still could be a partial picture and this may require a holistic appreciation of the various understandings of education and other additional factors that may be specific to the societies and that may help the affected group in attaining empowerment. Empowerment itself, as brought out in the preceding sentences, could be viewed and understood differently.

Let me elaborate further to support my views on education, power and empowerment linkages. While empowerment may be context specific and at the same time, individual's perception of empowerment may even differ from those of the larger society. However, the bottom line remains that individual basic human rights, including the right to self-esteem needs to be respected. Beyond this, people may have power, yet they may not feel empowered, and at the same time empowerment may not have a relationship with the kind of power that an individual or community may wish to enjoy. In the example that has been cited above, the individuals from lower caste and upper caste, both, may not require education to enjoy the power relationship in the society. At the same time, if empowerment is defined with respect to participation in local level decision making or other political processes, and due to their apathy or inability to participate in those political processes, they may not be the part of the process of empowerment. Meaning, seen in its internal or psychological dimension, the satisfaction of having participated in the process or the feeling of empowerment would be absent. To push the argument a bit more, it would mean that if empowerment is understood in terms of realisation of self-esteem or development of individual personality, then certainly the agents are not the part of the process of empowerment and hence, remain outside the purview of empowerment.

Similar arguments may be made to suggest that education in one or some aspects may not be directly

related to acquisition of power or being part of the process of empowerment. Also, power in one field may not be an extension of power relationships in other fields and being powerful in one aspect may not mean that the individuals are empowered or are part of the process of empowerment. Alternatively, being empowered in one or some aspects would not mean that the process of empowerment has been completed, and at the same time, the individual is now part of the prevailing power relationships in the society. Take for instance the case of an engineer who is well educated and is very good in his field, say space science. He has a good job, is paid well, has a respectable position in the society and does not belong to the any of the deprived sections of the society. Does it mean that he is powerful too, and going by the same logic, has the satisfaction of being part of the empowerment process in the society, at least in the areas where his interests matter? Or, did his education had the same value, even in the same field sometime in the past? Is it possible that the same kind and level of education, even in the same field would continue to remain of similar value in future, as well?

CONCLUSION

Individuals or groups are always partially empowered or enjoy the power relationships. Intra-group power relationships and various levels in empowerment also need to be seen in relative terms. Power and power relationships also evolve through stages in the history. Meaning, their understanding is also context specific. Education, however, matters in the whole process where the power relationships are in operation, at best, in their third dimension. That too depends on the kind of power relationships that exists between the two actors and the relevance of the kind of education with respect to the understanding that may be in application to the specific power relationship.

The picture may not be complete if the whole process is not seen in the background of national power. Individual powers and powers of various groups and the kinds of education may be available to individual members depends how the discourse is viewed and respected at the national level. The larger national political environment would determine, in the ultimate analysis, the direction of education in the society, and how power relationships and empowerment are viewed. The more resources at the national level in a democratic polity, likely that the power relationships would be defined more favourably for the groups and individuals at the margins. Education, meanwhile, would continue be a feature of both, power relationships and empowerment, but only in combinations with other elements required to define either power relationships or empowerment. Also, in the case of nation-states power and resources would

have direct relationships and different groups and individuals are likely to be empowered proportionately.

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Adult Education and Skill Development



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Abstract—Creating jobs for young people is a major challenge around the world. Youth unemployment and underemployment is prevalent around the world because young people lack skills, work experience, job search abilities and the financial resources to find employment (United Nations, 2003). In developing countries, this situation is exacerbated by poverty and the competitive pressures that result from a rapidly growing labour force. In India, this has the largest youth population in the world with around 66 per cent of the total population under the age of 35. According to 2010 population figures, one in five young people in the world is an Indian.

In India illiteracy is a main function of poverty, the majority of illiterate adults being found in rural areas. Certain religious minorities and scheduled castes and tribes have much higher levels of adult illiteracy, again especially among women. Illiterate adults struggle with unemployment, or are relegated to degrading jobs, oppressed by employers and moneylenders, thus being further sucked into the vortex of poverty and exploitation. For eradication of adult illiteracy the government of India took the historic decision and launched the “Adult Education Programme” at nation level on 2nd October 1978. This programme commenced on 1st April 1979. The four important elements of Adult Education Programme are: (1) Awareness (2) Functionality (3) Literacy & (4) National values

A skill is the knowledge and ability that enables us to do something well. Skills consist of cognitive, non-cognitive, and technical skills. Cognitive skills are the basic mental abilities we use to think, study, and learn. They are the tools with which technical and life skills are acquired. Non-cognitive skills in turn refer to personality traits and behaviors. These skills are often under-valued in terms of their impact on employment and earnings and under-measured. Knowledge regarding the various skills is essential for an adult dealing with society. This paper describes the types, importance, need and significance of skills development in reference of adult’s education and discusses the various strategies to impart skill development education among our adult generation.

“No society can surely be flourishing and happy of which the far greater part of the members are poor and miserable.”

—Adam Smith

INTRODUCTION

Illiteracy, poverty and unemployment is not a major challenge for India alone but also for the whole world. Therefore Adult education is necessary for eradicating illiteracy, unemployment and poverty. About the need and importance of Adult education Swami Vivekananda remarked: "So long as the millions live in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pays not the heed to them. Our great natural sin is the neglect of the masses and that is the cause of our downfall. No amount of politics would be of any avail until the masses are well educated, well fed and well cared for." National development and reconstruction is closely allied to Adult Education. If democracy is to survive, we must educate the masses for social education is the new hope for illiterate masses. Adult education is

needed in order to guide in spending their leisure in healthful recreations and useful activities. Illiteracy and ignorance is a sin; an illiterate adult is a burden on society. Adult education emancipates people from the tyranny of illiteracy.

If we analyze from global context it is revealed that in the present world those nations are economically backward which have a low percentage of literacy. Realizing the importance of mass education most of the progressive countries of the world have concentrated their efforts to wipe out illiteracy. Because a society is determined to achieve economic development, social transformation and effective developmental programmes willingly, intelligently, effectively and efficiently.

The literacy percentage was very low in Union of Soviet Socialist Republics (USSR). But after the Bolshovik Revolution, that country emerged as the first rate world power and her educational system able to attract the attention of the thinkers all over the world. Now Russia has become one of the leading nations of the world pertaining to educational system and literacy.

Literacy percentage is the most important measure of achievement of progress of a nation. The status of literacy grew more in independent India as compared to that in pre independence India e.g sufficient growth was shown in literacy levels of 1951 to 2011, yet this progress cannot be called satisfactory as we are aware of countries which achieved a cent percent status of literacy and became the super power of the world by making the desired progress in other areas due to their achieved literacy.

Table 1: Literacy Rates of India 1951 To 2011

Census Year	Persons	Males	Females	M-F Gap in Literacy Rate
1951	18.33	27.16	8.86	18.30
1961	28.30	40.40	15.35	25.05
1971	34.45	45.96	21.97	23.98
1981	43.57	56.38	29.76	26.62
1991	52.21	64.13	39.29	24.84
2001	64.84	75.26	53.67	21.59
20011	74.04	82.14	65.46	16.68

Source: Census of India 2011

ADULT EDUCATION

The Government of India's Ministry of Human Resource Development defines Adult Education as that which "aims at extending educational options to those adults, who have lost the opportunity and have crossed the age of formal education, but now feel a need for learning of any type, including, basic education (literacy), skill development (vocational education) and equivalency."

M.K. Gandhi has presented a comprehensive view of adult education. To him adult education meant education for life, through life and throughout life.

In the words of Kothari Commission-1966, "The Function of adult education in a democracy is to provide every adult citizen an opportunity for education of the type he wishes and which he should have for his personal enrichment, professional advancement and effective participation in social and political life."

Adult education has different nomenclatures in different countries. It is called fundamental education, workers education, mass education of the people and social education. Adult education is wide in scope.

ADULT ILLITERACY IN INDIA

- The 2001 India Census pegged adult illiteracy at an astounding 34%, i.e. one-third of the total population over the age of 15, on an average. There is a notable disparity among men and women in the country: adult non-literates being

23.3% among males and 45.1% among females (almost double).

- Compare this to two other countries in the region: China and Indonesia, both having established their governments, as they stand today, around the same time as India. A study showed that while all three countries had astronomically high illiteracy rates in the 40's and 50's (80–90%), China and Indonesia have made rapid progress, with their 2001 illiteracy rates brought below 10%, significantly lower than India's 34%. Comparing the efforts between the three countries, the study observed that, "India in no case was lagging behind in terms of formulating policies in this regard, but the greatest lacuna was witnessed in implementation of policy and planning."
- The findings of the 2011 Census show only a modest improvement: the overall illiteracy rate has dropped to 26%-around 18% among males and 34% among females. Illiteracy, therefore, still remains a concern for India, especially when it comes to closing the gap between the rates for males and females.
- The United Nations' "Education for All-Global Monitoring Report (2010)" declared India as the country with the highest number of illiterate adults.
- The UNESCO Institute for Statistics (UIS) estimates the illiteracy rate among adults (over 15 years of age) in South and West Asia to be around 38% currently, and is projected to drop to around 27% by 2015. This level of illiteracy is at the same level as Sub-Saharan Africa, and is significantly lower than all other regions in the world. Two-thirds of these illiterates are women.
- India is slightly better in terms of adult illiteracy rates, but owing to the size of the population, still leads by a huge margin when it comes to absolute number of illiterate adults: India has about 287–300 million illiterate adults, way ahead of the next two countries on the list-China with 62 million and Pakistan with 50 million illiterate adults (UIS, 2012). In fact, India's illiterate adults form about 57–60% of the illiterate adult population of the Asia Pacific region (507 million). This is cause for alarm and a call to action.
- UNESCO's Education for All (EFA) targets aim to bring down the number of adult illiterates in India to about 135 million by 2015. This will still be around 53% of the 253 million illiterate adults projected for the Asia Pacific region in that time frame, but is nevertheless, a very ambitious target to achieve.

Adult education is imparted under two aspects:

1. *Adult Literacy*: It is the education for those adults who never had any schooling before.
2. *Continuing Education*: It is the education for those adults who had some schooling or education before.

SKILL DEVELOPMENT

Skills developments are the driving forces of economic growth and social development for any country. Therefore the main aim of skills development is to support achieving rapid and inclusive growth through:

- a. Enhancing individuals "employability and ability to adapt to changing technologies and labour market demands.
- b. Improving productivity and living standards of the people.
- c. Strengthening competitiveness.

Functionality and skill development is the second important element of adult education. Functionality aims at imparting skills required for occupation, work or production activities in which he/ she is involved to enable her/ him to work more effectively and gain maximum benefit by discharging the activity with more competence skill. Functionality encompasses entire activities of the individual whether in the context of social relations or economic or other physical activities. The element of functionality is mainly related more to professional or economical aspect.

Skill development implies that the person is able to function as a literate in his social and professional life. It deals with the type of knowledge that results in achieving success in various activities. It also raises the standard of living of the adult and enables him to participate effectively in civic life.

Table 2

Skills	
Natural and Learned Life Skills	Learned Vocational Skills
Thinking skills	Teaching
1 Critical thinking	Farming
2 Creative thinking	Horticulture
3 Decision making	Engineering
4 Problem solving	Management
Social skills	Labour
5 Self awareness	Shop keeping
6 Effective communication	Crafting.
7 Interpersonal relation	Artist etc
8 Empathy	Information communication technology
Emotional skills	Cooking
9 Coping with stress	Journalism
10 Coping with emotion	Music etc.

*These Ten core Life Skills as laid down by World Health organisation

Skill development is critical for achieving faster, sustainable and inclusive growth on the one hand and for providing decent employment opportunities to the growing young population on the other. Boston

Consultancy Group's study in 2007 had clearly indicated that by 2020 while India will have surplus of 56 million working people, the rest of the world will encounter a shortage of 47 million working people. However, skilling this large and growing young population from an exceedingly small base would be a big challenge for India.

These skills could be acquired in two ways (1) Natural life skills & (2) learned skills. We get natural life skills by birth from our heredity whereas skills those are learned by us from our environment or society through experiences are called learned life skills such as vocational skills & various other life skills. We can learn these skills in a formal or non formal way through our environment or through various incidents. Learning how to use them effectively and continuously will help us to deal with the situation more effectively.

LIFE SKILLS

The word Life skill is made by the two words-'Life' and 'skill'. Life means the quality that people have when they are not dead and skills means ability to do well. Thus life skills mean all the abilities that help us to live a fruitful life. In other words we can say that Life skills are abilities, individuals can learn that will help them to live a fruitful life. Life skills are individual skills/ abilities that each one of us possess and yet, need to enhance in order to meet challenges of life. Effective acquisition of life skills can influence the way one feels about oneself and others and can enhance one's productivity, efficacy, self esteem and self confidence. They also provide tools and techniques to improve interpersonal relations. Life skills are needed for creating a demand and effectively utilizing the existing education, health and other services.

The World Health Organization (1993) has defined life skills as, "the abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life".

Life skills are defined in the Targeting Life Skills (TLS) Model (Hendricks, 1996) as "Skills that help an individual be successful in living a productive and satisfying life."

Life skills enable individuals to translate knowledge, attitude and values into actual abilities i.e. what to do and how to do it, given the scope and opportunity to do so.

VOCATIONAL SKILLS

Vocational skills implies that the person is able to perform with more skill, competence, and proficiency, any productivity he/ she involved in horticulture, labour, shop keeping, technological areas (information communication technology) or enterprise. This is the fundamental objective of functionality.

There is a positive relationship between life skills & vocational skills. Both are the main component of skill development and both of them work simultaneously.

ADULT EDUCATION AND SKILL DEVELOPMENT

Education helps us to overcome the problems and plays a very important and vital role in improving the sharpness and effectiveness of various skills. Education provides us opportunities to gain the experiences through practices/training. Education helps us in shining the skills by rehearsal. Rehearsing the use skills in simple situation can make it easy for us to utilize them in complex situation too.

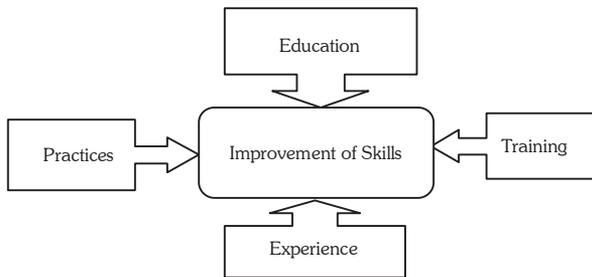


Fig. 1

NEED OF SKILL DEVELOPMENT

In the present scenario the role of skill development in adult education is very important. Today our adult generation has to face very tough & new challenges. They have to play a vital role in the development of nation. They are facing the challenge of population, employment, poverty and illiteracy. The adults are therefore expected to acquire adequate knowledge, understanding about the various professional skills along with necessary life Skills to perform work, various activities and developing positive attitude. In order to carry out different roles and responsibilities an adult needs to have fairly good Skills.

Besides that adults have to face many social emotional & economical problems due to the reason of illiteracy, unemployment and poverty. Most of our adult generation are not fully trained, experienced or fully matured. They could be engaged or involved in many antisocial activities which create a lot of social problems like alcoholism, drug abuse, sexual abuse, smoking etc. These habits deteriorate their physical and intellectual capabilities and their high risk behavior could affect society in a large extends. Major problems of our adult generations are:

- They are not able to understand their own ability, strengths, weakness etc.
 - Poverty and unemployment.
 - Unable creating self-employment.
 - Lack of Quality of education.
 - They feel that are not able to solve the economic problem properly.
 - They do not know how they can get good training or better job opportunities.
 - They feel lack of Self confidence and lack of professional skills.
 - Lack of quality infrastructure and training institutes.
 - Lack of work experience programmes.
 - Lack of skill development programmes.
 - Synchronization with Technological changes.
 - Cultural lag.
- To overcome these problems and to discharge their complex roles, responsibilities and functions effectively, peoples **own** skills and abilities must be fully developed.
- Significance of Skill development for Adults:
- To be able to explore alternatives.
 - To provide inner power and strength to deal with life.
 - To analysis their potential.
 - To provide various job opportunity in various industries.
 - Provide self employment opportunity and improve their self confidence.
 - Helps them in eradicating illiteracy and poverty and make them economically strong.
 - Create awareness about the various skills.
 - To be able to understand self and assess their skills, abilities and areas of development which enables them to analyze their capacity to enhance the function in a most productive way.
 - Weigh pros and cons.
 - Make rational decision. To be able to foresee the consequence of different decisions. No decision is also a decision.
 - To be able to tolerate ambiguity and willing to change their priorities as per the requirement.
 - To be able to establish productive interpersonal relationship with others.
 - Lay the foundation for good health and mental well being.
 - Help to prevent the psychological disturbance.
 - To be able to adjust with their environment & to solve the conflict.
 - Ability to take everything in the right sense.
 - To be helpful in developing Four H i.e. Head, Heart, Hand and Health.
 - To prepare responsible citizens.

INITIATIVE TAKEN BY THE GOVERNMENT FOR ADULT EDUCATION AND SKILL DEVELOPMENT

To deprive a large number of people from a education is a serious aspect of educational planning. The government of India paid special attention to this fact in March 1977. It was thought that the primary education should be available to all children up to the age of 14 and that adults the adults should also get educational facilities so that those who could not study, improve themselves and work according to their competence. In adult education, the highest priority must be given to eradication of illiteracy.

ADULT EDUCATION PROGRAMME

In India the massive programme of adult education launched at national level on 2 October 1978. For the first time in the history of the country the government took the historic decision of making about 10 crore illiterates of 15–35 age group beneficiaries through a time bound adult education programme. This programme commenced on 1st April 1979. There are four important elements of Adult education programme. (1) Awareness (2) Functionality (3) Literacy (4) National values

THE NATIONAL LITERACY MISSION (NLM)

launched in 1988, is the program undertaken by the Government for adult education. It has been the topic of discussion at various United Nations forums, and was awarded the UNESCO Noma Literacy Prize in 1999. By the end of the 10th Plan Period (2002–2007) the NLM had made 127.45 million persons literate, of which 60% were females. To further bolster '**Adult Education and Skill Development**', the Government also introduced two new schemes, namely **Saakshar Bharat** and Scheme for Support to Voluntary Agencies for Adult Education and Skill Development, during the 11th Plan. Saakshar Bharat is the world's largest adult education programme, which envisages making 70 million adults literate by 2017.

Excerpt from the World Education Forum (UNESCO)'s Education For All Assessment Report: "The goal of NLM is to attain full literacy (with the sustainable threshold level of 75 per cent). NLM envisages that focussing on imparting of functional literacy to nonliterate in the 15–35 age group would help achieve this goal. This age group has been selected because they are in the productive as well as the reproductive period of life.

NLM seeks to bring non-literate to a level of self-reliance in the three R's (Reading, Writing, and Arithmetic). It also provides them facilities for skill development to improve their economic status and well-being. It enables them to imbibe values of national integration, conservation of the environment, women's equality and observance of small family norms. And

finally, it facilitates their participation in the development process. Functional literacy, encompassing all of the above, is the overall goal of NLM."

THE INDIAN ADULT EDUCATION ASSOCIATION (IAEA) WAS ESTABLISHED IN 1939

IAEA organises conferences and training programmes for adult educators in the country, as well as functionaries in the Government, and enrolls high-profile Government officials, educators and social workers. The International Institute of Adult and Lifelong Education (IIALE) was set up by the IAEA in 2002.

NATIONAL LITERACY MISSION (NLM) & NON GOVERNMENT ORGANISATIONS (NGO)

As part of the revision of the NLM programme in 1999, NGOs were given a major role in the plan for adult education, either by partnership with the State Resource Centres, or by running their own continuing education programs, vocational training, etc. It was then expected that "NGOs would take up more innovative projects, which would serve as examples for making policy changes by the NLM." For this, NGOs were invited to apply for grants from the NLM.

PUBLIC-PRIVATE PARTNERSHIP (PPP)

A number of public sector enterprises have extended their support to the **Saakshar Bharat Program**. There are partnerships with the private sector as well, for example, Tata Consultancy Services (TCS) which has supported the campaign for literacy with its Computer Based Functional Literacy Program that has now been accepted as part of the 12th 5-year plan of the Government of India. The PPP model is emerging as an important channel in development, especially through the National Vocational Education Qualification Framework (NVEQF).

INDIAN LITERACY PROJECT (ILP) AND OTHER ORGANISATIONS

Formed in 1990 in the USA, ILP partners with local NGOs to "Play the role of a catalyst for literacy". ILP has supported nearly 100 projects since its inception, benefitting around 220,000 children, youth and adults. There are also NGOs working in this space, such as Tara Akshar, Nirantar and CORO for Literacy.

THE NATIONAL POLICY ON SKILL DEVELOPMENT POLICY

Formulated in 2009 envisions empowering all individuals through improved skills, knowledge, and nationally and internationally recognised qualification to gain access to decent employment and ensure India's competitiveness in the global market

The National Skill Policy aims at promoting the following forms of delivery of skills: institution-based skill development including ITIs/ Private ITIs/ vocational schools/ technical schools/ polytechnics/ professional colleges; learning initiatives of sectoral skill development organised by different ministries/departments; formal and informal apprenticeships and other types of training by enterprises; training for self-employment/ entrepreneurial development; adult learning, retraining of retired or retiring employees and lifelong learning; non-formal training including training by civil society organisations; and e-learning, web-based learning and distance learning.

NATIONAL SKILL QUALIFICATION FRAMEWORK (NSQF)

The national policy on skill development mandates the necessity of qualification framework to address inter-alia the issues of the fragmentation in the skill system both at the central and the state level; lack of uniformity in nomenclature of courses, duration, curriculum design, content and examination system of various Technical Vocational Education & Training (TVET) courses alongwith recognition of prior learning; easy entry and exit for students between vocational and general education stream as well as to progression in vocational education like in the general education and facilitate mobility between programmes and institutions across the country.

STRATEGIES FOR EXPANDING AND SCALING UP THE SKILL DEVELOPMENT IN TWELFTH PLAN

Implementation Strategies:

- Expanding outreach to bridge all divides.
- Improving quality through better infrastructure, new machines and technology and trainers.
- Defining standards for outcome driven training programme and regular monitoring.
- Introducing flexibility by adopting global standards and dynamic processes to suit the requirement of both national and international users.
- Developing strong partnerships between all stake holders, encouraging private partners through incentives.
- Creating enabling environment and Monitoring the training Programme to achieve outcomes. Operational Strategies.
- Replicability and scalability; Strengthening existing centers.
- Linking training with Outcome.
- Affordability across economic levels.

- Stress on Inclusivity and Technology and innovation.
- Flexibility in course content; Qualification standards; Quality trainers.
- Focus on delivery.

CONCLUSION

Livelihood is very important problem before every individual today. Such education is useless if it makes the individual a parasite on others even for the fulfillment of his basic needs of life. Hence the chief aim of education should be to provide vocational education to each and every adult so that he/ she is able to solve his economic problems without any difficulty. The governments have also made suitable provisions for the vocational guidance for adult's generation. According to **M.K. Gandhi** "True education ought to be for children a kind of insurance against unemployment". Gandhi ji wished that each child should, through his education be able to learn a productive craft to meet his future needs of life by adopt in some business. He advocated education for self reliance and capacity to earn one's livelihood as the main aim of education. He wished that each child earn while engaged in learning and gain some learning as he as busy with earning.

Swami Vivekanand criticized the bookish knowledge and called it is negative education. He said "you regard that man to be educated who obtain some degree, has passed out of some examinations is able to deliver fluent lecturers. But this is not real education. Real education is that which prepares a man for struggle of existence. It prepares a man for social service, develops his character and finally imbues him with the spirit and courage of a lion. Any other education is worse than useless. He condemned the bookish learning. Condemning the theoretical and academic education he spoke empathically for practical and experimental education. He advised his countrymen saying "you will have to be practical in all sphere of work. The whole country has been ruined by mass theories.

We have to develop various skills among the adults to make them economically strong and try to provide them practical and creative knowledge.

Various strategies could be used to enhance skills development among adults:

1. Quality of infrastructure:
 - Extensive use of Information & Communication Technology should be promoted for skill development.
 - Optimum use of existing physical infrastructure should be ensured in multiple shifts or otherwise.

- Industries should be encouraged to provide their spare capacity to supplement skill development activities.
 - Physical infrastructure should be created, expanded and upgraded according to skill requirement of specific sectors of economy.
2. Skilled trainer should be provided:
 - Innovative ways of recruiting trainers should be adopted including the employment of former trainees who have gained workplace experience and of practitioners of a craft, trained as master craft persons.
 - Innovative skill development schemes, in which trainees acquire theoretical learning at the institution while obtaining practical skills in the workplace, should be devised.
 - Award and incentive mechanisms, including reward and career progression systems, should be reviewed and institutionalized to improve the status of trainers.
 - Special efforts should be made to improve the gender balance among trainers.
 3. Programme of computer literacy should be organized on a wide scale
 4. Appropriate formal and nonformal programmes of technical education should be devised for the benefit of women, the economically and social weaker sections and the physically handicapped.
 5. Self employment as a career option, training in entrepreneurship should be provided through modular or optional courses in degree or diploma programmes.
 6. Work experience viewed as purposive and meaning manual work organized as an integral part of the learning process. It would comprise activities in accordance with the interest, abilities and need of an adult. The level of skill and knowledge should be upgraded at every stage.
 7. Providing training, support and guidance for all occupations that were traditional type like carpenter, blacksmiths, nurses, tailors, weavers, welders, cobblers etc.

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The Need of Paradigm Shift in Principle of Adult Education: *Teacher-Centred to Learner-Centred*



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Abstract—Education is a principally organized endeavour to provide socio-culturally rich learning engagements and creating conducive environment to the learners to manifest their ingenuities in to a valuable human being empowered with spiritual, critical, intellectual, judicial, knowledge, physical, psychomotor, compassion and foresight to make the learner frugal, caring, self dependant, capable, competent, courageous and read to help voluntarily. Besides uncovering formal education system, method of teaching-learning process for learners especially for adults who are majority and productive group of the society has not been platform yet. Uncertainty, this brings negative impact on learner's future life. In this context, adults means productive group of the society who are seeking external intellectual inputs or driving force which are guidance, motivation, direction, encouragement and facilitation from their instructors for their better achievement through learner-centered approach. Therefore, the purpose of this working paper is critical analysis of view points on method and principle of teaching-learning process which needed for paradigm shift in adult education from theoretical perspective and to suggest possible solutions for further implementation.

Keywords: *Adult Education, Andragogy, Learner-centred, Theories and Principle*

INTRODUCTION

An adult is a human being that is of relatively mature age, typically associated with sexual maturity and the attainment of reproductive age. In human context, the term has other subordinate meanings associated to social and legal concepts, for example a legal adult is a legal concept for a person who has attained the age of majority and is therefore regarded as self dependent, self-sufficient, and responsible (contrast with "minor"). Adulthood can be defined in terms of physical a, psychological adult development, law, personal character, or social status.

Adult education across the world has had as one of its chief purposes the creation and maintenance of democracy, both at a societal and community level. Two intellectual traditions underscore this commitment, progressive humanism and critical theory. By far the most

commonly discussed and acknowledged of these traditions is progressive humanism. Drawing equally on American pragmatism and humanistic psychology, this tradition enjoins adult education to create conditions for learning that encourage the full flowering of human potential in whatever direction the learner chooses to take that process. Critical and Progressive humanism is seen historically in the ideas of Malcolm Knowles and other adult educators. In its broadest sense, adult education is the practice of teaching adults. Practically speaking, however, the term is typically applied to adults learning basic or vocational education in a non-traditional setting. The current educational system that dates back to several hundred years depends primarily on the skills of the instructor (Sonwalkar 2010). There are instructor/teacher who have facility with the words and good black board writing skill and can articulate concepts well, and, as we all

have suffered through, many more instructor who are at loss of words, confusing, with poor black-board techniques, and regurgitate the content already given in the prescribed textbook.

The good instructors, who can motivate the classroom learning, are few and majorities are those who merely meet the minimum standards of learning and teaching. The wisdom of having small class size to teacher ratio goes only so far to remedy the situation where the instructor's style of teaching does not match with the style of learners. In most cases, students who are not able to relate to the instructors style of teaching have no alternative, but to depend on their own resources. Majority of learning process in the class-room is one-way and delivered by—"sage on the stage". Let us look further, the instructor is given a set-of curriculum standards and requirements that he/ she needs to meet in a given semester or year. The lectures, home assignment, and recitation session are organized in fast paced environment where student is subjected to five to seven subject matters.

THEORETICAL FRAMEWORK

Critical theory is one of the most influential theoretical frameworks influencing scholarship within the field of adult and community education. It argues for a set of adult learning tasks that are embedded in this analysis and that apply both to formal adult education settings and non-formal learning projects carried out in communities. Habermas (1974) has provided the foundation for formulating a comprehensive theory of adult education by clearly differentiating three domains of learning. These domains of learning can be categorized as cognitive domain (knowledge), psychomotor domain (skills) and affective domain (attitudes). This categorization is best explained by the Taxonomy of Learning Domains formulated by a group of researchers led by Benjamin Bloom in 1956. As each domain has its own learning goal (namely, learning for task-related competence, learning for interpersonal understanding and learning for perspective transformation), learning needs, approaches for facilitating learning, methods of research and program evaluation are implied.

This extension of Habermas' theory of areas of cognitive interest is reinforced by the experience of adult educators. We have understood through conventional wisdom that educational design and methodology must be a function of the learning needs of adults and that formula or package programs which do not fully address the differences in goal and nature of the learning task are of questionable value. Perhaps it is because we have been marginal to the mainstream of education for so long that we have been able to sustain our own rather distinctive perspective on learner centeredness in conceptualising our role. As educators, we need not concern ourselves with the philosophical question of whatever Habermas has

succeeded in establishing the epistemological status of the primary knowledge-constitutive interests with categorically distinct object domains, types of experience and corresponding forms of inquiry. There is sufficient force in hypothesis for investigation of and design of appropriate approaches for facilitating learning relevant to these three domains of learning. Despite their obvious interrelatedness in everyday life, a compelling argument has been made for recognising that each involves its own different way of knowing and each is different enough to require its own appropriate mode of inquiry and educational strategy and tactics.

Educators have not only failed to recognise the crucial distinction among the three domains, but have assumed that the mode of inquiry derived from the empirical-analytical sciences is equally appropriate to all three learning domains. The behavioural change model of adult education-derived from this approach and therefore appropriate to facilitating learning concerned with controlling and manipulating the environment-has been indiscriminately applied as appropriate to the other domains as well. This misconception has become so pervasive that the very definition of education itself is almost universally understood in terms of an organised effort to facilitate behavioural change. Behaviourism has become a strongly institutionalised ideology in both psychology and education. Habermas' analysis of primary cognitive interests helps us demystify the learning.

If we ask most professionals in adult education to outline how they would conceptualise program development, the model would probably be one which sets educational objectives in terms of specific behaviours to be acquired as dictated by a task to be accomplished. The task or role to be played is analysed to establish its requisite skills, behaviours or 'competencies'. This is often referred to as a 'task analyses. The difference would constitute a 'needs assessment'. An educational program is composed of a sequence of educational exercises reduced to their component elements with immediate feedback on each learning effort. Education is evaluated by subtracting measured learning gains in skills or competencies from behavioural objectives.

There is nothing wrong with this rather mechanistic approach to education as long as it is confined to task oriented learning common to the 'technical' domain of learning to control and manipulate the environment. It is here such familiar concepts as education for behaviour change, behavioural objectives, needs assessment, competency based education, task analysis, skill training, accountability and criteria-referenced evaluation based upon the empirical-analytic model of inquiry have relevance and power.

It is only when educators address the other two domains of learning, social interaction-including educational process-and perspective transformation, using

the same model that they have been wrong and generally ineffectual. The most common form this has taken is to attempt to broaden behavioural skills necessary to perform the task for which education is required. The assumption is that these are learned much like any other behavioural skill except that practice occasionally requires the use of hypothetical reality contexts, such as role playing, which are unnecessary in learning to operate a lathe or to perform other manual tasks.

Perspective transformation, the process central to the third learning domain, involves other educational approaches. Here the emphasis is on helping the learner identify real problems involving reified power relationships rooted in institutionalised ideologies which one has internalised in one's psychological history. Learners must consequently be led to an understanding of the reasons imbedded in these internalised cultural myths and concomitant feelings which account for their felt needs and wants as well as the way they see themselves and their relations. Having gained this understanding, learners must be given access to alternative meaning perspective's for interpreting this reality so that critique of these psycho-cultural assumptions is possible.

APPROACHES TO ADULT EDUCATION

Throughout the literature, many have differentiated the characteristics of adult learners from those of younger students (Brookfield, 1986; Knowles, 1980; Mathews-Aydinli, 2008; Mezirow, 1990; Pascual-Leone & Irwin, 1998). Four major themes emerge: adult learners are self-motivated, they are goal-driven or problem-centered, they benefit from connecting their new knowledge to their life experience, and they come from a variety of backgrounds, often creating a multi-level classroom. These characteristics have implications for what adults need from an educational setting. Knowles (1980) provides a concise overview of the implications of these characteristics for instructional practice, noting that, due to their self-motivation, adults respond better to an internal drive for learning than to external sanctions, such as grades. While this may be less true for college students, who are often very grade-focused, an internal motivation for learning should be encouraged among college students in order to promote an inclination toward lifelong learning. Knowles also notes that adults are goal-driven, focused on the immediate application of new knowledge. As a result, they will benefit more from instruction centered on an identified problem that they can learn to solve. Because adults define themselves based on their life experiences, Knowles proposes that educators employ experiential techniques such as discussion and skills practice. Finally, Knowles acknowledges that it is typical in adult education to have groups of students with widely varying backgrounds, experiences, and learning styles.

Approaches to such multilevel classes, as well as those addressing the other characteristics of adult learners, will be discussed below.

The term andragogy was proposed in the 1960s as an adult-centered alternative to pedagogy (Knowles, 1980; Deshler & Hagan, 1989; Merriam, 2001), but the term has not enjoyed sustained and widespread use to refer to the theory of adult learning. In fact, Merriam (2001) suggests that there is no single theory of adult learning, and that extant andragogical principles are best thought of as models or "pillars" of adult learning. Together with best practices that are widespread in the literature but may not be based in traditionally defined "theory" (due largely to the dearth of research in the field), We prefer to think of these andragogical principals as approaches to adult education. Common approaches include viewing the teacher's role as a facilitator of learning, fostering a respectful and reflective classroom environment and using an assets-based approach through which learner experience is acknowledged and built upon (Deshler, 1990; Freire, 1993 and Worthman, 2008). While some of these practices are increasingly embraced in K-12 and higher education, they are a clear departure from "traditional" educational settings in which the instructor was seen as the sole expert, delivering lectures and discipline based on perceived student deficiencies.

Another approach to adult education involves the related practices of intentionality and transparency. Freire describes intentionality as being the "essence of consciousness" and a quality to be invoked in learners. We would add that intentionality is critical for educators as well, meaning that there should be a specific intention behind each element of instruction. Instead of employing practices based on precedence or habit, educators must be conscious of the choices that they make in the classroom and the educational justification of each choice. One's consciousness as an educator is only the first step, with the equally critical next step being transparency, or the communication of these intentions to students. Because adults are goal-driven, it is important for them to know the purpose of a project or activity at the outset, a desire that may also be seen in college students (Huba & Freed, 2000). Adult education instructors who are not transparent about their intentions may experience student dissatisfaction, discordant expectations, and confusion (Burns et.al, 2008; Johnson, 2005; Aydinli, 2008). Returning to the above example, if students are asked to learn a song without an explanation of the educational benefits, they might view the activity as a waste of time and be less engaged. It is important that both educators and learners understand the educational justification for classroom projects and activities; educators can achieve this by being intentional and transparent.

Lastly, participatory and learner-centered approaches have been widely employed in both adult and higher education. The two terms are frequently used in

conjunction or conflated. Together, we take them to mean an educational approach in which students take active responsibility for their learning, including involvement with determining their learning needs and evaluating their progress toward the same. As Brookfield (1986) points out, student self diagnosis of learning needs does not release the instructor from the responsibility of contributing to the discussion of what gets taught, which should rather be decided in dialogue with students. As defined by Pima County Adult Education (1991), learner-directed practices encompass many of the approaches mentioned above, including transparency, teacher as facilitator, and assets based learning.

ANDRAGOGY FOR ADULTS

Andragogy, as a professional of adult educators, must be defined as an organised and sustained effort to assist adults to learn in a way that enhances their capability to function as self-directed learners. To do this it must:

- Progressively decrease the learner's dependency on the educator.
- Help the learner understand how to use learning resources-especially the experience of others, including the educator, and how to engage others in reciprocal learning relationships.
- Assist the learner to define his/ her learning needs-both in terms of immediate awareness and of understanding the cultural and psychological assumptions influencing his/ her perception of needs.
- Assist learners to assume increasing responsibility for defining their learning objectives, planning their own learning program and evaluating their progress.
- Organise what is to be learned in relationship to his/her current personal problems, concerns and levels of understanding.
- Foster learner decision making-select learner-relevant learning experiences which require choosing, expand the learner's range of options, facilitate taking the perspective's of others who have alternative ways of understanding.
- Encourage the use of criteria for judging which are increasingly inclusive and differentiating in awareness, self-reflexive and integrative of experience.
- Foster a self-corrective reflexive approach to learning-to typifying and labelling, to perspective taking and choosing, and t habits of learning and learning relationships.
- Facilitate problem posing and problem solving, including problems associated with the implementation of individual and collective

action; recognition of relationships between personal problems and public issues.

- Reinforce the self-concept of the learner as a learner and doer by providing for progressive mastery; a supportive climate with feedback to encourage provisional efforts to change and to take risks; appropriate use of mutual support groups.
- Emphasise experiential, participative and projective instructional methods; appropriate use of modelling and learning contracts.

According to Malcolm Knowles (1913–1997), American adult educator, the assumptions and principles of adult education are as follow:

- Adult educators must be aware of two important terms associated with teaching and learning, namely Pedagogy and Andragogy.
- Knowles observed that many principles of learning as well as teaching methods have been developed with and for children, and argued that teaching adults requires a different set of instructional strategies.
- Pedagogy refers to the art and science of teaching children. The term andragogy (designating the art and science of helping adults learn) was originally used by a German teacher, Alexander, to describe Plato's education theory. Andragogy (ane' genitive andros-meaning 'man') could be contrasted with pedagogy (pais, genitive paidos-meaning 'child'), ago'gos meaning 'guide'.

Based on the above assumptions of the theory of andragogy, the following six principles of adult learning were developed:

Adults need to know why

Knowles noted that adults need to know why they need to learn something before they will take the time to learn it.

Responsibility for Decisions Taken

Adults have a need to be seen by others as being capable of directing themselves. When adults realize others are imposing ideas on them, they may withdraw by not returning to class or they may voice their concerns to the teacher.

Learners' Experiences

The value of the learner's experience with regards to adult education, observing that the approach to teaching adults should be through situations rather than subjects. He noted that 'experience is the adult learners living textbook'.

Coping with Real Life

Adult learning should help adults to cope with real life situations.

Real-life Applications

According to Knowles (1984), when designing a curriculum for adult learners, courses should be organized around the acquisition of skills necessary for one to earn a living. These skills may include computer skills, farming skills, business skills and teaching skills.

Motivation to Learn

Knowles has stated that ‘even though adults can be motivated by external factors (such as higher salaries, promotions, better jobs in the future), they are more motivated to learn by internal pressures, such as the desire for increased job satisfaction, self-esteem and quality of life issues.’ Motivation is the activation or energization of goal-oriented behavior. It may be:

- a. *Intrinsic*: Comes from rewards inherent to a task or activity itself, e.g. the love of playing.
- b. *Extrinsic*: Comes outside from the performer, for example, money, coercion and threat to punishment.

STUDENT-CENTRED ACTIVE LEARNING

Student-centred refers to any well-structured, teacher-guided and student-centred activity that “substantially involves students with the course content through talking and listening, writing, reading and reflecting.” Learning is most meaningful when topics are relevant to the students’ lives, needs and interests. The students have to be engaged in higher order thinking tasks such as analysis, problem-solving, synthesis, and evaluation. These activities allow students to apply what they have learned early on in the academic process and/or give them a context/application for new material. Instructional activities should involve students in doing things and thinking about what they are doing. Students are not just memorizing information, but they are allowed to work with and use the information alone or with peers. Their diverse thoughts and perspectives are a necessary input to every class and learners are treated as co-creators in the learning process.

Table 1: Principles of Learner-centered Approach

Teacher’s Role	Learner’s Role	Teaching Strategies
Guiding	Finding	Interactive Lecturing
Indicating	Inventing	Group Work
Encouraging	Innovating	Discussion Forums
Facilitating	Problem Solving	Role-Playing
Motivating	Creating	Hands-On Projects
Directing	Discovering	Field work

BENEFITS OF STUDENT-CENTRED LEARNING

1. Permits opportunities to connect the content to real life.
2. Provides opportunities for higher order thinking as opposed to passive listening.
3. Promotes greater student-faculty and student-student interaction.
4. Increases student retention.
5. Provides for improvement of social interaction skills, greater acceptance of others, and a greater sense of “community” in the class.
6. Encourages alternative forms of assessment.
7. Encourages innovation in both teaching and student involvement.

CONCLUSION

It is indeed high time that we make the paradigm shift to individually free form of education that is conducive to the learning, and provides ample nourishment to the curious minds at all ages. It is time for “sage on the stage” to become “guide on the side”. It is time for educational technology to fulfill its promise. It is time for learning to be “free” from the undesirable artifacts created by the defunct educational organization that kills the curiosity and makes each potential student a fatality of “bell shaped curve” where only few conformists succeed.

This state of the affairs has made schools a dreaded place for adults learners who hate to even participate in the educational process. We must work towards a better, adaptive and individualized educational paradigm that brings an effective organizational structure for the stimulating educational inquiry where learning is at the centre and is free from all artificial barriers. The shift to a brain based synaptic learning paradigm will accommodate the learning preferences of each individual learner by providing them a personal experience, as compared to, inefficiency of “one size fits all” approach.

We believe the recognition of the function of perspective transformation within the context of learning domains, as suggested by Habermas’ theory, contributes to a clearer understanding of the learning needs of adults and hence the function of education. When combined with the concept of self-directedness as the goal and the means of adult education, the essential elements of a comprehensive theory of adult learning and education have been identified. The formulation of such a theory for guiding professional practice is perhaps our single greatest challenge in this period of unprecedented expansion of adult education programs and activities. It is a task to command our best collective effort.

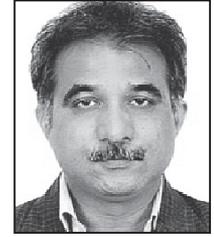
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CHAPTER IX

EDUCATION FOR SOCIAL HARMONY AND PEACEFUL COEXISTENCE

Gandhi and Gulen: Comparing their Views for Peace Building Exercises



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INTRODUCTION

Revered as ‘special person with divine grace’ among their people at popular level, both Gandhi and Gulen envision a free, peaceful, democratic, tolerant and non-violent world and have generated positive public actions to achieve this goal through legal, peaceful and non-violent means. Though the world view of both are deeply grounded in religious philosophy, Gandhi’s world view is primarily constructed through Santan Hindu religious tradition, while Gulen’s world view is primarily filtered through the prism of *Sunni* orthodox Islamic traditions with a focus on Turkish Islamic history. Gandhi, unlike Gulen, was not a product of religious seminary or had undergone any scholastic training. On the other hand, Gulen, unlike Gandhi, is neither a product of modern educational system nor a national-political leader of the masses-fighting for the political liberation of people. Notwithstanding the differences in the political context, time-period and religious traditions and other semantic differences between the two, both are credited to have conducted public actions on the basis of their understanding of ‘religious truth’ in pursuit of a free, peaceful, democratic, tolerant and non-violent world through legal, peaceful and non-violent means.

Given the similarity in terms of ontological visions between the two, can Gandhi and Gulen be brought on the same philosophical discursive plane? Is there any commonality between the two? This paper attempts to highlight the common ethical and moral approach that underlies philosophical discourses of Gandhi and Gulen, which has an implication for peace building exercises in the increasingly violence-prone modern world. This will be examined by comparing and contrasting their views on the issues related to religion, modernity, notion of ‘other’, means-ends dichotomy, inter faith and inter-cultural dialogue, education and democracy, which in totality

produces a discourse of positive action, right conduct, love, and tolerance leading to twin inter-linked goal of the negation of the ‘notion of other’ and development of durable peace. The ‘other’ here does not merely refers to ‘religious other’ but all possible forms of ‘others’: national, political, ideological, social, economic, gender etc. In the process of examinations of their views on these issues this paper will also throw light on the points of departure between the two within the frame of their common moral and ethical discourses.

As the paper attempts to compare and contrast the viewpoints of Gandhi and Gulen for the peace building exercises, it will not be out of place to provide a brief background of both global personalities of modern times from the reader point of view, notwithstanding of the fact that the two do not require any introduction.

MOHANDAS KARAMCHAND GANDHI (1869–1948)

M.K. Gandhi, known as Mahatama (great soul) Gandhi, the father of Republic of India, was born in the salaried Gujarati Indian middle class family. Having received the degree in Law from United Kingdom, Gandhi moved to South Africa to take up legal cases belonging to Muslim merchant family. Gandhi lived in South Africa for more than twenty years and encountered personal indignity, humiliation and suffering and witnessed the same for non-White population under the Apartheid White regime of South Africa. It was in South Africa that Gandhi experimented with religiously inspired principles and methods of peaceful struggle and non-violent resistance against the system of oppression and repression. Having returned to India in 1915 Gandhi successfully applied the methods and principles of non-violent resistance against the unjust colonial rule of British Kindom, developed the powerful peaceful mass movements and finally led the

country to independence. Over the years Gandhi has emerged as the universal symbol of peaceful political struggle and non-violent resistance against any system of injustice, oppression and repression.

MUHAMMED FETHULLAH GÜLEN (BORN 1941)

M.F Gulen is a profound Islamic scholar and thinker of Turkish origin who is respectfully called *hodjaefendi* (a respectable teacher). He was born in the impoverished family of Erzurum province of modern Turkey; received Islamic education informally, as the Kemalist republic has banned and outlawed all Islamic centres of learning, and served as an government *imam* in the various mosques of modern Turkey. He was conferred the title of Eminent Preacher and granted the right to preach anywhere inside the Turkey by the Turgut Ozal government during mid 1980s. His ideas and writings spanning over more than four decades have influenced, inspired and motivated millions of Muslims, predominantly Turkish Muslims to engineer a voluntary, peaceful, faith based civic-social movement called Gulen or Hizmet movement that has become global in scope. Today the Gulen movement that originated in Turkey in 1970s has spread to many other countries and succeeded in registering its presence in social field, particularly in the field of education, health, interfaith, relief, dialogue and peace building exercise. By a conservative estimate the movement voluntary runs more than thousands of socio-cultural-institutions including schools, preparatory coaching centres, university, hospitals, dialogue centres, relief organizations, mass media, publishing houses etc organizations all over the world. Gulen prefers to call himself a humble teacher in the service of humanity. He continues to provide Islamic teaching from his present home in Pennsylvania, USA, to students, mostly the Turkish ones.

GANDHI AND GULEN: MEANING OF PEACE BUILDING

It is pertinent to point out the notion of 'peace building' in the Gandhian and Gulenian discourse is significantly different from the modern/ contemporary understanding of the term. In the modern literature the concept of peace building refers to the institutional capacity of managing conflict (Galtung:1976, 1996, Chapin and Foster: 2001, Lederach: 197, DAVIES, Johnand Kaufman, Edward (eds.), 2002, BOUTROS-GHALI, Boutros, 1992) and thus focuses on the role of state and non-state actors/ institutions-international and national non-governmental organisations-or combination of both in promoting peace in preventing the outbreak of the war or societal-political-ethnic conflicts. Thus the modern understanding of peace building is premised on the idea of *inevitability of violence that needs to be managed through building the institutional capability of state and society, which in turns flows from deep seated assumption of modern social*

science that human beings are primarily selfish and aggressive by nature and hence prone to conflict and violence. Hence the conception of peace building in modern discourse is narrow, negative and of transient nature as it entails the 'prevention or absence of violence'.

Whereas in the Gandhian and Gulen's discourse, peace building is not about prevention of conflict and violence but a *ceaseless participation in the positive actions.* Hence in this discourse peace building is about moral and ethical purification of self that aims at *elimination of internal cognitive conditions*, which leads to the development of conflict and violence. It is about a *state of mind and heart* that allows oneself to overcome his/ her narrow self even in the midst of unfavourable material conditions and live in peace with others, with his/ her surroundings and institutions of state and society. However this does not mean this discourse does not pay attention to the issue of exclusion and marginalization, which are important for peace building process. In fact a durable peace is only possible when peace building exercises must address to the issue of equity, justice, representation and recognition in general and issue of material and spiritual deprivation in particular cutting across class, ethnicity, religious, caste, tribes, nationality, political, ideological, gender and other identities.

However unlike the reductionist political economy approach that links the issue of deprivation with occurrence of violence, the Gandhian and Gulen's discourse of peace building pays more attention to subjective articulation of deprivation, exclusion and marginalisation and address to 'human moral and ethical power' to remain steadfast in pursuit of 'truthful, peaceful and non-violent' life in the midst of adverse material conditions. Thus unlike the modern discourse of peace building, Gandhi and Gulen's conception of peace building is a positive, action oriented force and of permanent nature that draws its substance from natural self of mankind: trust, peace, cooperation, compassion, love and tolerance. It is this conviction in the *goodness of the mankind* which led Gandhi to remark, *the fact that there are so many men still alive in the world shows that it is based not on the force of arms but on the force of truth or love-History does not, and cannot, take note of this fact. History is really are record of every interruption of the even working of the force of love or of the soul* (Gandhi 1997: 89-90), The same goodness of mankind as the constitutive source of Gulen's conception of peace building process in particular and activities of Gulen movement in General has also been explored in a recent work titled as 'Islam and Peace building' (Esposito and Yilmaz: 2010).

Within this larger framework the peace building exercises—both discourses as well as concrete social-political actions must be directed towards preventing the process of gradual transformation of notion of 'other' into a 'politicised other' leading to the development of discourse of 'US vs THEM', which often degenerates in the form of violence-both at individual and collective level.

At the collective level the violence often assumed the form of riots, pogrom, genocide, terrorism, holocaust or what is called crime against humanity. In other words, while 'self' and 'other' is a part of natural-self of social being, however a politicisation of each other endangers societal peace; hence the only solution to the perpetual conflict between (politicized-ideologised) self and (politicized-ideologised) other is the dissolution of each-other into each-other. Do Gandhi and Gulen offer such discourse? Any if they do offer, are their discourses capable of achieving this goal?

APPROACH TO RELIGION

Both Gandhi and Gulen espouse ethical and moral understanding of religion and stress on common universal heritage, roots, principles, values and objectives of all religion and religious traditions: honesty, truth, peace, non-violence, respect, love, friendship, loyalty, sacrifice, service, brotherhood, harmony, tolerance, compassion, forgiveness, humility, servitude etc. It is to revival of these principles, and not the prevailing local practices in the past, that Gulen and Gandhi refer to '*revival of faith*' (revival of Islam or revival of Hinduism respectively). Both imagined 'religion' in terms of belief in the 'unity of and submission before God', 'right conduct', and 'selfless service' to people, community, nation and humanism based on the principle of altruism. There are plenty of statements belonging to Gandhi and Gulen that signifies to this understanding of religion.

For instance, contrary to popular perception that Hinduism is polytheist religion, Gandhi, a Santani Hindu, was a fervent believer and worshipper in the oneness of God: "we have another thing in Hindu philosophy, viz, God alone is and nothing else exists, and the same truth you find emphasised and exemplified in the *kalma* of Islam. There you find it clearly stated-the God alone is and nothing else exist" (Gandhi: n.d, 66). In another instance Gandhi states, "God the Ruler pervades all there is in this Universe. Therefore renounce and dedicate all to him, and then enjoy or use the portion that may fall to thy lot. Never covet anybody's possession" (Gandhi: nd, 40). Identifying religion as 'service ethics', he states, 'Yajna (Sacrifice) means an act directed to the welfare of others, done *without desiring any return for it, whether of a temporal or spiritual nature (emphasise mine)*. 'Act' here must be taken in its widest sense, and includes thought and word, as well as deed" (Gandhi: nd, 48).-Every single act of one who would lead a life of purity should be in the nature of yajna " (Gandhi: nd: 48-49). Similarly, the Islamic principle of *Tawheed* and service ethics (*hizmet*) without any expectation of return constitutes the foundation of Gulen's religious philosophy and Gulen movement. Gulen repeatedly draws attention towards the Quranic call for 'selfless sacrifice' and statement that 'those who are constant in praying and spend on others out of what We provide for them as sustenance. It is they who are truly the *muminun*'

Further both emphasise rational understanding of religion but concede supremacy of faith over reason, limitation of human mind in comprehending God's secret, emphasise 'essential of religion' and avoid unnecessary ritualism connected with the religious practices. In this context both avoid literalist method of reading of Scriptures and place due importance to the factor of 'spiritual discipling' for the interpretation of Scriptures and in deducing the 'spirit' of the discourse of Scriptures through relying upon the intra-text reading of the Scriptures. Gandhi declares that, 'I am not a literalist. Therefore I try to understand the spirit of the various scriptures of the world. I apply the test of Truth and *Ahimsa* laid down by these very scriptures for interpretation.'" (Gandhi: nd 10). For Gulen, Islam is the seal of good morals and conducts filtered through all revealed scriptures. He often quotes the Prophet's statement, "*Islam consists in good morals; I have been sent to perfect and complete good morals*". It is from this point of view that Gandhi considered 'untouchability' as 'superstitions', and 'distorted practice', which is not an original Hindu practice connected with Vedic culture. He even refused to visit Hindu temples on two grounds: he did not consider idol worship as the essential of Hinduism and second, denial of access to untouchables (the outcastes) to the Hindu temples as great injustice not only to the humanity but to the cause of Hinduism itself. Similarly Gulen did not consider hijab, beard, veil, fez, or other associated with bodily representation of Islam or many of sufi practices such loud dhikr as the essential for Islam. In short, for both, religion is a moral and ethical discourse without any fixed identity boundary.

What further unites both of them is the imagination of God/Allah as 'transcendental truth' and ultimate source of 'causation of all causes' and expression of Love, Truth, Compassion, Mercifulness and Fearfulness—all attributes of God that has been exemplified by different names of God. While one may find objectionable in treating God and Allah equal from Islamic point of view, Gandhi's conception of God is akin to Islamic notion of Allah in which God emerged as the 'Maker of Universe' having a complete separate identity without any association with anybody and in any form. However for Gandhi, 'Truth' is the most appropriate word, symbol or discourse to describe God and hence he adopted the principle of 'Truth is God', which is different from 'God is Truth' which he used to believe at one point of time. While the latter is a statement of fact, the former is a everyday living value to be realised through means of love and non-violence as God revealed most himself in the truthful moments, truthful conducts and truthful actions. It is a call of inner conscience. Gandhi stressed that while everybody demands the right to conscience but hardly practice the same in their everyday life. In Gulen's Islamic discourse there is a heavy emphasis on *ihsan/ihlas* (intention/inner conscience) to secure God's blessings. The Sufi's conception of 'living with God's consciousness', a notion further enriched by Gulen, comes close to Gandhian notion of 'Truth is God'.

Notwithstanding the similarity over the broad conception of religion and divinity, Gandhi, unlike Islamic position, does not consider the Scriptures including Vedas, Quran or Bible or any other Scriptures as 'Divine Book' or 'Revealed Book' but '*divinely inspired*'. Speaking from this point of view Gandhi maintained that one could remain a Hindu without having a belief in God, because Hinduism is a relentless search for truth through the means of peace and non-violence (**Gandhi: nd,1**), a proposition which is impossible for any version of Islam to admit someone as Muslim or believer without having faith in God. In fact Islamic discourses including those of Gulen is harsh on atheism.

A second point of departure between the two is that while both aims at the ethical and moral transformation of individual, however in Gandhian discourse Hinduism does not emerge as social or political project, unlike in Gulen's Islamic discourse where Islam emerged as 'social-political project', though not in the sense of political Islamism that aims at the creation of Islamic state, connected with objective of creation of 'golden generation', which is anchored in the mirror image of first generation Muslims of Islam, which will guide the humanity. Though Gandhi employs the metaphor of *Ram-Rajya* to denote the just order or 'state of happiness', which is akin to Gulen's conception of *Asre Sadat* (state of happiness during the period of Prophet Muhammad), however unlike Gulen, Gandhi does not elaborate the institutional framework of achieving the same. This difference between the two may be partly on account of nature of Hinduism itself in which there does not exist any 'historical model for emulation', unlike the 'Prophetic model' and model of 'Rightly Guided Caliphs' in Islam from where all Islamic movements derive their legitimacy.

A third point of departure between Gandhi and Gulen pertains to the notion of self defence. For Gandhi, the notion of self defence is related to internal purification of self. Gandhi believes that secret of success of Hindu civilisation lies in its moral and ethical mechanism of self defence against the external challenges or calamities. As he states, 'The best and most lasting self defence is self-purification. I refuse to be lifted off my feet because of the scares that haunt us today. If I can get together a band of young Hindus with faith in themselves and therefore faith in Mussulmans, the band will become a shield for the weaker ones. *They (the young Hindus) will teach how to die without killing. I know no other way*' (**Gandhi: nd, 22**). Similarly on the issue of protection of cow, a symbol of contemporary Hinduism, Gandhi took the position that he might give up his life to save a cow but will not kill a Muslim in the name of protection of cow (**Gandhi, 1934: 41**). In his interpretation of Vedas, a compilation of dialogue between Shri Krishna and Arjuna during the battle field of *Mahabharat*, he came to the conclusion that *no one kills or is killed*, neither he ever evoked the notion of *dharmyudh* (just war) against

anybody including fighting with British's unjust rule in India. Thus in Gandhian imagination of Hinduism there is no place for violence and killing is not just justified under any circumstances including in the name of principle of self-defence. It may be noted that the modern international law is very much based on the doctrine of self defence that allows nation to commit offence in the name of self defence. Examples are abound, the most recent example of which is US's doctrine of pre-emptive strike that aims to conduct an unilateral military strike in order to preempt the military actions of designated enemy.

On the other hand in Islamic traditions there are numerous interpretations of Jihad, which broadly fall in two categories: (A) lesser jihad-the meaning of which range from waging war in the path of Allah to armed defence in retaliation against external enemy. (B) greater jihad: inner purification and development of moral capacity to control the *nafs* (carnal desires). However even the most pacifist Islamic voice including Gulen interpreted the act of war on the part of Prophet Muhammad as a just act in self defence and for good cause. (**Gulen, 2006: 201-255**.) Ali Bayaram, one of the senior volunteers in the Gulen movement, while conducting *shobet*, in response to my query, stated that 'there is no concept of just killing in Islam except in war as self defence' (interview, Asya Resort, Ankara, 2011). Further, the Islamic dictum that 'killing a person *unjustly* amounts to a killing of the entire humanity' does contain the notion of just or unjust killing. Thus the 'killing' is justified in self defence and for greater cause in the Islamic traditions.

Finally, the difference between the two lies in terms of means to serve the humanity. Gandhi utilised the means of politics to serve his people and make them free from the bondage of unfreedom. While conceptualising politics as 'moral vocation', as for him, politics bereft of religion is an immoral profession, Gandhi linked his politics of liberation of the country with Hindu-Muslim unity, abolition of practice of untouchability in Hindu society and integrating the untouchables in the national mainstream and development of women. Gandhi's politics was essentially integrative in nature and intended to bring harmony and cooperation among different classes, castes and religious groups, which partly explains that despite the instrumentality of religion in Gandhian politics, Gandhi has never been accused of indulging in the 'politics of communalism'. On the other hand Gulen considers politics as essentially 'immoral and divisive phenomenon' and therefore any 'politics of Islam' inherently pose a danger to Islam itself. The nature of 'Muslim/ Islamic politics' in much of Muslim societies testifies Gulen's insight. Hence Gulen prefers social actions over politics to serve people, Islam, community, nation and humanity. Working with this approach Gulen puts social agencies such as education, health, relief work, media etc in the service of the people.

Notwithstanding of these differences, both Gandhi and Gulen provides an *inclusive, holistic, flexible, relative and pluralistic understanding of religions* and underlines the unity of all religions. Gandhi wrote in *Hind Swaraj*, ‘By religion, I do not mean formal religion, or customary religion, but that religion which underlies all religion, which brings us face to face with our Maker (Gandhi, 1934: 30). In another instance he stated that ‘My Hinduism is not sectarian. It includes all that I know to be best in Islam, Christianity, Buddhism and Zoroastrianism’ (Chandra, 2004: 37).

Similarly underlying the unity of all religions Gulen states, “Regardless of how their adherents implement their faith in their daily lives, such as generally accepted values as love, respect tolerance, forgiveness, mercy, human rights, peace, brotherhood, and freedom are all values exalted be religion. Most of these values are accorded the highest precedence in the messages brought by Moses, Jesus, and Muhammad, upon them be peace, as well as in the message of Buddha and even Zarathusa, Lao-Tzu, Confucius, and the Hindu Prophets” (**Unal and William: 2000, 242**). Further he states, “As a Muslim, I accept all Prophets and Books sent to different people throughout history, and regard belief in them as an essential principle of being Muslim. A Muslim is true follower of Abraham, Moses, David, Jesus and all other Prophets. Not Believing in one Prophet or Book means that one is not a Muslim’. (Ibid).

APPROACH TO MODERNITY

Though both Gandhi and Gulen were/ are influenced by the humanistic tradition of western modernity, both were/ are also critical of modern trajectory of life, particularly the destructive side of modernity, excessive individualism, materialism and positivism. While engaging with modernity, both saw Europe as inflicting with serious illness and hence called for sympathy with them. Gandhi considered the western civilization as immoral and unethical phenomenon because it had made ‘bodily welfare’ as its ‘objects of life’ and compared it with the *Upas* tree that poisoned everything that came under its shadow or like a disease that wasted the body politic. He writes, “This civilization takes note neither of morality nor of religion. This civilization is irreligion, and it has taken such a hold on the people in Europe that those who are in it appear to be half mad. They lack real physical strength or courage. This civilization is such that one has only to be patient and it will be self destroyed. According to the teaching of Mohammed this could be considered a Satanic Civilization. Hinduism calls it a Black Age. It is eating into the vitals of the English nation. It must be shunned. If you will sufficiently think over this, you will entertain the same opinion and cease to blame the English. They rather deserved our sympathy”. (Gandhi.1934. 24–25).

Echoing the spirit of Gandhi, Gulen called modernity ‘mislabelling’, ‘misuse of concept’ in order to dupe people with false promise: ‘ Civilization is different from modernism. While the former means the changing and renewal of man with respect to his views, way of thinking and human aspects, *the latter consists in the changing of his life style and bodily pleasures* and the development of living facilities. Although this is the truth, the new generations, who have been bewildered through misuse of concepts, have first been misled in their way of thinking and then made to degenerate in belief, language, national thoughts, moral and culture. Apart from this, those Western people enjoying technical facilities more than others, and the so called ‘intellectuals’ who have emerged among Eastern peoples, and who consider themselves civilized and the others as savage, have committed, through such mis-labelling, a grave, unforgivable sin against civilization and culture.-all these, together with many other signs of savagery prevailing world wide, show decisively that the ‘developed’ peoples of the world have not founded a true civilization, and nor have their ‘developing’ imitators been able to do so. How pitiful it is that the intelligentsia of ‘developing’ countries have deceived their people into believing that they could be civilized through modernization of their life style—“(Gulen: 1998, 71–73).

Thus, both the Gandhian and Gulenian discourse are life centred, not state-centred-the subject matter of modernity. Gandhi in his personal conviction was at best a political anarchist who considered state as an immoral force. He would assign minimum possible role to state in matter of governance as he believed that people did not require any external authority or force to govern themselves as they are capable of self-governance. This is the meaning of *Sawaraj* or Self Rule one gets from Gandhi’s seminal work titled, ‘*Hind Swaraj*’. On the other hand, Gulen has gradually moved from his once held position that a strong state is necessary condition for survival of Islam and Muslims. Today he fervently advocates the cause of ‘neutrality of state’ in matter of governance and religion but continues to believe in the classic Islamic dictum that ‘*bad government is better than no government*’.

In this context it is interesting to note that a majority of works on Gulen movement has attempted to understand the discourse of Gulen as an attempt or response to bridge the gap between Islam and modernity. Whether this is partly due to historical burden of intellectual traditions in Muslim society, which has historically frame the problems of their societies in terms of relationship between Islam and modernity or desire to catch up with the modernity, particularly among the Turkish intellectuals, a great of majority of them has constructed a parallel between Gulen movement and protestant movement of Europe (Yuvuz: 2013, O`zdalga: 2000, Uygur: 2007, Arslan,:1999, 2000. 2001, Yousef.: 2001).

What can be said with fair amount of certainty is that Gulen's Islamic discourse, which mostly revolve around the notion of people's rights, life styles, pluralism, tolerance, harmony, service ethics and social activism, reflects a post modern concern and aspiration: *recognition of identity in public sphere and freedom from the intrusive culture of modern nation state*. On the other hand the majority of works in India on Gandhi have hardly attempted to frame his discourse in terms of bridge between Hinduism and modernity; rather predominantly saw Gandhian discourse as moral and ethical critique of modernity. In recent years the tendency to study Gandhi within post modern frame has increased (Nandy 1983, 1987; Paranjpe 1983; Prasad 1985; Parekh 1989, 1997; Dallmayr 1996; Sarkar 2001; Chakrabarty, 2006; Parel 2006., Rudolph and Rudolph 2006). In other words, as modernity brought the rupture between heart and mind and as a consequence produced uncounted human misery, violence and destruction, the Gandhian and Gulen's religiously inspired moral and ethical discourses attempt to restore the balance between reason and faith, religion and science, heart and mind and nature and man. In short, both attempt to place a *heart in the heartless modernity*.

ABSENCE OF 'OTHER'

Unlike the materialistic modern philosophy, which is constructed on the principle of recognition of separate 'self' and 'other', there is no place of 'other' in the philosophy of Gandhi and Gulen. This comes from their abiding faith and recognition that 'everybody is children of God' and hence everybody is equal. A genuine love and respect for God automatically translates itself in the unconditional love towards His creations: both humans and non-humans. Thus by reserving 'Self' to God only and 'Other' to entire human beings Gulen resolves the perpetual conflict between self and other that exists in the positivist philosophy by upholding the moral equality of human beings. Thus in this discourse the self becomes others which results in accepting others with all their identities and beings.

It is interesting to note that while Europe/ Britain has been factor in dismemberment of Ottoman Empire and colonisation of India and later partition of Indian sub-continent, Europe/ Britain does not appear as 'other' in the discourses of either of Gandhi or Gulen. Making a distinction between British rule and modernity Gandhi stated that, "it is my deliberate opinion that India is being ground down, not under the English heel, but under that of modern civilization" (Gandhi: 1934, 29-30). All techniques of non-violent struggle that Gandhi employed to mobilise people towards fighting British mis-rule: whether Satyagrah and Hijrat, (Champran, 1917, Kheda, 1918 and Ahmedabad Mill Strike, 1918), Khilafat and Non-Cooperation movement (1919-1921), Civil disobedience movement or Salt Satyagrah (1929-1930), Fasting (against Poona Pact, 1932 and Bengal Hindu-

Muslim riots-1947) and Quite India movement (1942)—were intended to expose the moral and ethical bankruptcy of British 'civilized' rule and were not guided by consideration of British rule as 'enemy' of Indian people. It may be noted in this regard that Gandhi unilaterally withdrew the non-cooperation movement in 1921 at the height of the movement (to the much dismay of many Congress leader) during Churi Chura incident when a few peasantry had burnt the police station that led to the killing of a few policemen, as for Gandhi this amount to lack of sufficient moral and ethical training to become *Satyagrahi*. Gandhi's embracing of Muslims and other communities was based on this approach and hence he never agreed to the 'Partition' of Indian subcontinent between Indian and Pakistan. The absence of 'other' in Gandhian discourse partly explained why India did not see any problem in becoming a member of Commonwealth headed by British monarch after independence.

Like Gandhi, there is no conception of 'other' in Gulen's Islamic discourse. All credible research on Gulen movement has demonstrated that the movement lacks the notion of 'other' in its discourse, practice and action. It is neither directed against any individual, ideology or political system or value—whether Islamic or non-Islamic. It does not pass fatwa on things/ value called Islamic or non-Islamic. Though one may notice within Hizmet movement a kind of reservation and stiffness towards Shii, communist and atheists; however such reservation does not flow from Gulen's Sunni Islamic discourse as it is popularly assumed. With regard to Shii, Gulen has reservation towards Iranian political system that fused both religion and politics and hence destroys the moral and ethical spirit of Islam. Similarly, for Gulen, communism and atheism are principally an ideological construct that kills humanism.

Since 'education' has emerged as *the* identity of Gulen movement, can this be considered a site of counter-mobilization against secular state/ elite/ lifestyles in Turkey? From the writings and speeches of Gulen and other research materials on Gulen movement it is difficult to argue that he conceives education and encouraged the establishment of educational institutions as 'political project' to displace the westernized/ kemalist status-quoist class within Turkey. The large transformation one is witnessing in today's Turkey in terms of 'black Anatolian MuslimTurks' acquiring centre stage in all fields-economy, political and social-is at best *unintended* consequence of Gulen's reconfiguration of fundamental Islamic principles and values to suit the present times.

Rasim Bey, a student of Gulen stated, "that Gulen has never used such terms as 'Kemalists', "Secularist' or 'Islamicist' or any kind of 'isim' for describing people or thought, which is in accordance with Prophetic traditions. Prophet Muhammad (PUBH) lives with 'munafiq' for 10 years but never used this term" (**Interview with Rasim Bey, Academy, Istanbul, dated, 23.2.2010**) In other words; Gulen's Islamic hermeneutics is the discourse of

social change without any fixed ideology, target or objective. Further, unlike many Islamic figures and movements in the world, the ‘West’ does not appear as ‘other’ either in Gulen’s discourse or in the everyday action programme of Gulen movement. Rather with the discourse of *darul-hizmet* Gulen motivates his followers to interact with the West without any fear. In fact the Gulen movement in Turkey has been at the forefront in mobilising public opinion in favour of Turkey becoming a member of European union. Esposito and Yilmaz rightly commented that ‘Gulen’s acceptance of the two Turkish identities-European and Islamic-as complementary rather than contradictory was innovative at a time when both secular and Islamist identities totally reject this duality’ (Esposito and Yilmaz :2010, 25–26).

In short, both the Gandhian and Gulen’s discourses emphasise the constant internal moral and ethical purification of self in order to overcome the ‘hidden other’ within himself or herself through the modes of prayer, practice of truth, pacific resolution of conflicts and developing ‘service ethics’. Thus both discourses demand ceaseless and rigorous ‘spiritual practices’ to ‘purify’ self and negate the perception of other as enemy. In Gandhian discourse the attainment of this state of condition is linked with practice of *Yamas* (the cardinal virtues)—*Ahimsa* (non-violence), *Satya*, (truth), *Asetya* (non-stealing), *Brahmacharya* (celibecy), *Aparigraha* (non-possession) and *Niyamas* (the casual virtues)—*Shaucha* (bodily purity), *Santosh* (contentment),, *Tapa* (forbearance), *Swadhyaya* (study of Scriptures), *Ishwarapranidhna* (resignation to the will of God). Similarly, the entire purpose of Gulen’s writings of *Emerald Hills of the Heart* that contains the exposition of various principles of Sufism such as, *dhikr* (rememberance of God), *zuhd* (asceticism), *muraqaba* (self-reflection) *muhasaba* (self-evaluation) and many others is to direct Muslims to undergone the spiritual training of Sufism in order to dissolve his/her ‘self’, to overcome the carnal-bodily desires and to develop God’s consciousness.

MEANS JUSTIFIES ENDS

Unlike the modernist dictum of ‘End justifies Means’ which justifies all sorts of application of illegal, immoral, unethical means to achieve goal—whether individual or collective, both Gandhi and Gulen believes in the principle of purity of means to achieve pure goals as an article of faith. According to them, a goal—no matter how pure and noble, cannot be achieved with impure and unethical means. For both, adhering to legal rules and regulations is ethical and moral value and hence both emphasise on the legal, moral and ethical way of pursuing one’s own goal or conducting business or undertaking any private or public action. In other words, for both, *the mean is an end in itself. Thus both seeks to restore the morals and ethics in public life through the discourse of means-ends dichotomy, which has been totally eliminated in the modern form of politics.*

As Gandhi states, ‘They say ‘means are after all means’. I would say ‘means are after all everything’. As the means so the end. Violent means will give violent swaraj. That would be a menace to the world and to India herself.... There is no wall of separation between means and end. Indeed, the Creator has given us control (and that too very limited) over means, none over the end. Realization of the goal is in exact proportion to that of the means’ (Gandhi, 1998: 28, 310).

Similarly Gulen opines, “The means to attain a lawful and right target must also be lawful and right. For those who are on the Islamic line, that the object of their efforts in every enterprise should be lawful is a right, and lawfulness of the means to reach that right is an obligation. As the pleasure of God and union with Truth cannot be acquired without sincerity and being for the sake of God, so service to Islam and the direction of Muslims to the true goals or targets cannot be achieved by evil ways and means” (Gulen, 2009: 38).

Thus Gandhi never compromised on applying only peaceful and non-violent methods such as *satyagrah*, *padh yatra*, (march on foot), peaceful, unarmed mobilisation, fasting, civil disobedience and non-cooperation techniques such as boycott of British goods, particularly cloths, call for giving up honorary titles and governmental jobs under British rule, refusal to pay tax etc and conducted all his public-political actions within the constitutional-legal structure of the British’s rule. Similarly Gulen too conducts all his public actions and all Hizmet linked public actions-whether in the field of education, business, conference, media, relief etc—are conducted within the legal framework of the nation and state where work is located. It is this strength of peaceful, non-violent, legal legacy of Hizmet movement that has made the task of current Erdogan government very difficult to delegitimise the movement despite almost everyday illegal attack and undue harassment that is being inflicted upon the movement.

In this regard Ahmet Kurucan (2015) maintained a distinction between the principle of passive resistance and principle of civil disobedience. He brought Gulen’s discourse in the former category as this does not allow any violation of governmental rules and regulations even while peacefully resisting the government’s public policies without any mobilisational form, the latter contains the measures such as refusal to pay tax or quitting the job as sign of non-cooperation against the government that amounts to violation of existing legal rules and regulations. Though the distinction between the two, as brought out by Kurcan, is technically correct; however in the Gandhian discourse civil disobedience is only one form of passive resistance, the employment of which depends upon the political context.

INTER-FAITH AND INTER-CULTURAL DIALOGUES

Interfaith and Inter cultural dialogue is the key in Gandhi and Gulen's religious discourse to retrieve the fundamental unity and essence of all religions. Interfaith dialogue helps to experience how one can learn about the religious beliefs and spiritual identity of the other *while at the same time* learning more about the religious beliefs and spiritual identity of ourselves. *It is about discovering oneself through otherness.* Both Gandhi and Gulen articulate the conflicts in the modern age in terms of misunderstanding of religious traditions by people in general. Hence both emphasise on the necessity of the correct and true representation of religious traditions. Further, since the problem lies in the *exclusive* construction of religion which leads to misunderstanding and disrespect to other's religious and cultural legacy, both emphasise a constant dialogue between the two with a view to understand each other point of view and reach to a common understanding. An essential condition of this dialogue is the unconditional acceptance and recognition of other with his/ her compete identity, (secular, religious, national etc) history, and cultural legacy in order to penetrate his/ her thinking and understand them in order to address each other's fear and concerns.

Gandhi firmly believed that understanding the religion of another is ultimately appreciation of the other as a person with a direction and hope. Gandhi tried to reveal himself in this sense to his Muslim friends so that they could perceive the inner meaning of his tradition. It is for this reason Gandhi totally identified with Indian Muslim's grievances over the threat of abolition of Caliphate and led the Khilafat movement (1918–1920) in the country against the European treatment of Turkey with a possible politics of abolition of Caliphate, which Gandhi considered as an essential element of Islamic faith and therefore needs to be protected. Moreover, he exhorted every member of the Congress party to cultivate personal friendships with persons representing a faith other than his own. For him, 'heart unity' meant that one should be open to the deepest values of each other's traditions. In the context of the outbreak of communal riots in the aftermath of the Non-Cooperation Movement, Gandhi said, 'I see no way of achieving anything in this afflicted country without a lasting heart unity between Hindus and Mussalmans of India' (**Gandhi 1966: 153**). He believed in achieving the 'heart unity' between the two through inter-faith and inter-cultural dialogue—a discipline that has become dominant in today's world in addressing the issue of inter-community relations.

For Gulen, the purpose of dialogue is to not to satisfy each other ego but to help enabling the truth to come out, which requires such principles as mutual understanding, respect, and dedication to justice. According to him, the creation of this environment calls for a Muslim to develop what is considered sufistic ethics or what Heon Choul Kim

has described as 'Gülen's Dialogic Sufism', which has four inter-connected aspects: *love, compassion, tolerance and forgiveness*. Lester R. Kurtz has called these dimensions of Sufi Islam as 'pillars of Gulen's conception of dialogue'. Celik and Valkenberg identifies three stages in Gulen's conception of dialogue. They describe the first stage of Gulen's dialogue concept as accepting the others in their own position. The second stage involves respecting the position of the other(s), and the third stage is the concept of sharing values in the context of the other(s). Gulen has personally reached out to the prominent representative of Christian, Jewish and other religious traditions in order to develop a common understanding of each other faith. Over the years the Gulen movement has developed the hundreds of dialogue centres all over the world so as to reach out the members of other communities and faiths.

EDUCATION

For both Gulen and Ghandhi education is essentially a life long moral and ethical discourse. While in Gulen scheme of things education is linked with creation of 'golden generation'—a generation well versed in the knowledge of the present age, Gandhian conception of 'Basic Education' (*nai taleem*), while retaining many attributes of golden generation, emphasises the unity of work and knowledge production in addition to creation of ethical and moral being. In many ways the educational thought of Gandhi and Gulen provide a critique of Western model of educational system. For Gandhi and Gulen, the western, modern educational system though did achieve a very high level of professionalism but without humanism. It is this imbalance between impersonal professionalism and humanism that educational ideas of Gandhi and Gulen are geared to address. Though the educational and inter faith view of Gandhi is not as sharply developed as the his idea of peace and non-violence, Gulen is best known for inspiring an educational and inter faith, inter-cultural movement within and outside Turkey, which has become global today with more than thousands of schools and dialogue centres running in more than 160 countries.

IN LIEU OF CONCLUSION: LIMITATION AND STRENGTH OF GANDHI'S AND GULEN'S DISCOURSES

How effective is the peace building discourses of Gandhi and Gulen that has filtered through their views on religion, modernity, interfaith dialogue and culture, notion of other, means-end dichotomy and education as deliberated above? Have these discourses succeeded in preventing the process of gradual transformation of notion of 'other' into a 'politicised other' leading to the development of discourse of 'US vs THEM', which often degenerates in the form of violence-both at individual and collective level? The fact that Gandhi could not succeed during his life times in preventing the growth of communal polarization and series of communal riots between section

of Hindus and Muslims leading to the creation of Pakistan out of the Indian sub-continent does point out the limitation of Gandhian discourse. Similarly in Turkish context, the current reversal of democratization process and growing polarization among various section of Turkish society under the current AKP government led by Rajjp Tayep Ergodan too reflects the limitations of Gulen's discourses.

Part of the problem in Gandhian and Gulen's discourse emerges from the fact that in both discourses the conflict in the society is understood as flowing from the mis-representation and mis-understanding of each other faith. Thus other aspects of conflict—social, economic and political—are de-emphasised, if not totally ignored. From this point of view both Gandhian and Gulen's discourses offer the model of a 'good Muslim', a 'good Hindu', a 'good Christian' or a 'good human' for the resolution of societal conflicts, which also works as a powerful deterrence to the emergence of politicised binary of us and them. However the critics have rightly pointed out the limitation of apolitical model of 'good human/ Muslim', as the understanding of 'goodness' is thoroughly subjective; in addition to the fact that the model privileges the religious identity against all other identity of individualhood, thereby unwittingly undermining the prospect of development of democratic personality.

Notwithstanding the above limitations both these discourses have played an important role in the strengthening of structure of democracy and civil society atleast in those countries where it commands a good influence. Thus, Gandhi, aware of resultant majoritarianism of politics of nation state, stressed upon the greater sense of responsibility, conciliatory gestures and good will on the part of the majority community towards the minorities in order to instill the confidence among the latter and to make the majoritarian democracy work. It was this Gandhian conception of democracy that to a great extent helped in keeping the Indian political process largely non-ideological, flexible, accommodative, which in turn helped the institutionalisation of democracy in India. Moreover as Gandhi continue to belong to the realm of civil society and not to the state despite being father of nation, the Gandhian ideas of pluralism, brotherhood, human rights, civil liberty, service ethics, tolerance and pacific resistance continued to strengthen the realm of civil society against the state actions.

In a similar way, Gulen's discourse of dialogue, peace, positive action, social activism in tune with people rights, human rights, pluralism, multiculturalism and civil liberty since mid 1970s did played a significant role in de-ideologising/ de-Kemalism the Turkish political process and understanding of the secularism and nationalism, which to a large extent helped in unleashing and strengthening the process of democratisation in Turkey. It is in part this process that helped AKP (Justice and Development Party) to come into power in Turkey since

2002. Further, like Gandhi, Gulen motivated and inspired the Sunni Turkish Muslim majoritarian community to reach out the religious and ethnic minority communities living in the country. One credible aspect of this democratisation process within Turkey is the opening of communication and dialogue with Alvi and Kudish community as well as the gradual recognition of cultural autonomy of these ethnic minority communities. It may be noted that Gulen movement is the leading voice in the Turkey in this direction. Today one finds a good numbers of Kurdish volunteers participating in the Gulen movement. It is indeed a commendable task considering the historical Turkish-Kurdish divide in the modern Turkey. Though the AKP government has turned hostile and adopted a belligerent approach towards the Gulen movement since the outbreak of 17th December 2013 corruption exposure against the government, however like Gandhi, Gulen's ideas of pluralism, brotherhood, human rights, civil liberty, service ethics, tolerance and pacific resistance continued to strengthen the realm of civil society against the arbitrary state actions without directly aiming the same.

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The Role of Education in Peaceful Co-existence: A Case Study of Satkhira, Bangladesh



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Abstract—This study investigates the role of education in peaceful co-existence in Bangladesh, a multi-educational, multi-cultural, multi-ethnic yet Muslim majority country in South Asia, on the basis of a sample survey conducted in Satkhira, a southern district of Bangladesh. The methodology applied in the study was quantitative. Using random sampling, a number of 681 respondents (452 Muslims and 229 Non-Muslims) were secured from a total of 2,000 questionnaires distributed among the respondents both Muslims and Non-Muslims in Satkhira. Based on feedback from the respondents, the data were studied carefully, analysed critically and presented statistically using SPSS. The study then examines how the various levels and backgrounds of education do impact on the promotion of amicable co-existence in the present Bangladesh. This study found that education has a mentionable role in promoting peaceful co-existence. In general, 64.5% Muslim and 73.5% non-Muslims respondents agreed that education has an influence on the promotion of amicable peaceful co-existence in present-day Bangladesh. In addition, the study has also explored the reasons put forward by the remaining percentage of respondents (approximately 30%) who felt that there is no relation between education and peaceful co-existence. Among the reasons, lack of knowledge, issue of secularism in educations system and the role of governments are remarkable. Finally, this study recommended some suggestion to improve the education system towards promoting peaceful co-existence.

Keywords: Education, Curriculum, Peace, Co-Existence, Bangladesh

INTRODUCTION

Education as a tool of peaceful co-existence has been well concerned of scholars, thinkers, policymakers and others in the present Bangladesh. It has a significant influence on the present situation of peaceful co-existence among not only inter but also intra religious people. An education leads a nation towards its own philosophy and doctrine. Therefore, different education systems and its various types and methods may lead the people in a society to different ways, philosophies and doctrines that would certainly play a negative role towards promoting amicable peaceful co-existence. This study investigates how education plays its role in establishing and promoting peaceful co-existence on the basis of a sample survey conducted in Satkhira, a southern district in Bangladesh. This study would answer the following questions: (1) What is the role of education in promoting peaceful

co-existence? (2) How education plays its role towards promoting peaceful co-existence? (3) Are there any challenges in education towards promoting amicable co-existence and what are the ways towards overcoming those challenges?

PROBLEM STATEMENT

An argument has recently been concerned of the scholars, thinkers, policymakers and social workers either there is a peaceful co-existence in the present Bangladesh or not. Some people claim that there is peaceful co-existence in Bangladesh.¹ On the other hand, other groups say that

¹ Among them, Razia Akhter Banu (1991:xiii), Rafi Ahmed (1983:67), Charles Peter O'Donnel (1984:28), Craig Boxter (1997:141), Mehdi Hasan Palash (2001:6), Sifuddin Ahmed (2000:54) and Muhammad Obaidullah (2015) are mentionable.

there is no peaceful co-existence.² The people also state that there are some fundamental issues towards promoting amicable peaceful co-existence. Among them the level of education and the education system are significant. The present study is concerned only to see how education plays its roles towards promoting amicable co-existence in the present Bangladesh.

OBJECTIVES OF THE STUDY

The present study aims at clarifying the following two objectives:

1. To investigate the role of education in promoting peaceful co-existence in Bangladesh.
2. To study how education plays its role towards promoting peaceful co-existence. and
3. To find out the challenges towards peaceful co-existence with special reference to education and the recommendations to overcome those challenges.

METHODOLOGY OF THE STUDY

The methodology used in this study is qualitative. The primary data have been collected from a sample survey conducted in Satkhira, a southern district of Bangladesh. A self-demonstrated questionnaire was prepared and distributed among the respondents both Muslims and non-Muslims. A total of 2000 questionnaire were distributed among the respondents. Among them, 681 were secured with completely filled-up and used to analysed in this study. It is also noted that the purposive sampling method was used to collect data from the respondents that included almost all professions such as farmer, government and non-government service holders, teachers, scholars, thinkers, policymakers, social activists, house-wife, and others.

The collected data were studied carefully, analysed critically and presented statistically through SPSS. The Chi-square (χ^2) test³ had been used to show association between two variables in a cross table. The P value indicates the association between the two variables in the cross tables. Furthermore, the analysis of residual had also been done to show how much the variables were

associated in a particular cell. The secondary source of data such as books, journals, newspapers and online sources have also studied and used to make the argument strengthen in this study.

REVIEW OF LITERATURE

Not much literature is found on the role of education in promoting amicable peaceful co-existence in the present Bangladesh. However, there are some works done by both Muslim and non-Muslims which indicate the role of education towards peaceful co-existence. Among them few people state that the different type of education systems leads the people to conflict and makes barrier towards promoting amicable co-existence. For instance, Karlekar's work entitled "*Bangladesh: The Next Afghanistan?*"⁴ claims that the religious school (*Madrasah*) system of Bangladesh is one of the barrier of peaceful co-existence as these are the training camps of militant Islam while the students become the militaries of Islam as well.⁵ According to him, religious education systems destroy the peaceful co-existence in the present Bangladesh. In the same way, Badaruddin Umar's work entitled "*Sampradhyikata* (Essays on Communalism)"⁶, Imtiaz Ahmed's edited work "*Terrorism in the 21st Century: Perspectives from Bangladesh*"⁷, Kabir Chawdury's work entitled "*Bangladesha Moulobad abong Amader Kangkhito Somaj* (Fundamentalism in Bangladesh and Our Expected society)"⁸, Shahriar Kabir's book titled "*Bangladeshe Jongi Moulobad* (Militant Fundamentalism in Bangladesh)"⁹ and "*Dakhmin Asiai Moulobad: Prosongo Bangaldesh* (Fundamentalism in South Asia: Bangladesh Perspective)"¹⁰, A.M.M. Shawkat Ali's work entitled "*Faces of Terrorism in Bangladesh*"¹¹, and others do claim that the religious education systems have the negative impact on peaceful co-existence.

On the other hand, Asim Roy's work on "*The Islamic Syncretistic Tradition in Bengal*"¹² demonstrates how religion and culture impact on the socio-religious life of Bangladeshi people. According to him, co-existence in Bangladesh is a result of historical dimension of religion

² Among them, Ali Riaz (2004:60), Hiranmay Karleka (2005:87), Badruddin Umar (2011:14-15), Imtiaz Ahmed (2009), Abul Kalam Azad (2009:62), Kabir Chawdhury (2008:55), Shahriar Kabir (2006:7), A M M Shawkat Ali (2005:16) and Kongkor Singha (1999:6) are mentionable.

³ Chi-square (χ^2) test is widely used by social scientists to examine the relationship between two qualitative variables. The test is performed under the assumption that there is no association between the variables concerned. A high value of (χ^2) shows the presence of association between the variables and a low value shows absence of association. For details: Jr. H.M. Blalock, *Social Statistics* (New York: McGraw Hill, 2nd edn., 1980), 275-313; B.S. Everett, *The Analysis of Contingency Tables* (London: Chapman and Hill, reprinted 1980), 1-66.

⁴ Hiranmay Karlekar, *Bangladesh: The next Afghanistan?* (New Delhi: Sage publications, 2005).

⁵ Ibid.

⁶ Badruddin Umar, *Sampradhyikata* (Essays on Communalism) (Dhaka: Mawla Brothers, 8th edn., 2011).

⁷ Imtiaz Ahmed (ed.), *Terrorism in the 21st Century: Perspectives from Bangladesh* (Dhaka: The University Press Limited, 2009).

⁸ The book was published by the University Press limited (UPL) in 2008.

⁹ Shahriar Kabir, *Bangladeshe Jongi Moulobad* (Militant Fundamentalism in Bangladesh) (Dhaka: Ananya, 2006).

¹⁰ The book was published by Ananya, Dhaka in 2001.

¹¹ A M M Shawkat Ali, *Faces of Terrorism in Bangladesh* (Dhaka: The University Press Limited, 1st edn., 2005).

¹² Asim Roy, *The Islamic Syncretistic Tradition in Bengal* (Princeton, New Jersey: Princeton University press, 1983).

and culture which reflect on their life.¹³ The religion and culture in Bangladesh are also based on their education system. For example, the study entitled “*Bangladesh: Biography of a Muslim Nation*”¹⁴ by Charles Peter O’Donnell, R. Ahmed’s edited work entitled “*Islam in Bangladesh: Society, Culture and Politics*”¹⁵ Razia Akter Banu’s “*Islam in Bangladesh*”¹⁶, Baxter’s work entitled “*Bangladesh: From a Nation to a State*”¹⁷, Saifuddin Ahmed’s work entitled “*The Roles of Religion and National identity in Bangladesh*”¹⁸, Mehdi Hasan Palash’s work entitled “*Songkhaloghu Rajniti (Minority politics)*”¹⁹, Zillur R. Khan & Sayed Saad Andaleeb’s edited work entitled “*Democracy in Bangladesh: Political Dimension of National Development*”²⁰ and other works emphasizes on the religions, politics and social culture influence the relationship of Bangladeshi people in their every step of life.

Therefore, the present study tries to investigate the reality of peaceful co-existence with special reference to education system in Bangladesh.

ANALYSIS AND FINDINGS

DEMOGRAPHIC INFORMATION OF THE RESPONDENTS

A total of Six hundred and eighty-one respondents both Muslims (452) and non-Muslims (229) participated in the sample survey conducted in Satkhira. In the sample survey, male respondents were more than female respondents. The percentages of male and female Muslim respondents are 58.8% and 41.2% respectively whereas the percentages for the Non-Muslims are 54.1% for males and 45.9% for females.

In terms of age, the Muslim respondents were older, aged mainly above 54 years old (37.6%), 21.2% were 36-44 years old while the rest were between 18-26 years old (17.5%) and 27-35 years old (15.3%). On the other hand, Hindu respondents were mainly 18-26 years old (37.1%), 27-35 years old (24.5%), 36-44 years old (13.5%) and

45-53 years old (13.1%). The Muslim respondents in the study had low level of education as 53.1% of them had less than S.S.C., followed by those having a H.S.C/Diploma (26.1%) and a Degree/Masters’/Ph.D. (20.8%). However, more than half of the Hindu respondents (59.0%) are Degree/Masters’/Ph.D. followed by 23.1% with an H.S.C./Diploma and 17.9% with less than an S.S.C. education. Most of the Muslim respondents were government servant (24.1%) followed by 19.0% farmers, 15.5% NGO workers holders and activists and 15.0% housewives. Meanwhile, 41.0% of the Hindu respondents were government servants followed by 16.6% housewives, 14.4% NGO workers and activists while the rest of them were students, farmers and businessmen. Moreover, according to the income level of the respondents, Muslims were mostly established as low income people (51.1%) with monthly income of less than TK 5,000, 26.5% had monthly income of TK 5,001-10,000 and only 6% respondents had more than TK 25,000. Likewise, almost half (48.0%) of the Hindu respondents’ monthly income was less than TK 5,000 followed by 24.9% respondents getting TK 5,001-10,000, and 15.3% respondents earning TK 10,001-15,000. Students and housewives belong to the category of those who do not get any income. It seems that overall the economic conditions of the respondents are not equal.

AN OVERVIEW OF EDUCATION SYSTEMS IN BANGLADESH

In general, there are two education systems in Bangladesh such as (1) Islamic education system and (2) Modern education system. According to their curriculum, there are some types of two systems. For example, in the Islamic education system, there are two major types of Islamic education e.g. ‘Óliyyah and QawmÉ Madrasah education. Besides, there are some other types of Islamic education such as *×fiz al-Qur’Én* madrasah, Mosque and *Maktab* based pre-primary education for learning Qur’an and the teaching of religion. On the other hand, the modern education system is based on secularism and it has also some types of education based on their curriculum such as general education, technical vocational education, professional education and so on. All of those education systems have some levels and categories according to the degrees and length of years. In terms of stages or levels, the education system of Bangladesh, in the most of the cases, is classified into six levels; pre-primary of three-year schooling, primary of five-year, junior secondary of three-year, secondary of two-year, higher secondary of two-year and higher or tertiary of four-year/three-year education. The various education systems and its types and level show the multi-education systems in present-day Bangladesh. However, a new motto of one-way education system has been rising by the present government in the cause of modernization of the education system in Bangladesh. Although, the concept has not been fully developed, it has been discussed widely among the policymakers, thinkers, scholars and others.

¹³ Ibid., 249.

¹⁴ O’Donnell, Charles Peter, *Bangladesh: Biography of a Muslim Nation* (London: Westview Press, inc. 1984).

¹⁵ Ahmed, R. (ed.), *Islam in Bangladesh: Society, Culture and Politics* (Dhaka: Bangladesh Itihaz Samity, 1983).

¹⁶ Razia Akter Banu, *Islam in Bangladesh* (London: E.J. Brill, 1991), preface, xiii.

¹⁷ Craig Baxter, *Bangladesh: From a Nation to a State* (United State of America: Westview Press, A Division of Harper Cllons Publishers, Inc. 1997), 141.

¹⁸ Saifuddin Ahmed, *The Roles of Religion and National identity in Bangladesh* (Abo Turku, Finland: Abo Akademi University Press, 2000).

¹⁹ Mehdi Hasan Palash (ed.), *Songkhaloghu Rajniti (Minorities politics)* (Dhaka: Bangladesh Research Centre, 2001), 6.

²⁰ Zillur R Khan and Syed Saad Andaleeb (eds.), *Democracy in Bangladesh: Political Dimension of National Development* (Dhaka: University Press Limited, 2011).

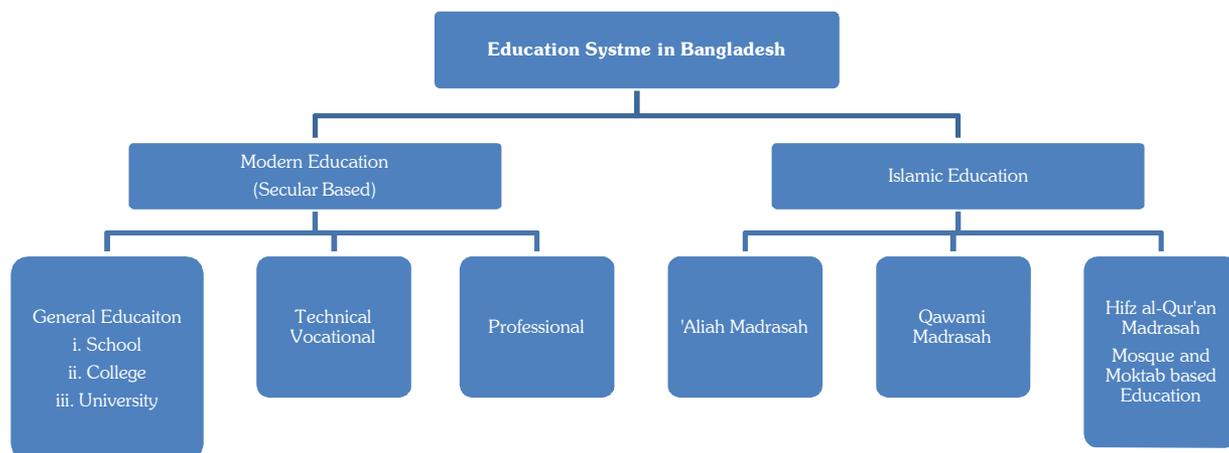


Fig. 1

ROLE OF EDUCATION TOWARDS PEACEFUL CO-EXISTENCE

Peaceful Co-existence in Present-Day Bangladesh

To present the real scenario of peaceful co-existence in present-day Bangladesh, the study prepared and distributed questionnaires containing some statements for both Muslim and Hindu respondents to obtain their views. The statements included the principles of co-existence, its methods, challenges and solutions. The respondents were asked to highlight views on the statements by choosing 1 for strongly disagree, 2 for disagree, 3 for no comment, 4 for agree and 5 for strongly agree. Then the study changed the scores of strongly disagree and disagree to disagree (1 & 2 = 1), no comment to no comment (3=2), and agree and strongly agree to agree (4 & 5 = 3) to present the findings more clearly.

According to the data gained from the sample survey are presented in Fig. 2

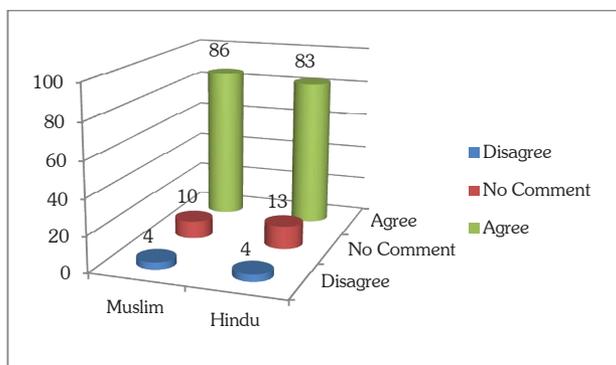


Fig. 2: Muslims' and Non-Muslims' Perception on Peaceful Co-Existence

Figure 2 shows that 86% of Muslims and 83% of Non-Muslims stated that there is an amicable and peaceful co-existence in Bangladesh. 10% of Muslim and 13% of

Hindis did not want to show their opinion on this matter. Moreover, 4% Muslim as well as Hindu respondents viewed peaceful co-existence negatively in present-day Bangladesh. On average, about 85% of the people agreed with the statement that the people both Muslim and non-Muslims are living peacefully in contemporary Bangladesh. Furthermore, if anyone looks at those figures to compare Muslims' and Non-Muslims' perception on peaceful co-existence, then it could be shown that the differences between these views are not remarkable since they both constitute about the same percentages.

Role of Education in Peaceful Co-existence

Both Muslim and non-Muslims respondents were asked to view their opinion on the role of education in promoting peaceful co-existence in the present-day Bangladesh. There were six statements related to the education and its impact on amicable co-existence. All the value of those statements was recoded into three according to the followings:

6-14	1	Disagree
15-22	2	No Comments
23-30	3	Agree

Thus the data are presented in Fig. 3

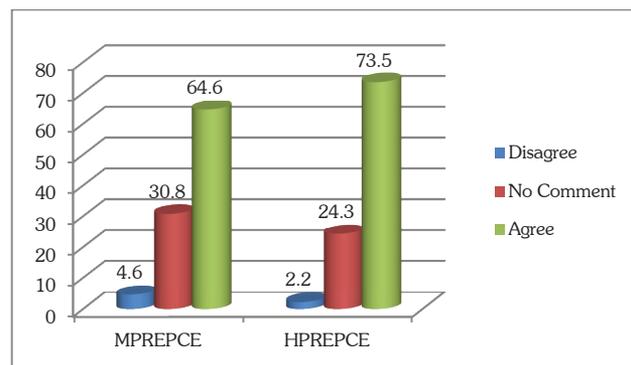


Fig. 3: Views on the Role of Education in Promoting Peaceful Co-existence

Figure 3 shows that 64.6% Muslim and 73.5% non-Muslim respondents viewed that education has a good impact on amicable peaceful co-existence in the present-day Bangladesh. However, 30.8% Muslim and 24.3% non-Muslim respondents did not comment on the issue. It indicates that they are confused in the various education systems and their role specially in promoting peaceful co-existence. A tiny group of people disagreed on the statement that education has any role in peaceful co-existence. Since the most of the respondents agreed upon the statement, the study can claim that the education has an influence on the peaceful co-existence in modern Bangladesh.

Respondents' Level of Education and their Views on Peaceful Co-existence

Now, let us see the relationship between the respondents' level of education and their views on peaceful co-existence was one of the significant concerns of the present study. Table 1 shows that, on average, all people irrespective of their level of education said that they were living peacefully. Only the low educated people chose to "no comment" more compare to others. But this finding does not show any significant association between these

two variables i.e. level of education and views on peaceful co-existence as shown by the Chi-square test.

In contrast to the condition with the Muslims, the association between these two variables is significant in the case of non-Muslim respondents. It is remarkable that low educated Non-Muslims were of the view that they were living peacefully with Muslims in contemporary Bangladesh. According to the analysis of the adjusted residual, Table 2 shows that the association between these two variables i.e. the low level of education and the positive view on peaceful co-existence is significant at 1% level. On the other hand, higher educated Non-Muslims stated there was no peaceful co-existence or they did not want to express their view on this regard. The adjusted residual again shows that the significance of the association between these variables i.e. higher education and the negative statement on peaceful co-existence from the Non-Muslims' perspective is at 5% level. It would be a good assumption to note that the negative attitude of higher educated Non-Muslims to peaceful co-existence in Bangladesh is influenced by the political view since they are more involved in politics compared to the low educated Non-Muslims. Regardless to say, the present study has found in various levels the connectivity between negative view on peaceful co-existence and politics.

Table 1: Muslims' Perception on Peaceful Co-Existence by Level of Education

Muslims' Perception on Peaceful Co-existence		Level of Education			
		<S.S.C.	H.S.C./ Diploma/ Degree	Post Graduate (Master/ PhD)	Total
Disagree	% within MPRCEB	65%	10%	25%	100%
	within Education	5.4	1.7	5.3	4.4
	Count	(13)	(2)	(5)	(20)
No Comment	within MPRCEB	59.1	22.7	18.2	100
	within Education	10.8	8.5	8.5%	9.7%
	Count	(26)	(10)	(8)	(44)
Agree	within MPRCEB	51.8	27.3	20.9	100
	within Education	83.8	89.8	86.2	85.8
	Count	(201)	(106)	(81)	(388)
Total	within MPRCEB	53.1	26.1	20.8	100
	within Education	100	100	100	100
	Count	(240)	(118)	(94)	(452)

$\chi^2 = 3.668$ with 4 df, $P = .453$ As the Chi-square test does not show any significant association between these two variables, the adjusted residual has not been done.

Table 2: Non-Muslims' Perception on Peaceful Co-Existence by Level of Education

Non-Muslims' Perception on Peaceful Co-Existence		Level of Education			Total
		<S.S.C.	H.S.C./ Diploma	Degree/ Master/ PhD	
Disagree	within NMPRCEB	.0%	.0%	100%	100.0%
	within Education	.0	.0	7.4	4.4
	Adjusted Residual	-1.5	-1.8	2.7	
	Count	(0)	(0)	(10)	(10)
No Comment	within NMPRCEB	3.4	20.7	75.9	100
	within Education	2.4	11.3	16.3	12.7
	Adjusted Residual	-2.2	-.3	2.0	
	Count	(1)	(6)	(22)	(29)
Agree	within NMPRCEB	21.1	24.7	54.2	100
	within Education	97.6	88.7	76.3	83.0
	Adjusted Residual	2.7	1.3	-3.2	
	Count	(40)	(47)	(103)	(190)

Table 2 (Contd.)...

... Table 2 (Contd.)

Total	within NMPCEB	17.9	23.1	59	100
	within Education	100	100	100	100
	Count	(41)	(53)	(135)	(229)

$\chi^2 = 13.815$ with 4 df, $P = .008$

CHALLENGES TOWARDS PEACEFUL CO-EXISTENCE

Although the maximum respondents agreed upon that there is a peaceful co-existence in Bangladesh and the education has an influence on promoting it, a good number of respondents did not agree with those statements. Therefore, the present study tried to find out the challenges in this regard and found some significant reasons behind the negative attitude of a group of people towards peaceful co-existence in present-day Bangladesh. The reasons may not be related to one but to various aspects of life. Thus the study has found the following challenges towards promoting amicable peaceful co-existence in the context of Bangladesh.

Lack of Knowledge and Understanding the True Philosophy of Education

Knowledge is important to understand the true philosophy of education. The study reveals that among the Muslim respondents, who are below S.S.C. level, 10.8% were silent and 5.4% disagreed with the saying that there is peaceful co-existence in Bangladesh. On the other hand, Muslim graduates viewed peaceful co-existence more positively. According to demographical information of the study 53.1% were below S.S.C. at education level among Muslim respondents and 17.9% among Hindu respondents. It seems that the Non-Muslims were more educated than the Muslims in contemporary Bangladesh. Moreover, among the Muslim respondents who were at the level of education below S.S.C., 8.8% disagreed to have personal and social relationship with the Non-Muslims, 30.0% were silent to comment on economic relationship with the Non-Muslims, 27.5% were silent and 7.5% disagreed about having political relationship with the Non-Muslims, 28.3% were silent and 29.2% disagreed about having cultural relationship with the Non-Muslims, 10.4% did not comment and 11.5% disagreed to recognize and tolerate Non-Muslims in the social life, 21.7% were silent and 9.6% were silent to state that they have mutual understanding with the Non-Muslims, 8.3% were silent to state that the Non-Muslims have equal rights and mutual benefit and 13.8% were silent to comment on how they are working together for the development, if any. Like Muslim respondents, among the Non-Muslims who had below S.S.C. at the education level, 9.8% were silent to say that they have good personal and social relationship with the Muslims, 17.1% did not want to show their opinion about having economic relation with the Muslims. In both cases, those percentages are higher compared to people with other levels of education such as above H.S.C. to PhD. The findings indicate that education and knowledge can both promote good relationship and allow people to exist with other in the daily life.

Furthermore, the study also examined the views of respondents towards various education systems and their role on promoting peaceful co-existence. Thus this study found the following information presented in Fig. 4.

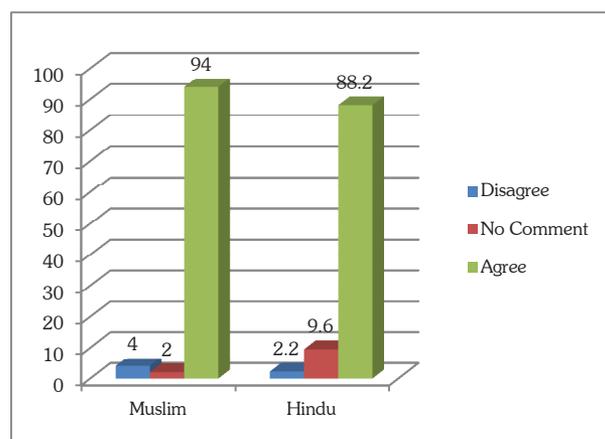


Fig. 4: Perception on Various Education Systems and their Role in Promoting Peaceful Co-Existence

Figure 4 shows that 94% of Muslim and 88.2% of Hindu respondents stated that proper knowledge on religion can play a good role towards promoting peaceful co-existence in the context of Bangladesh. Compared to the Non-Muslims, the Muslims were more optimistic about that view since their percentage is high than the Non-Muslims. Only a few people did not show their views in this regard and a small group of people disagreed with the statement.

Issue of Secularism

The issue of secularism is a significantly well-discussed and constitutionally important issue in Bangladesh. It takes place in the history of Bangladesh since her independence. The essence of the independent war was to establish a secular nation where everyone can enjoy religious freedom.²¹ After independence, the constitution appointed the nation as secular country.²² However, the subsequent military regime like the government of President Ziaur Rahman (1936-1981) amended the constitution and included in it, "absolute trust and faith in Allah is to be the basis for all actions".²³ Later, the military dictatorship of President Hussain Muhamamd Ershad (b. 1930) amended the constitution and made Islam as the state religion in 1988. Presently, the Awami Government has also made an amendment to the constitution passed on June 30, 2011 that established Islam as a state religion

²¹Abul Fazl Huq, *Bangladesh Shasan...* 37.

²²Ibid.

²³See the 5th amendment of the constitution of the People's Republic of Bangladesh. The amendment was made on April 6, 1979.

but reaffirmed the country as a secular state.²⁴ Therefore, secularism has an important place in the education systems especially in the modern education systems in present-day Bangladesh. Not only that but also it has an impact on other education systems as the government is the patron of this concept.

The journey of secularism through the history of the country and its interpretation have created some arguments like whether or not the non-Muslims are enjoying their rights on religious freedom since the nation's religion is Islam. The arguments cause people, both Muslims and non-Muslims, to misunderstand the stand point of the state and cause them, especially the non-Muslims to be distressed and unhappy presently. Moreover, a good number of people do not agree with the concept of a secular state and demand to declare the country as an Islamic country since 90% of her population are Muslims.

The issue surely caused the people to be divided into many groups. That is another significant obstacle towards promoting peaceful co-existence in Bangladesh.

Role of the Government

Each government has its own mission and vision. History shows that the first government presided by the late Shaikh Mujibur Rahman reinstated the country as a secular state but consequent military regimes like President Ziaur Rahman's government amended the constitution and included into it, "absolute trust and faith in Allah is to be the basis for all actions",²⁵ General Ershad amended the constitution and stated that Islam is the state religion while the present government has amended the constitution to state that Islam is the nation's religion but the country is a secular state. It is also noted that all of their philosophies and doctrines applied through the education systems in the country. Thus, we can see every new government established new commission after having the power for revising the education systems to ensure their philosophies and gain their own goals. These examples prove that the role of every government is really perplexing to the masses. Thus, this is another key barrier towards promoting peaceful co-existence in present-day Bangladesh.

CONCLUSION AND RECOMMENDATIONS

In the conclusion, it can be stated that the situation of amicable peaceful co-existence in present-day Bangladesh is appreciable. However, there are some controversial arguments exist in this regard. Those arguments made by some tiny groups of people for their own purposes. Although, most of the respondents of the sample survey conducted in Satkhira agreed upon the statement that they are living together peacefully, a good number of people defended that. Moreover, besides other reasons,

education system is one of the most significant key issues of peaceful co-existence in Bangladesh. Almost all respondents agreed with that. They also agreed with the statement that the various education systems and their philosophies may lead the nation to conflicts and riots. Thus, an education system would be developed and established which can enable the nation united to promote amicable peaceful co-existence in the modern Bangladesh. The government can play a good role to do that. They should set the priority given in the philosophy of education and its system towards promoting peaceful co-existence irrespective of difference race, ethnicity, colour, language, culture and most importantly religion. A model education system, thus, lead the world to amicable peaceful co-existence.

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²⁴The constitution of the People's Republic of Bangladesh.

²⁵See the 5th amendment of the constitution of the People's Republic of Bangladesh. The amendment was made on April 6, 1979.

APPENDIX I

Peaceful Co-existence in Bangladesh: A Case Study of Muslim-Hindu Relationship in Satkhira

INSTRUCTION

A series of statements concerning the role of education towards an amicable peaceful co-existence in Bangladesh are given underneath. These statements are designed to explore your beliefs, attitudes and perceptions regarding the real scenario. There is no right or wrong answer to these statements. You are requested to tick [√] mark your responses in the appropriate column on a scale ranging from no comments to strongly agree. These 5 points on a continuum are numerically weighted:

No Comment=1, Strongly Disagree=2, Disagree=3, Agree=4, and Strongly Agree=5.

Section one Demographic Information

1. Name &Address:

Name (Optional):

Police station :

(Please put tick mark to express your viewpoints regarding the following statements)

2. Gender:

Male Female

3. Age:

18-26 27-35 36-44
 45-53 54-above

4. Marital Status:

Married Single Others

5. Level of Education:

S.SC or Below H.S.C/Diploma
 Degree/Master PhD
 Others (Please specify):

6. Religion:

Islam Hinduism

7. Background of Education:

Religious General Both

8. Profession:

Farmer Service (Govt.)
 Service (NGO) Business
 Student Housewife
 Others (please specify):

9. Monthly Income: (BD Taka)

Bellow 5,000/- 5,001-10,000/-
 10,001-15,000/- 15,001-25,000/-
 25,001-Above.

Section Two Perceptions on Peaceful Co-existence in Bangladesh

Please put tick mark to express your viewpoints regarding the following statements:

Statements on the Present Situation of Peaceful Co-existence	
1	We respect each other.
2	We have proper mutual understanding and cooperation of each other that can promote our peaceful co-existence.
3	We have our religious rights (religious freedom) in this country and we do perform our religious activities freely.
4	We have been working together for the development of our country.
5	We do not observe any religious persecution in our society.
6	We live in our society peacefully.
Role of Education in Peaceful Co-existence	
1	Various Education Systems can lead a nation to riots and destroy peaceful co-existence.
2	Education has a vital role in promoting religious co-existence.
3	Though the education systems somewhat make us happy, it should be towards one-way to promote amicable co-existence.
4	Proper knowledge of co-existence can lead us to peaceful co-existence.
5	The philosophies of all education systems should set one goal that ensures peaceful co-existence.
6	Government can play an effective role in promoting religious co-existence.

(Please write down your additional comment about the Muslim-Hindu relationship in Bangladesh)

Critical Reflection on the Role of Education as a Catalyst of Peace-building and Peaceful Coexistence



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Abstract—Human being since its evolution is continuously struggling to combat inherent prowess of violence and conflict as a part of biological species which is falling in an ambivalent position in the ecosystem. It was realized long years back that only peaceful coexistence can ensure the prolonged journey of humanity without any turmoil. But this realization and its implementation has always been a herculean task for those who tried to do it through different forms. In fact, they have to sacrifice their lives also for doing the same. The prevailing long history of wars, revolts, conflicts all across the world are the glaring examples in this regard which have tried to subvert the desire for peace among the peace loving people in a very indifferent manner. In due course of human evolution, various modes were taken to instill the significance of peace in the humanity. Religion, music, painting, folktales, architecture, etc. are used prominently to spread the message of peace by highlighting the repercussion of violence in different forms. But it has been seen that the impact of all these modes were not as pervasive as desired. Despite of their intensive usages in different cultural settings in its own specific ways, the intensity of violence and conflicts could not be minimized and the climax can be seen in the form of two world wars which have been fought within such a short span of time. Immediately after the wars, the search for another mode was started and it was found that education can be that mode through which the goal of peace can be achieved and sustained for a long period of time through adoption of correct strategies and techniques. In the course of due deliberations, proper frameworks have been created in the education systems of different countries of the world to minimize the occurrence of violence along with promoting peace. This paper is attempting to highlight those efforts and to critically present the case for the effectiveness of education as a catalyst for peace building through the model. The paper got concluded by emphasizing on the changing aims of education revolving around to gain true peace through different channels.

Keywords: Concept of Peace, Allied Terms for Peace, Need for Peace-building, Levels of Peace, Difference between Peace Education and Education for Peace, Role of Education for Peace, Model in Education

INTRODUCTION

CONCEPT OF PEACE

“In a period of transition and accelerated change marked by the expression of intolerance, manifestations of racial and ethnic hatred, the upsurge of terrorism in all its forms and manifestations, discrimination, war and violence towards those regarded as 'other' and the growing disparities between rich and poor, at international and national levels alike, action strategies must aim both at ensuring fundamental freedoms, peace, human rights, and democracy and at promoting sustainable and equitable economic and social development all of which have an essential part to play in building a culture of peace. This calls for a transformation of the traditional styles of educational action.”¹ **(UNESCO Integrated**

Framework of Action on Education for Peace, Human Rights and Democracy)

Human being since its evolution is struggling hard to ensure long term survival on Earth by combating the violent instinct through indoctrinating the mind with the rationale and practice of peace as a mandatory practice. Since ages, the concept of peace got wide acceptance in different cultures in different forms. The concept of peace has developed throughout history and has had many different connotations. The word originates from the Latin term 'pax'. The ancient Romans consider peace as 'absentia belli' which referred to a situation in which there was no war fought within the borders of the Roman Empire. Similarly in India the word 'Shanti', In Greek, the word 'irne', the Arabic word 'Sala'am' and the Hebrew 'Shalom', the Chinese 'Ping' are synonym of peace. Each

of these words implies harmony and justice and absence of physical violence.

The starting point to understand peace is to look at the link between violence and conflict, as stated in the paradigm of violence. In the contemporary era, the prospects of violence and conflicts have accelerated in an unprecedented manner. With the growing technology, awareness, urbanization, globalization and materialism, the concept of peace is receiving more jerks than the other concepts. The pervasive impact of terrorism, existence of perennial conflict zones in the world and huge losses of lives due to eruption of natural hazards of different forms are some of the examples, keeping the humanity on stake on a broader level. Similarly in the specific levels, poverty, hunger, unemployment, breaking of joint family system, increasing cases of suicides, depression and loneliness, exploitation, injustice, stereotypes, prejudices and sustaining inequalities are giving further jerks to the roots of peace on a very intensive scale. It is quite paradoxical that in this era of unprecedented advancement, humanity at both the levels—group and individual levels are feeling more in turmoil than tranquility of any sort.

While reviewing the related literature in this regard, it has appeared that man is losing peace at three broad levels—inner level, social level and peace with nature. Prior proceeding further, it would be better to know the nature of all these three levels to develop proper perspective about the need of peace.

Inner Level

At the inner level, the man in the state of the art situation is highly disturbed. With the advancement in civilization and growing favours for materialistic philosophy along with eruption of multiple venues for growth in the democratic structure, everybody became more ambitious, self-centered and indifferent about the need of the others. The loosening impact of religion, ethics and morality at the cost of modernity, technology and globalization, man has lost the inner peace. Everybody wants to be successful at the materialistic level and this notion of success is encroaching the realm of peace on a broader level.

Social Level

At the social level, when inner disturbed people meet, then they further create chaos here. The growing violence, impatience, insecurity are the manifestation of turbulent social environment. Growing apathetic attitude about the social customs, rituals and beliefs in the pseudo race of modernism are preventing the social systems to emerge as the peace zones for the concerned people.

Environmental Level

The growing turbulence at the above mentioned level finds its real implication when we observe the ways of dealing with nature. The natural resources of both types—living or non-living have almost reached on the verge of

extinction. The melting glaciers, global warming, environmental pollution, receding water bodies are the glaring examples of the way in which we failed to maintain balance with the nature.

Peace is a participatory nonviolent process that aims to prevent any form of violence, embraces the respect of human rights and aids the maintenance of nonviolent human interaction. Within this manual this concept is called True Peace. True Peace is based on the three pillars of human rights, nonviolence and participation. Since peace is understood as a process which keeps violence out of human interaction one has to understand the framework for this type of peace. Three dimensions determine the social reality of each individual—the self, the relation to others and the relation to the environment. As illustrated before, violence can be directed at the very same dimensions, at oneself, to others and at the environment. Truly in the state of True Peace has to feature peace within these three dimensions: That is why a community to find peace within an individual-Social peace within society-Environmental peace within the environment

GANDHIAN CONCEPT OF PEACE

For Gandhi, peace can be located in "his revolutionary mode of action which he called *satyagraha*, and his challenging goal of *sarvodaya*, meaning the welfare and good of all, a fuller and richer concept of people's democracy than any we have yet known' (Bose, 1981: 159).² Peace to Gandhi is primarily located in his idea of *Ahimsa* i.e. non-violence however, according to Gupta (1968: 1876), his ideas of trusteeship and passive resistance both form the base peaceful and just society. For Gandhi, "A votary of *ahimsa* remains true to his faith if the spring of all his actions is compassion, if he shuns to the best of his ability the destruction of the tiniest creature, tries to save it, and thus incessantly strives to be free from the deadly coil of *himsa* ."²

PEACE AS A PART OF HUMAN RIGHT³

Situating peace within the framework of human rights helps to identify the linkages between the two. This human rights dimension brings concrete experience and observable social conditions that can be addressed and illustrates that peace requires actions and not passivity. Peace is about ensuring that human rights are not violated by direct, structural or cultural forms of violence. The term *Ahimsa*, which means 'without violence', does not only mean the rejection of violence but refers to the action of doing something to counter it. Mahatma Gandhi, who first used 'nonviolence' as a philosophy and method for political change, understood that it was not enough to refuse to participate in violent actions. He believed that it is an individual's obligation to actively oppose oppression rather than silently accept it (Lyamouri-Bajja *et al* 2012). Castro and Galace (2010) also argued that in the moment

of human rights violations, individuals choose one of three options: do nothing about it, respond with violence or respond nonviolently. Thus, it is important to understand peace not only as a goal, but as an active process toward that goal. Peace is something that should be put into daily practice and should reflect the way people live and interact. That is why a new concept of peace has emerged which emphasizes the proactive, nonviolent character of peace while keeping the reference to human rights. This new concept is referred to as the 'justpeace' approach and is built upon three pillars: An adaptive process and structure of human relationships characterized by high justice and low violence-A societal infrastructure that actively responds to conflict by nonviolent means as first and last resorts-A system that allows for permanency and interdependence of relationships and change (Lederach)



Fig. 1

Paradigm of Peace (Source: Mainstream Education)

ROLE OF EDUCATION IN PEACE BUILDING AND PEACEFUL COEXISTENCE

As has been discussed earlier, the search for peace is not new in the humanity. Like the existence of centripetal and centrifugal forces in the physical environment, the humanity is also striving to maintain a balance between conflict and peace on the optimum level. Many modes in the form of religion, spirituality, mythologies, folktales, music, architecture, painting etc. were used in its own specific ways to counteract the impact of conflict and violence from the social settings. But due to confined impact of all these modes and their susceptibility for varied interpretations diluted the prospects of all these to emerge as the viable source of validating the idea of peace in an everlasting manner. The climax of it can be seen in the form of two world wars, fought within such a brief span of time. One example of human actions that led to more peace is how human rights became significantly and internationally recognized at the close of World War II with the adoption of the Universal Declaration of Human Rights in 1948 (United Nations 1948). More than this, It has diverted the attention to find out the mode through which prospect of peace can be enhanced and sustained in an effective manner. Out of this deliberation, education emerged as that mode through which the desired results can be attained in a meaningful manner. Education through its comprehensive range of coverage all across the different segment of human population irrespective of cast, class, race, gender, religion, region etc. keeps tremendous potential to accelerate the peace prospects followed by minimizing the conflict and violence in the

significant manner. With the witness of the horrors of the First and Second World Wars there was-a reawakening to the need of developing the humanistic side of education at least among a few educationists The thinking of such humanists like Rousseau, Henry Thoreau, Tolstoy and Maria Montessori kept the sense of education alive.. In this context Maria Montessori's loud and tireless reiteration on the need for educating for peace should be mentioned here with respect and appreciation. She stated "Those who want war prepare young people for war; but those, who want peace have neglected young. children and adolescents so that they are unable to organize them for peace."

Moreover, education has always been appreciated as an essential process in helping individuals achieve their full potential through the development of competences. In the context of a learning society, lifelong learning is about creating an environment where individuals can achieve their learning potential and address their needs and replace the paradigm of violence with peace. Empowering individuals with a variety of tools to manage conflicts nonviolently is not only of benefit to the individual but society as well. Many different approaches and tools have been used to address injustices and human rights violations in the past such as gender education, civic education, human rights education, and intercultural and interfaith education. What all these approaches have in common is that they aim to promote tolerance, diversity, and empowerment and encourage individual and social responsibility to promote active participation. What is missing in the current discourse on education is a coherent understanding of the interconnectivity of these different forms of education and the overlapping competences that they help develop. Individuals and organizations working in one or more of these fields often find it difficult to link their work with their interest.

DIFFERENCE BETWEEN EDUCATION FOR PEACE AND PEACE EDUCATION

Education for peace and peace education sometimes are taken synonym of each other but they are different. Education for peace is a holistic term, seeking its application in each and every aspect of educational endeavour and involving all the stakeholders to achieve the desired results. In its strive it includes curriculum, policies, administration, teachers and learners to imbibe those practices which leads for building peaceful environment. On the other hand, Peace education is a part of the curriculum which is trying to aware the participants about the need and utility of peace education in the contemporary context.

While distinguishing the two, position paper by National Focus group ⁴stated "Education for peace is different from peace education. In the latter, peace is a subject in the syllabus. In the former, peace becomes the shaping vision of education. This implies a paradigm shift in the total transaction of education. ..Education for peace is education for life, and not merely training for a

livelihood. Equipping individuals with the values, skills, and attitudes they need to be wholesome persons who live in harmony with others and as responsible citizens is the goal of education for peace.”

The ultimate goal of peace education is for individuals to be able to maintain peace among aspects of themselves (intrapersonal peace), individuals (interpersonal peace), groups (intergroup peace), and countries, societies, and cultures (international peace

CRITICAL REFLECTION OF THE ROLE OF EDUCATION AS A CATALYST FOR PEACE BUILDING AND PEACEFUL COEXISTENCE

BARRIERS TO USE THE EDUCATION AS A CATALYST FOR PEACE BUILDING AND PEACEFUL COEXISTENCE

After familiarizing with the concept of peace and the allied terms, this section would focus critically on the role of Education as a catalyst for peace building and peaceful coexistence. On reality, education has failed somewhere to do the same. Keeping in view the growing discontent and violence in the system, it seems appropriate to mould entire education as a powerful mean of peace building because it is the only channel through which mass impact can be created through curriculum, pedagogies and evaluation. With the thrust of education for all, it seems imperative to use it as a mode of peaceful environment because education system in the contemporary era. But the reality is just the opposite. Due to multiple interventions at the socio, political and economical levels, education in state of the art is breeding more discontent rather than peace in the system. The growing cases of violence, corruption and erosion of ethical values in the educational system demands to explore the barriers which are responsible for mitigating the role of education as a tool for ensuring peaceful environment. The barriers are existing at the following levels-

Social Level

As has been discussed above, the growing discontentment in the society under the guise of modernism and progressivism has caused to perceive the education as a source of mere skill acquisition rather than any enlightenment. Parents are sending their children to the school to acquire those skills successfully which help him/her to have a splendid life. The children with increasing time has started showing less perseverance of acquiring knowledge honestly, rather they want to get it by any means. This narrower version of education has created, even at the classroom level, the environment of ruthless competition and indifferent attitude.

School Level

The cursory recall of the school system anywhere reminds us of the existence of tension, anxiety, fear, insecurity and lacking warmth prominently. Each component of the

school—whether it is a teacher or a student or a Principal, everywhere the lack of trust, regard and cooperation is lacking. Since the beginning of the day till the completion of school hours, everywhere due to formalities, pressure and obligations, each component compels to perform all the tasks mechanically. The crowded classrooms, unfair treatment, lack of infrastructure, untrained teachers, demotivated learners etc cumulatively sustain the restlessness in the system where peace seems to be the distant dream rather than the reality. While highlighting the challenges before education for create peaceful environment, the entire thing can be better understood by the reflection given by the position paper of National Focus Group on 'Education For Peace' (2006)⁴ as

“The foremost challenge before education for peace that deserves special mention at the outset, is the need to do justice to teachers. We expect a great deal from teachers; and the burden of expectations continues to mount. But the duty to do justice to teachers is overlooked. Teachers’ day is observed; but we turn a blind eye to how teachers live their lives—underpaid and, in some states, paid erratically. In hundreds and thousands of cases, teachers are actually paid a great deal less than their salaries on paper. Many of them have had to pay huge bribes for their jobs and feel demoralized and aggrieved. Thousands live in smouldering resentment. Even the most lowly worker in the organized sector can have recourse to the labour courts for the redressal of grievances. There is no corresponding provision for teachers. It is necessary, therefore, to set up a constitutionally empowered National Tribunal for Teachers with branches in every State and Union Territory to address and redress the grievances of teachers. In large States like Uttar Pradesh, Madhya Pradesh, and Bihar, it might be necessary to have more than one branch to ensure accessibility, affordability, and promptitude. Doing justice to teachers is crucial to implementing education for peace.”

(Position paper of National Focus Group on Education for Peace, 2006)

Political Level

The political influence in the educational policies and reforms can be taken as a barrier which can also be held responsible for overshadowing the impact of education on boosting the peaceful movements. The curriculum endeavor with each political shift automatically invites a sort of ripple and dissatisfaction among the recipients. This feeling generates reluctance to participate whole heartedly; instead it breeds resentments. It has been seen with each political shifts when group of people disassociate themselves with the prevailing ideology

In the nutshell, education in state of the art has always been subjected for severe criticism for spreading violence, conflict and hatred rather than vice versa. The thinkers like

Paul Freire, Ivan Illich, Giroux, Giddon etc. have taken education as a root cause of spreading inequality and exploitation. Hence if we are trying to assert the role of education for the peace building task, then we have to alter the existing system with new approaches and vision.

In the following lines, a model has been evolved with the reference of the studied material which can enable the education to promote the peace seeking endeavour.

MODEL OF USING EDUCATION AS A CATALYST FOR PEACE BUILDING AND PEACEFUL COEXISTENCE

In the context of previous deliberation, it has now become apparent that education is an objective medium which can be used for dual purposes—it can be used to promote violence, conflict and hatred or it can be used vice versa to promote peace and serene environment. For a long period of time, education has played the former role by indoctrinating the mindset of the younger with certain ideology, boosting stereotypes and accentuating disparities. But if we want to use education as a promoter of peaceful environment and ensuring peaceful coexistence, then the solution can be seen in the following model where there has been an attempt to synthesize available material, research and ideologies revolving around the concept of peace. This model is aiming to transform the role of education as a catalyst in ensuring peace coexistence.

The role of education to be use as a catalyst opens through three channels

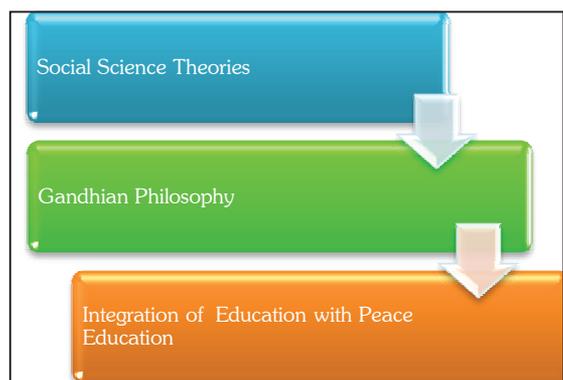


Fig. 2

In this model, while using education as a catalyst, then the beginning can be made by using the social science theories in the curriculum at different levels to imbibe the peaceful practices in the behavior.⁵ (These theories are proposed by Johnson and Johnson and they seem to be quite appropriate due to their logic and viability. It might be the reason that author is using these theories without any alteration in majority of the cases.)

Social Science Theories

It is widely acclaimed that education keeps tremendous potential, as it has been reiterated earlier, for peace

building and peaceful coexistence. Those who are working to theorize the concept of Peace education programs find its everlasting durability on those social science theories those are ‘validated by research and operationalized into practical procedures.’ After reviewing the literature, following theories have emerged which have been thoroughly researched followed by generating practical procedures used in peace education programs. (Peace Education in the Classroom: Creating Effective Peace Education Programs David W. Johnson and Roger T. Johnson)

Social Interdependence Theory

This theory divides the interdependence in two types—positive (cooperation) and negative (competition). In the former, “individuals perceive that they can reach their goals if and only if the other individuals with whom they are cooperatively linked also reach their goals (i.e., there is a positive relationship among goal attainments) and, therefore, promote each other’s efforts to achieve the goals. On the other hand in the Negative interdependence individuals perceive that they can obtain their goals if and only if the other individuals with whom they are competitively linked fail to obtain their goals (i.e., there is a negative relationship among goal attainments) and, therefore, obstruct each other’s efforts to achieve the goals.” **The basic premise of social interdependence theory is that the way in which interdependence is structured determines how individuals interact and the interaction pattern determines the outcomes of the situation** (Deutsch, 1949, 1962; Johnson, 1970; Johnson & Johnson, 1974, 1989, 2005b).

Constructive Controversy Theory

It can be seen in the following manner:

1. When individuals are presented with a problem or decision, they have an initial conclusion based on categorizing and organizing current information, experiences, and perspective. They have a high degree of confidence in their conclusions (they freeze the epistemic process).
2. When individuals present their conclusion and its rationale to others, they engage in cognitive rehearsal, deepen their understanding of their position, and use higher-level reasoning strategies. The more they attempt to persuade others to agree with them, the more committed they may become to their position.
3. When individuals are confronted with different conclusions based on other people’s information, experiences, and perspectives, they become uncertain as to the correctness of their views and a state of conceptual conflict or disequilibrium is aroused. They unfreeze their epistemic process.

4. Uncertainty, conceptual conflict, or disequilibrium motivates epistemic curiosity, an active search for (a) more information and new experiences (increased specific content) and (b) a more adequate cognitive perspective and reasoning process (increased validity) in hopes of resolving the uncertainty.
5. By adapting their cognitive perspective and reasoning through understanding and accommodating the perspective and reasoning of others, individuals derive a new, reconceptualized, and reorganized conclusion. Novel solutions and decisions that tend to be qualitatively better are detected. The positive feelings and commitment individuals feel in creating a solution to the problem together is extended to each other, and interpersonal attraction increases. Their competencies in managing conflict constructively tend to improve. The process may begin again at this point, or it may be terminated by freezing the current conclusion and resolving any dissonance by increasing the confidence in the validity of the conclusion."

Integrative Negotiations Theory

Focuses on resolving conflicts to maximize joint gain. The theory underlying the resolving of conflicts of interests to maximize joint gain and mutual benefit is integrative negotiation theory. Negotiation is a process by which persons who have shared and opposed interests and want to come to an agreement try to work out a settlement (Johnson & Johnson, 2009). Broadly, there are two approaches to negotiation: distributive (where the goal is to make an agreement more favorable to oneself than to the other negotiators) and integrative (where the goal is to make an agreement that benefits everyone involved). When individuals are unable to negotiate a resolution to their conflict, they may request help from a mediator. A mediator is a neutral person who helps two or more people resolve their conflict, usually by negotiating an integrative agreement.

GANDHIAN PHILOSOPHY

In the context of building and sustaining peaceful environment, Gandhi always occupies a central place. His association with non-violence even at the time of highly violent situations can be taken exemplary in the process of creating a peaceful world. While reviewing the related literature, it has emerged very strongly that Gandhi has been viewed as synonym of peace and non-violence. In some of the recent studies, scholars have tried to contextualize and place the emergence of Gandhian Studies within the framework of education for peace.

The idea of *sarvadharmasamabhava* i.e. equality of religions as espoused by Gandhi is an effective tool to

counter the increasing tensions among different religious groups. According to Gandhi, "a curriculum of religious instruction should include a study of the tenets of faiths other than one's own. For this purpose, the students should be trained to cultivate the habit of understanding and appreciating the doctrines of various great religions of the world in a spirit of reverence and broad-minded tolerance.

He argued that religious and moral education in the overarching framework of non-violence is complimentary in nature and form the core of peace education. Mahatma Gandhi once stated, "*If we are to reach real peace in this world we shall have to begin with the children.*" Lasting peace may depend on educating future generations into the competencies, perspectives, attitudes, values, and behavioral patterns that will enable them to build and maintain peace

Gandhi emphasis on craft based education also keeps potential seeds of peace in the way it is diverting the attention of the students for some constructive tasks. Acquiring education with the thrust on three Hs (Hand, heart and head) rather than on three Rs, could enable the children to nurture themselves in the peaceful environment by learning the skills of cooperation, mutual assistance and reverence for menial work. The gradual drifting of the students from the menial work and preparation for the white collar job can be held responsible for creating the turbulent educational environment in the schools and colleges. The insertion of Gandhian philosophy in this regard can convert the existing role of education from peace breaker to peace builder. In addition, Gandhi repeatedly emphasizes that approaches of the heart are having more transformative effect than the rational ones. According to him former involve deep personal feelings and emotions which can transform the personalities in a desired manner. On the other hand, rational approaches, quite common in the educational institutions are making the person more stubborn and rigid, thus creates hindrance for peace building exercises. "If I refuse to strike back and am willing to embrace sacrifice and suffering, this can disrupt the expectations of the violent other, lead to a decentering and reorienting of an extremely violent situation, and touch the other's heart." Throughout his writings on satyagraha and other methods for resisting and transforming violence, Gandhi proposes numerous ways for relating to short-term violence and moving toward a conflict resolution grounded in truth and nonviolence.⁶

INTEGRATION OF EDUCATION FOR PEACE WITH PEACE EDUCATION

During the deliberation revolving around education to be used as catalyst, the third component in the model is expecting the integration of the education for peace with the peace education because both are complementary to each other. It is true that if education has to catalyze the

process of peace and ensure the peaceful coexistence, then it has to revamp its curricular goals and to train all the participants accordingly—ranging from administration to learners. During this process peace education can play significant role. The strategies, models and programmes which are running in the name of peace education can be used for reference. Peace Education as a separate part of the curriculum is aiming to create conflict free zones in the world by imbibing the desired habits among the stake holders. As a strategy, it is intensively promoting the use of meditation, art, religious reading, training of the students and teachers comprehensively to appreciate the values of peaceful coexistence. But due to its segregated nature and differential treatment, it could not exert its major impact upon the practitioners.

With this context, it seems viable to merge the practices of peace education with the education for peace in the way that each component of educational endeavour irrespective of its nature can spread the idea of peace building and relevance of peaceful coexistence in varied manner. The curriculum, pedagogies, transactions, evaluation as an inherent part of school practices should

create ideal space for the learners to imbibe the practices which can lead to cooperation, trust, empathy, concern and regard rather than the opposite). The prominent goals of peace education like (a) establishing a cooperative, not a competitive, relationship among all relevant parties; (b) ensuring that all relevant parties are skilled in engaging in political discourse and creative decision making that includes an open-minded discussion of diverse views; (c) ensuring that relevant parties seek agreements that are mutually beneficial and that maximize joint outcomes; and (d) inculcating into all relevant parties the values underlying consensual peace are some of the examples which can be directly applied in the Education for peace on a broader level.

CONCLUSION

Out of entire deliberation, it seems viable to follow the 'Whole School Approach' ⁷ developed by the school in Philippines as given below-

A Whole School Approach

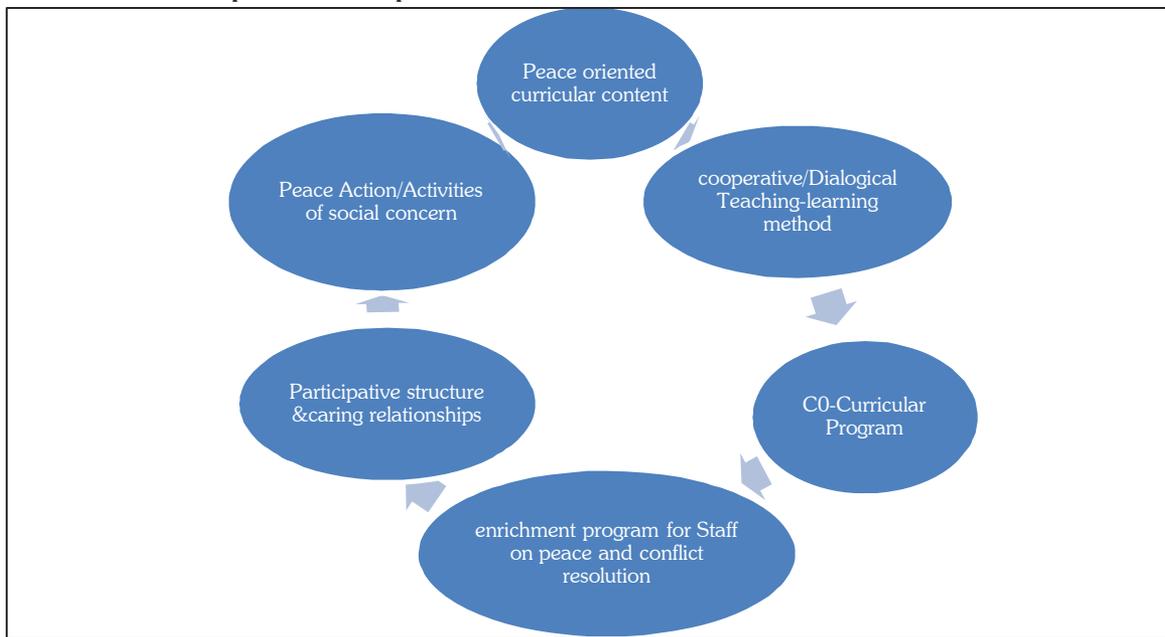


Fig. 3

1. Curriculum aim and objectives should promote team work in both teaching and learning because due to individual competition and performance one becomes insensitive and indifferent about the feelings of others
2. Pedagogies prone for group work like Project or problem solving should be used more in the classroom in order to accommodate everybody in the process. In different pedagogy classes, students should be sensitized about the contribution made by the different peoples in enriching the related discipline. The stories of famous scientists, reformers, and philanthropist should be shared by the concerned teacher.
3. There should be specific sessions in the school to draw the attention about the diversities in a positive manner. There should be proper orientations about the students belonging to different cultures. Prominent people from the different background—religion, region, gender etc. should be invited on regular basis to remove stereotypes among the children Similarly

documentaries, movies related with peace or showing repercussions of violence should also be given due exposure in order to sustain the utility of peace.

4. There should be fair treatment by the teachers in dealing with the students. Teachers should be properly trained and oriented about the issue of dealing with diversities in a dignified manner. Their issues should be properly addressed. Teachers should be given due regard as per their competencies and skills. A contended teacher would automatically spread pleasantries among students.
5. The nature of learning in the classroom should be shift from the individual to group learning. The importance should be given to the behavior rather the academic performance. The students who are punctual, sincere, honest and volunteer in curbing violence and spreading peace should be specially rewarded. In this context, the students who show any inclination for violence should be properly counseled by taking cognizance of their parents.
6. More and more efforts should be given to meditation, yoga and physical exercises on a mandatory basis to create peaceful environment.
7. The aim of education should try to promote true peace by promoting inner peace, social peace and peace with nature in the following manner.

INNER PEACE

It means feeling of satisfaction, contentment, fulfillment, zeal for life, optimistic attitude, absence of conflict or any type of negativity. The attainment of this source of peace is comparatively more significant than the other types of peace because a person with inner peace only keeps potential to nurture other sources of peace meaningfully. A discontented person who is incessantly turbulent due to situational forces, reacts more violently with the outside world. Therefore, while striving for peace or rather peaceful environment, inner peace always got more thrust than the other.

SOCIAL PEACE

This peace can be characterized in the form of intensive human relationships without any prejudice or stereotypes with the outside world. It can further be expanded in the form of absence of conflict of any type where anybody can move out without any fear and feeling of insecurity.

PEACE WITH NATURE

With increasing materialism, this source of peace is on stake. The extinction of very precious species of birds and animals, increasing pollution, melting of glaciers, increasing temperature, deforestation etc. are again very glaring examples indicating our insensitivity with nature. For ensuring the smooth survival of our progenies, we have to learn to maintain peace with nature. We have to encourage the practices where there should be perfect harmony with man and nature.

It can be seen in the following manner-

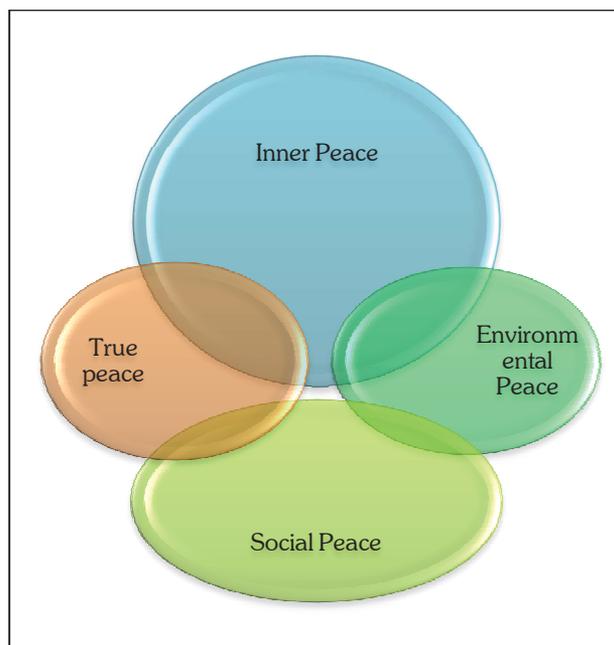


Fig. 4

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Education for Building a Humane, Just and Peaceful Society



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Abstract—We live in an era where countries are developing economically, the standard of living of people is improving, but at the same time inequality, conflicts and violence in some form or the other have become a part of the lives of people. School is a mini society, so these inequalities and conflicts are reflected and present there also. This raises a dire need of nurturing the head and heart of children at school level which upholds universal values. We should take cognisance of this and take immediate action for the same. Effort and change has to start at the individual level, both in thought and action. Ideas of Indian thinkers and philosophers such as Gandhi, Swami Vivekanand, Aurobindo and Krishnamurty should be sewn in educational practice and in fact, in all the walks of life. They can show us a path to follow which is the need of the hour.

Society where residents live in unity, work together to resolve the conflict, act morally, be just and value each other is a humane and peaceful society. The role of family and religion can hardly be overemphasized, but schools also have great role in it. Education has tremendous potential in inculcating the humane values as well as social values in a human being. In this context Mahatma Gandhi has very rightly said that “if we are to reach real peace in this world we shall have to begin with the children”.

In the present paper, the authors contend that schools and teachers in particular can help create a humane society through her/his attitude, behaviour and pedagogical skills. It is emphasised that teacher education, both pre-service and in-service should help develop the required skills, knowledge and attitude in teachers that enable them to help build a humane, just and peaceful society.

Keywords: Education, Humane, Just, Peaceful, Teacher, Pedagogy

INTRODUCTION

“We cannot do great things. We can only do little things with great love.”

—**Mother Teresa**

We live in an era of rapid change and turbulence, family sizes are shrinking, mostly both the parents are working, many challenges are posed by mass media and social media, competition is rampant in all the spheres of life, corruption and inequalities can be seen commonly, greed, the rat race for money and power are a common feature of today’s materialistic society. The number of crimes has

risen, cases of intolerance, rage and violence are common now-a-days.

This is definitely not the type of world we want to live in. Then, what do we do? We have to start at the individual level rather intrapersonal level first: one has to be at peace with and understand oneself first and foremost and then only can be at peace with and understand others. We need to think, analyse and reflect on the situation for better understanding of the same. We are definitely not saying that one just needs to be an arm-chair philosopher but what is needed is reflection plus action i.e. Praxis. If one keeps on just thinking about good things and ideas but in action her/ his they are not

reflected than that thought has gone waste. Good thoughts are the foundation of good actions and words. The way one deals with others and treats them depend on her/his thoughts. Thinking has to change first, actions and practice will change automatically. We are what are thoughts are. Thoughts are primary, they affect our behaviour and conduct.

If we want to have a humane, just and peaceful society where each individual is respected and valued and can contribute her/ his most in all the aspects of development; then *education for all* is the answer. Education, in its true sense, can help an individual in this process. It develops the cognitive and affective domains which help an individual realise her/ his true potential. Through education we can strengthen the will-power, tolerance, rationalization among the learners.

What we need is a both head and heart approach. Our current education system focuses on the head and forgets the heart. This is a flawed approach. The affective domain needs equal attention as the cognitive domain. Teachers play an important role in this. The pedagogy that the teacher adopts speaks a lot about her/ his epistemological beliefs and philosophy in general. It really doesn't matter what subject a teacher teaches, the teaching pedagogy adopted and her daily conduct and interactions with learners convey a lot of things. If a teacher lets all the learners explore things together, respects their thinking and viewpoints, let them solve problems together, take decisions together, and lets them be active in the learning process, she/ he is conveying many other things apart from the concept in hand. Teacher can very creatively design activities that foster the social, emotional and spiritual values in the learners such as love, compassion, equality, justice, mutual trust, respect, fairness, perseverance, self-control, tolerance, belongingness, truth, non-violence and many others.

We need to focus on real happiness of each child, let that flower blossom, smile and be herself/ himself. We need to help them in this nurturing process, we have to be the gardener. Teacher has to be a facilitator in the learning process and help the learners construct knowledge based on their previous experiences.

Also, we have to focus on and help develop the spiritual and ethical values so that our young generation can create a happy today and tomorrow.

PROBLEMS OF OUR PRESENT SOCIETY AND EDUCATION SYSTEM

Let us not talk of any big issues but try and analyse an average person and family in India today. Are we respecting the elders? Are we genuinely concerned and do we care for the progress, success and development the all the younger ones-not only our own children? Do we always speak the truth? Do we become happy with other's success? Do we all work for the betterment of all and not only ours? Do we treat everyone equally? Do we have and

do we ensure equal rights for all? Do we have transparent relationships?

The answer, in most of the cases, is 'No', what we do is we judge and criticise each other. Power politics, back-biting, conspiring, highlighting the negatives of others are the common feature. Money, power and politics are the glorified words. Very unfortunately, people now-a-days have superficial relationships, no one leaves any chance to criticize and defame others. Patience, tolerance, truth and equality are values that we don't hear and see any more.

Materialism drives our thoughts and actions. Our education system serves the needs of the materialistic society.

What are we teaching our kids through all this? Do we want our kids to be like this only? We are sure most of us will say NO. But then, what are we doing at the individual level? Are we changing our thinking? Are we changing our words and actions? Change has to start at the individual level.

Again Mahatma Gandhi's quote "*Be the change you wish to see in the world.*" seems so relevant here.

We need to empower people specially the oppressed with real care, words and actions. A little support can do wonders.

Real relationships based on trust, mutual respect, love and care, where you can share your viewpoint freely and at the same time take constructive criticism are needed. Is it that difficult to love, care and share? We don't think so.

It might be that our initial attempts may seem small and insignificant but here Mother Teresa has put it best by saying, "*We ourselves feel that we are doing is just a drop in the ocean but the ocean would be less because of that missing drop.*"

Let us now understand what are the problems of our education system and how can education help in this and particularly the attitude of teachers and the teaching pedagogy she adopts.

Today *our education system* glorifies marks, thereby encouraging rote-memorisation instead of developing the right attitude, skills and values. Competition drives the system. Everybody wants GOOD MARKS because our system glorifies it. It is a very ironical and difficult situation because in explicit words, policy makers say that the focus is on the overall development of the child, however, in actual practice the same policies lead to glorification of marks and thereby promoting rote-memorisation. Lectures dominate the teaching pedagogy in schools at all the levels of education. Our present system of education curbs questioning and kills creativity of children. The learners view good marks as their door to a better future with a good job and economic and upward social mobility. Rote memorisation will do no good. Even if one gets good

marks but his/her thinking and attitude towards others is not correct, it is of no good at all. It is very commonly seen that parents and teachers put a lot of pressure on the learner to get good marks and the poor child is left with no time to play and do whatever she/ he wishes to do. We have to let the child be. There is a lot of pressure to perform and become something, probably everything but happy. We do not focus on real happiness of each child. Knowledge is taken as given.

We need quality education that enables each child to contribute her/ his maximum to the creation of a humane society.

QUALITY EDUCATION FOR THE DEVELOPMENT OF AN INDIVIDUAL AND THE ROLE OF TEACHER IN IT

“Education is the manifestation of the perfection already in man”

—Swami Vivekanand

“Education is the all round drawing out the best in child and man—Body, Mind and Spirit”

—Mahatma Gandhi

The authors also believe that the child is innately good, we need to provide the right kind of environment to the child at home and school where the child can blossom with love and care and realise her/ his potential.

Education is the basic right of each individual. Policy wise, the Right to Education Act, 2009 ensures free and compulsory education. But, the question arises what quality of education should be provided to all?

Today, in urban India we have schools that have luxurious buildings and best of infrastructure with air conditioned classrooms and buses. But let us all think does the quality of education depends on these factors? What determines the quality of education in a school? We are 100% sure it does not depend on this kind of infrastructure. In fact, this perpetuates the economic inequality and it is a kind of oppression for the masses. How can we have such schools here in India, it is a kind of emotional crime that we do on children from the lower income group of the society. Our society's resources are limited, they have to be used judiciously keeping in mind how can we reduce the rich-poor gap. Believe us when we say we do not need such kind of infrastructure for schools. ‘Simple living and high thinking’, should be the mantra of schools. We should at least follow this at the school level. The infrastructure of the school should be such which has all the basic facilities that helps in overall development of the learners. The infrastructure of both private and government schools should be more or less the same. We have to be considerate and compassionate.

Now the question arises on what does the quality of education largely depends?

The authors staunchly believe that the quality of education depends largely on the teachers-their beliefs, attitude, knowledge, skills and behaviour. Learners learn more from the way the teacher talks to them and behaves generally. Teachers, through their actions and words, should motivate the learners to be ethically right. Teachers should have very high integrity and moral value system. They have to be good human beings first and then anything else. The relationship between teacher and learner should be like Parent-child relationship.

Only then, they will be able to make a positive impact and we should take cognizance of the fact that if we have teachers who do not have all these qualities, they will do great harm to the young who have the most impressionable minds. We want to share a small example in this context. One of the authors was teaching in a public school in Delhi at the senior secondary level. The school had a very strange rule that the learners were not allowed to bring chocolates to the school and in case anyone gets them, they should be confiscated by the teacher. Being a class teacher one day when the author saw a child with big chocolates, she also took them from the learner, though she did not want to. In the afternoon, when the school got over, she called that child and handed over the chocolates back to him. The child was shocked and confused, when the author enquired he told her that it was the first time ever that he has seen any teacher return such things back to the students, he said the teachers usually eat them or take them home. This small incident speaks tones and the author felt shameful as a teacher for the same. People, now-a-days, do not think before speaking or doing something that what are they teaching the children who are observing and learning consciously or subconsciously. So, ‘think before you speak and do anything’ is as relevant now as it has been for ages.

Teachers must realise their responsibility in developing and nurturing the right value system in the learners through her/ his day-to-day conduct and teaching. Her attitude should be positive and she should genuinely care for the learners, love them, understand them, be compassionate and respect their individuality and uniqueness. Democratic classrooms where cooperation, negotiation, mutual trust and respect are needed in today's time. A more humanistic approach is needed where each learner has voice in decision making.

Why can not we have loving teachers in all the schools at all the levels of education? Teachers who truly care, are genuinely interested in the development of each child. Teachers might not even realise what, according to them, is a very small and insignificant act can do for a child. Professional and personal ethics have to be emphasized.

All children should be loved and cared for. We should analyse and think about our general tendency and outlook towards someone who is called an 'Anti-Social' element in school. What we do is start criticizing and labeling her/him, further aggravating the condition. Why cannot we dwell into the root cause and try and understand the child, her/ his needs, the trauma associated, the situation the person went through or is going through. After understanding the situation, the teacher should, with utter prudence and sensibility, decide how she/ he can help the child come out of the problematic situation the child is in. The teacher should focus on the positives, create a healthy environment for the child to develop to her/ his potential. This is not a very difficult task but yes, it definitely requires a change in the mind set of all.

THE ROLE OF TEACHING PEDAGOGY IN INCULCATING VALUES IN LEARNERS

Collaboration and Co-operation are the key words that can help develop values and social and emotional skills in the learners. We should have open discussions and debates where everyone gets an opportunity to express their views freely. Opportunities should be provided for listening, debating, thinking and learning. If the learners will learn in collaborative teams, they will develop values such as respecting each other's point of view, working with others, listening to others, care and concern about others, debating, expressing their ideas and thoughts, conflict resolution, negotiations, mutual understanding, empathy and many others. The biggest gain will be that they will learn to live together.

We all have that one teacher who genuinely cared for us and loved us in our childhood and we never-ever forget her/ him throughout our lives. If we have caring and humane teachers in our schools, the problem of discipline will automatically solve. Responsibility should be shared with the learners.

Knowledge cannot be taken as given, it is created and constructed by an individual. Teachers should design their instruction that is inclusive, engaging, promotes active learning, enables reflection, promotes social, emotional and analytical thinking skills, helps learner work collaboratively and develop productive abilities as well. Real dialogue between the teacher and learners and amongst learners themselves is extremely important. We have to let the child be, let the child explore, create, discuss, debate, solve problems, research and learn.

ETHICAL POLICIES AND PRACTICES IN SCHOOL ENVIRONMENT

Our role as teachers is to understand the social climate prevailing in schools and to meditate as agents of change. We could facilitate the development of healthy attitudes and relationship at all levels among learners whether they are juniors or seniors, also among teachers, parents and even staff members and officials, whenever possible.

Most conflicts and stresses in our relationships in school, etc are born due to our judgemental attitudes towards each other. The ways of dealing with these attitudes lie in adopting a non judgemental attitude towards all relationships; such attitude must be adopted and modelled by teachers also. Becoming non judgemental involves becoming descriptive rather than evaluative and flexible and empathising with others.

We have to be mindful of our own attitudes and practices, reflecting on the way we relate with others. Forthright acknowledgement and affirmation of injustices to others and willingness to dialogue and negotiations are the key to transforming conflicts ridden relationships. Conflicts dissipate energy. From dialogue and respect can come a process of reconciliation and healing of bitterness and distrust.

Teachers plays role of parents and guardian for the community at schools. Taking these responsibilities and having the capacities they can sow the seeds of universal values among the learners. The values come from participation and inclusion; inclusion of all children, especially those who are differently able or with abilities, disadvantaged, marginalised, migrants etc. Teachers should shoulder the responsibility and behave in a model way for being ideal for the students to inculcate the right kind of values, attitudes and behaviour. In the line of act as a model, James Baldwin had rightly said '*Children are not good at listening to their elders but they never fail to imitate them*'. Apart from acting as a model and setting ideal environment, learners must need to work on activities like debates, seminars, games, dramas, celebration of festivals of all religion, celebration of days etc. in school to highlight the values among these very different concepts. These values must be brought out and highlighted for a harmonious society.

ROLE OF TEACHER EDUCATION IN A BUILDING A HUMANE SOCIETY

Teacher education plays a very important role in developing the right attitude, knowledge and skills in the teachers. If we want humane teachers, we need to focus on developing the emotional and spiritual values in the prospective and practicing teachers. We need to think of creative ways to do that in our teacher education programmes, both pre-service and in-service.

Our current teacher education programmes fail to do their job. The first change that has to be brought about is in the THINKING. The very basic and fundamental assumption about human nature and the epistemological assumptions have to be reflected upon and cleared. Thinking has to change first, actions and practice will change automatically. We are what are thoughts are. Thoughts are primary, they affect our behaviour and conduct. What do we think about ourselves and others, what kind of society do we visualise, what do we think

about the nature of learning process, what kind of schools and teachers do we want; all these questions are very relevant and important to be answered. For if our thoughts are clear and on the right track, our practice will follow.

Opportunities for *democratic dialogue* should be provided on issues and problems of the society. Open-ended activities and questions could help in bringing in the vast and varied experiences of the teachers and this will lead to discussion and bringing in multiple viewpoints. It encourages all learners to present their ideas, while remaining open to the ideas of others. *Reflection* on the teacher's experiences and issues should be encouraged. Teacher educators can set an example through her/his pedagogy and attitude of how teachers should teach and interact and inspire the learners. Real care, love and understanding should be the pillars of strong relationships between teacher educators and the student-teachers or practicing teachers. The teacher educators have to practice what they preach.

THE ROAD AHEAD

We need to develop and focus more on the Emotional Quotient (EQ) and Spiritual Quotient (SQ) of the learners rather than just focusing on the Intelligence Quotient (IQ). India has many brilliant philosophers and educational thinkers such as Gandhiji, Aurobindo, Swami Vivekanand and Tagore to name a few. We need to orient our learners to their views and thoughts and the universal values that they have uphold so that they can incorporate these in their way of life. We should include spiritual values and character building in the education process. We should have open discussions about their thoughts in which the learners can reflect upon their views.

We need happy human resources at all the levels in school, the learners, teachers, administrators and helpers as well. School can facilitate a more humanistic management approach, improve human relations between, teacher-student, teacher-teacher, student-student, etc., help develop good attitude in students and teachers as well, e.g. co-operation, mutual respect, help healthy emotional development in students, facilitate socialization through participation in interactive and co-operative learning activities, improve students' discipline and moral behaviour, develop creativity both in students and teachers, improve standard of quality of teaching and learning.

We should focus on developing a questioning mind and do away with uncritical acceptance of authority-be it of the textbooks, curriculum or teachers. This calls for a significant reduction in the curriculum load. It is a long-term proactive strategy.

There is an urgent need to rethink the teaching-learning process and even parenting. Both have to work hand-in-hand in helping the child develop her/ his potential to the most. Love, care, concern, respect have to

be the underlying feature of both. Children will learn all this if they will observe these in the behavior and attitude of others. Let us become better teachers and better parents. Materialism is creeping in all the aspects. But good teachers can definitely make difference. Gandhiji's concept of an ideal teacher was a person with limited needs who is a social worker in speech and deeds and who has *mamta*, *kshamata* and *samata*, one who is truthful and believes in non-violence and has patience, love, humility and forgiveness. We truly need teachers like these because the way and pace at which the world is changing socially, economically and technologically demands this. If we want our coming generations to be happy and truthful we have to have good and able teachers.

CONCLUSION

It is very sad to realize that we live in the era of unprecedented violence in the forms of terrorism, war, crime, injustice and oppression and exploitation. Many of us live in very miserable conditions and are struggling for survival. Brother is fighting with brother, children with parents, neighbor with neighbor, everyone is in the fierce rat race for money and power.

There is so much violence and their consequences in our environment and society which have a very greater impact on children and adversely affecting their innocent minds. This raises a dire need of nurturing the mind, heart and thoughts of children at school level which upholds universal values.

It is high time that we realise all this as a society and work to change the situation otherwise, the time when no one believes, loves and cares for others truly. We need to rethink and relook things at the individual level. Education helps in this process of self introspection.

Each child has to be at peace with herself/ himself first and then with the world. Let each one of us interrogate and analyse what is it that we really want. Is it money, power, social status or is it real happiness and being content. Education has immediate goals of helping one develop productive skills to earn living, but it also have long term goals of enabling the child be happy and develop positive outlook towards life and people. The highest goal being enabling the child realise her/ his full potential.

Happiness comes from loving others, caring for them, keeping them happy and being content with life. A rich person is one who has at least one thing that money cannot buy.

It is very sad but true, even teachers do not realise all this and we contend that our teacher education system fails to produce the desired outcome.

We reiterate that there is no point in getting good marks and a good job if we are not able to give back to the society. By this '*giving back to the society*', we mean how one can contribute at her/ his individual level to make

the society just, humane and peaceful. Change has to start from the individual level and move on to societal level. This has to be a proactive step.

Now the question arises, how can the individual give back to the society? It is by doing very small and basic steps of loving others, being polite, respecting others, caring truly for others and having fellow feeling, morality has to be a way of life. These are very basic values, but we are forgetting them, not only in actions but in our thoughts as well. We have to bring these back and teacher's role in this can hardly be overemphasized.

However, in spite of materialistic views of current education world our education system also has the humanistic thoughts in the lines of Swami Vivekanand, Gandhi and Aurobindo, they have kept the sense of education alive, reawakening to the need of developing the humanistic side of education at least among a few educationists. Education must act on the human personality to develop the conscious vision of the mission of mankind and the present conditions of social life. What we need today is an education that is capable of saving

mankind from the present predicament and develops human being spiritually and mentally. At school level, we must construct and create such an environment where our children can be actively engaged in learning and practice those values in their life in real sense. This calls for a significant reduction in the curriculum load. It is a long-term proactive strategy.

Concludingly, we want to say that there should be no oppression of any kind on anybody in a school. We need happy Teachers helping happy learners learn in happy schools. Everybody in the school, all the teachers, parents, administrators and learners themselves should have one goal that is creating a HAPPY SCHOOL where everyone gets an equal opportunity to learn, develop and be happy.

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Education for Peace: A Response for School Violence



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Abstract—*The purpose of education is to teach the person to think intensely and think critically, Intelligence with character. Education for peace is forming the individual to live in fullness of life. School is the cradle of this formation where the growth of heart, mind and body takes place. So called progressive parents think their child need to be brainy and work towards if day in and out. Result oriented schools too have the tendency to fall in line with brain works rather than formation of an individual. Here is where our schools, classrooms have turned out to be battle fields with cut throat competitions with an unhealthy attitude resulting either in inrta-violence or inter-violence in the school setups. Learning without fear in the classrooms is very necessary. There are different types of school related violence which are to be addressed includes corporal punishment, peer-to-peer violence, sexual abuse, emotional abuse, neglect, verbal abuse, bullying, youth gangs, use of weapons, and harassment in school and on the journey to and from school. All violence could be prevented and cannot be justified. Through this paper author highlights the school violence its impacts and how these could be address amicably.*

Keywords: *Education for Peace, School Violence, Peace teacher, Peaceful Classrooms*

INTRODUCTION

The main of purpose of school is education. Schools are the cradles of peace because it shelters dynamic society. Schools are begun to be violence zones which is growing concern in the recent past. In that scenario how schools can be and what is the disposition of the persons related to school becomes a matter of great concern. The insecurity, injustice and deprivation of basic rights any individual cannot be tolerated. Peace is multi-dimensional, also sometimes defined as a meeting of all one's basic requirements. However, peace is more than a feeling of calm, an absence of violence, and a meeting of basic requirements. It is the presence of justice, love, equality, and unity in all aspects of life. The objective of this paper is give an understanding that violence ways could be uprooted from the hearts of individuals focus is children and teachers in the schools as well as could be given a vent for their peaceful behaviour through education for peace.

PEACE

Peace is a collective phenomenon and it connotes a collective state of harmony, which can provide a stable base for activities of growth, development, friendliness, comradeship and brother/ sisterhood. Peace according to

'Franciscans derived in their motto as good will among all including all the creatures of the world'.

Peace, according to Gandhi, signifies, 'a condition of affirmative and creative world state, in which individuals, groups and states reside in joint understanding and assistance abjuring or refraining from ruling or domineering each other'. Thus Gandhi though the means of truth and non-violence showed us the path of peace. Therefore peace is akin to an adhesive force for the society and the world. Peace is a condition of factors whereby people overcome their clash of interests through negotiations and conversations instead of exploiting violence.

EDUCATION FOR PEACE

Is an innovative whole school program that creates violence-free and peaceful school environments conducive to the emotional, social, and intellectual needs of diverse school populations. It is through creating a peaceful school environment characterized by *unity in diversity*. No civilization is truly progressive without education and no education system is truly civilizing unless it is based on the universal principles of peace. (EFP-2001) Education for peace heals the wounds that occur in the school environment along with teaching-learning process.

Education for peace is a long term process which builds and promotes tolerance, justice, intellectual understanding and civic responsibility. However education practiced in the school often promotes forms of violence, both real and symbolic (NCF-2005)

Peace was the talk of the town especially post-world wars. In rebuilding the nations and their development education of its citizens was a prime concern. As nations developed and are developing where education was aimed at better livelihood still peace didn't exist in the hearts many. Having achieved one of these basic rights we are not still peaceful. There is yet to be inner disposition of contentment. In the whole process citizens failed to be brother and sister to one another. So Many have joined their voices, echoed them throughout the world, in every class room possible, especially those places where war, strife, conflict, discord, injustice, disunity continues to exist. Preparing the students with peace values and peace skills is essential to promote culture of peace. The persons those live in peace with oneself as well as with others can build a harmonious society. It is said that 'in the minds of the men the war begins, it is in the minds of men that the defence of peace must be constructed. To meet effectively the challenges posed by the present complexity of our time, the youngsters of today deserve radically different education "one that does not glorify conflict or violence but educates for peace, justice, non-violence and cooperation". They need the skills and knowledge to create and nurture peace values for themselves as well as for the world they belong to. This is the aim of education for peace and most of them can benefit it from the seat of learning-schools.

In order to dedicate oneself to peace Tagore rejected nationalism and violence. Unity of all human beings became his prime responsibility beside the criticism he faced and withstood for the great value of peace.

SCHOOL VIOLENCE

The term *school violence* describes acts of interpersonal violence that occur within a school community. It includes violence between school students as well as physical attacks by students on school staff as well as other way. School violence is widely held to have become a serious problem in recent decades in many countries, especially where weapons such as guns or knives are involved and discriminations on rise.

WORLD SCENARIO

The United Nations Educational, Scientific and Cultural Organization's latest Education for All (EFA) Global Monitoring Report (2015) states that 246 million boys and girls suffering from sexual, physical and psychological school-related violence every year globally, be it developed countries or otherwise, in a stable environment or in conflict zone, children are not safe anywhere which is growing

concern. Over half of all children worldwide live in countries where they are not legally protected from corporal punishment in schools, of which 45% live in South Asia.

EXTERNAL FACTORS RESPONSIBLE FOR SCHOOL VIOLENCE AS OF THESE CASES AS REPORTED BY UNITED NATIONS

- High-profile attacks such as the abduction 300 schoolgirls by Boko Haram in Nigeria
- The shooting of Malala Yousafzai in Pakistan are a fraction of what is suffered by girls trying to get an education.
- Such violence is on the rise, the UN report says citing acid attacks and poisoning by the Taliban in Pakistan and Afghanistan,
- Girls from a Christian school in India abducted and raped in 2013
- Somali girls taken out of school and forced to marry al Shabaab fighters in 2010.
- Many of the attacks in at least 70 countries between 2009–2014 involved rape and abduction of the minors, the report said.
- In Mali, Sudan, Iraq, Afghanistan and Pakistan "very strict dress codes have been imposed through the use of violence, including sexual violence on schoolgirls", she said. Some attacks were based on opposition to girls' education as a means for social change and others because schools were seen as imposing Western values including gender equality.
- On 16 December 2014, seven gunmen affiliated with the Tehrik-i-Taliban (TTP) conducted a terrorist attack on the Army Public School in the northwestern Pakistani city of Peshawar. The militants, all of whom were foreign nationals, included one Chechen, three Arabs and two Afghans. They entered the school and opened fire on school staff and children, killing 145 people, including 132 schoolchildren, ranging between eight and eighteen years of age

INDIAN CONTEXT

In India, the prohibition and elimination of corporal punishment in schools was a priority in the 2005 and the 2007 National Plan of Action for Children. Corporal punishment was prohibited in 2009, although it remained legal in some states, and schools were provided with teacher guidelines to encourage 'positive engagement' with children. There is little evidence, however, that these policy reforms have eliminated corporal punishment. One recent study carried out for Young Lives in Andhra Pradesh,

where corporal punishment was banned, found that 82% of boys aged 7–8 and 72% of girls had experienced physical punishment in school in the past week.

INCIDENT 1

Children growing up in Kashmir have grown up with violence around them. Not a single child has been left untouched, either physically or emotionally in this state.

INCIDENT 2

Twenty-five children in an eight-seater van—that is how many children go to school in Delhi. They sit crammed, eight to a seat; another bunch is seen perched on CNG cylinder. In most cases, the vehicle has no transport department clearance and is therefore illegal. As per rules, a maximum of 12 children are allowed in these eight-seater vans. According to government figures, a child died and over 70 were injured in school van accidents in the last three years.

INCIDENT 3

Furious over his students failing in a test, a teacher of a local school allegedly thrashed 45 of them, including 15 girls, with a bamboo stick following which he was arrested after a complaint was lodged, **at Dindigul, Tamilnadu**

These are some of the picked up incidences which are voices in the media about how children are manhandled violently on the way to school as well as within the schools. Children are very sensitive to the things happening around them.

FORMS OF SCHOOL VIOLENCE

School is the vital part of the society. Violence in schools is a global issue and concerns every citizen of the world. School violence is difficult to understand. There is no single reason why students become violent. Some are just due to behavior differences which they've seen at home, on the streets, or in video games, movies, or television. Sometimes students who turn violent are victims of teasing, who've reached a limit and feel like they ready to go to any extent to make it stop. They may feel isolated and rejected by their teachers as well as peers. These are only a few reasons why a person may become violent.

There are the other main forms of school related violence as follows: physical and psychological punishment; sexual and gender-based violence; bullying; external violence: conflict situations, effects of gangs, weapons and fighting. Hence the Committee on the Rights of the Child (CRC) defines corporal or physical punishment as any punishment in which physical force is used and intended to cause some degree of pain or

discomfort, however light. In educational environment, it involves hitting ('smacking', 'slapping', 'spanking') students with the hand or with a tool. It can also involve, for example, kicking, shaking or pinching, throwing students, scratching, biting, boxing ears, pulling hair, forcing students to stay in uncomfortable positions or cause insecurity, burning, scalding or forced ingestion as in washing students' mouths out with soap. Corporal punishment is invariably degrading and can cause permanent damage in the life of the individuals. There are also many non-physical forms of punishment that are cruel and worthless. This includes punishment to a student which belittles, humiliates, scares, threatens or ridicules. Moreover, the very use of physical force by a person who is larger and stronger than the student conveys a strong message of power, control and transitional, reinforcing the fact that acts of physical aggression is knit with psychological aggression.

CAUSES OF VIOLENCE IN SCHOOLS

The violent acts of students or of teacher would have lasting traumatic experience in the personality of the individuals. The timely response as recovery intervention on the part of the school community can guard preciousness of the individuals either as victim or perpetrators.

The causes of violence in schools are multi-faceted, Chronic poverty, unstable living conditions, conflict and crises, and discrimination due to sexual orientation, disability or ethnicity are all factors that amplify the risk of SRGBV stopping violence in schools requires multi-dimensional actions engaging all members of a school's community experiencing fullness of life. Parents, social workers, community leaders and institutions must work side-by-side with students, teachers and administrators.

- 246 million boys and girls suffer from sexual, physical and psychological school-related violence every year globally
- Bullying affects boys' and girls' ability to achieve minimal numeracy skills.

WAYS OF PEACEABLE CLASSROOM

Promotion of peace through education is sign of growth and empowerment. Classrooms are not a structure of four walls but it should be abode of peace. It's a big family living in a dynamic society. They can make the persons and builds the personalities too. As lessons are planned one need to bear in mind that peace is the running value of school teaching and learning and not merely preparing for livelihood through cut throat competitions of brain and not of heart.

Declare your Classroom a "Peace Zone"

Classrooms or schools will not tolerate any kind of bullying. **Laying down ground rules** at the beginning of the academic year that are to be posted for everyone to see. **Class agreement** is another activity all the children agree to the ground rules duly sign by them to hold them accountable. **Designating a peace maker** every week/month and rewarding them based on their performance. To keep oneself reminded of peace life size **model of peace personality** could be made and placed at the entrance of the classroom. Conflict resolution is a discussion on peace and it's dealing with problem peacefully. Students are enabled to be persons of peace through **different strategies** like stories, games, and role plays.

Teacher as "Peace Teacher"

Being a role model of peace transmitter is everyday task. One needs to pay attention to one's attitudes, skills, values that are communicated daily to the students. Hence peace teacher need to be positive while addressing any issue as well create constant awareness on peace among the members of school community. Peace teacher is expected to be patient, wise, tolerant, loving, creative, and respectful and child oriented. Enable students to be school leaders. Be an advocate for Girl child's safety. Class need to be lively with classroom activities. Providing welcoming and safe places to every child in schools is very necessary. Modeling peacemaking behaviour and introducing the skills of peacemaking to young children will students the opportunity to find new ways to respond to conflict, better ways to communicate, and the potential for healthier relationships. Directing the student's behaviour and actions in the classroom is a greater challenge for the teachers. Sometimes teachers have to bear the blunt of completion of syllabus directed by their higher officers. Yet times even the family/ personal concerns can dive tones peace into unbecoming behaviour with the students. Carefulness on the part of the teachers is much expected one beside the driven condition. Teacher self models on values of peace forgiveness, tolerance, equality, and justice.

Teaching "Conflict Resolution Skills"

One way is through role-play which students themselves enjoy of different situations that teacher notices amongst the children. Choose a suitable time when everyone is together and there are no unresolved conflicts. Talk about peaceful ways to resolve the conflict as well as define and discuss, *compromise, taking turns, and listening skills*. Learning violence prevention and conflict resolution skills and students are to be trained in this regard.

Creating "Peace Awareness"

An annual event, like a poetry recitation, a musical, or other performance, choose "Peace" as the theme very so often. Challenge the children to find stories, poems, and songs about peace. They may also want to draw or paint pictures of "peace" and what it means to them. Again, much insight can be gained by looking into their responses.

Recognizing the Right Type of Violence and Ways to Non-violence

Have children participate in the care of their environment, showing respect for the persons, elders, materials, pets, plants, and other children. Education for Peace can vary by age; older children will naturally be able to get into the history of peace and conflict by studying different countries and cultures. When studying geography, histories, and other cultures, emphasize respect for the diversity of traditions and customs found around the world.

Promoting Universal Peace or Worldwide Peace

Consider having your school named an inter-national peace site. The World Citizen organization heads up that project, and they have information about education for peace as well.

Celebrate Every Occasion

It has relevancy as per the class culture and ethos. Celebrate life, celebrate culture, celebrate togetherness, show solidarity and empathize one another's sadness.

Creating a Peaceful School

Every child is proud of their schools as much as their home. The suitable school environment for the students all round development is need of the hour. Child needs to feel safe and secure, free and comfortable in the school arena. Along with basic necessities, and infrastructure, school personnel need to be morally sound and emotionally balanced. These are the preventive measures taken care at the time of recruiting the candidates to serve in the schools.

THE SKILLS OF PEACEMAKING AND CONFLICT RESOLUTION

The peace skills include:

- Acceptance of self and others
- The ability to communicate with others, including the use of "I Messages"
- Acceptance of feelings (one's own and others')

- The willingness to compromise and seek "Win/Win" solutions
- The process of affirming (acknowledging positive qualities in others)

DEALING WITH DISCIPLINE

These are some of the things one can bear in mind to be actively involved as peace makers as peace seekers:

- Know motto, vision and ethos as a school.
- Be unyielding in the area of standards, and be flexible in almost all other areas.
- Make the parent of student partners of peace process.
- Keep catching students in the act of "doing it right" instead of "doing it wrong."
- Reinforcement Strategies
- Be respectful toward one another.
- Listen while the other person speaks.
- Be honest.
- No blaming, name-calling, or interruptions.
- Work toward a solution both people are comfortable with.
- Practice of magical words—"Please", "Excuse", "Sorry", "Thank you" as per their need and occasion.

RECOMMENDATIONS

- There aren't systematic studies done on school violence in recent past in India (only up till in 2009 the issue is addressed.)
- Although NCF-2005 gives guidelines for violence free schools or violence free school environment because as an educationist cannot be only consumer of peace rather always shares peace through his sole role of imparting knowledge and empowering the individuals. An evaluation of this could be surveyed. A qualitative study could be undertaken in this regard.

- There is need of peace initiatives to be undertaken by the government and NGO's in order to bring about constant awareness among the school community.
- The NCF-2005 education for peace recommendations are way forward and are constantly and consistently be put into practice.

CONCLUSION

As teachers and educationists we are to bring the lessons to your students with best wishes and with deep hope that their futures along with our own will be happy, loving, and peaceful. We are hoping of reimagining education as a space of open ended where every citizen of the worlds have a place for learning without fear and where knowledge is free dialogue which is and possibilities as space of becoming a tough task contained by the limits of our own experience of normative meaning and sedimentary practices. It is easily remains a focus until our schools does not turn out to be welcoming sacred, life giving where everyone are respected as one is beside all the differences. If we accept that inequalities and exclusions that are faced inside the school are not just there and are we to do something taking personal initiatives and responsibilities it world we wonderful world of peace that we live in.

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Educational Philosophy of Gandhi and Gulen: Discussing the Similarities and the Differences



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Abstract—Educational philosophy out of the Idealism of Immanuel Kant and Plato, Realism of Aristotle, Avicenna and Ibn Tufail, Scholasticism of Thomas Aquinas, Pragmatism of John Dewey and William James, had always been envisioned, talked over and evolved to productize the education and systematize the education system. Philosophy of education is not regarded only as the subject of an academic discipline but it is more coherently reckoned to envisage normative educational theories that unify pedagogy, curriculum, learning theory, and the purpose of education and is grounded in specific metaphysical, epistemological, and axiological assumptions.

The modern education system has a sordid past largely rooted in industrialism. Its aim is to produce economically viable products—employable citizens. Nearly all our tweaks to the system in the last 100+ years are simply attempts to ensure that the products (graduates) are prepared for the work force.

Technology pours forth on its own trajectory and if no major reckoning occurs to create some semblance of universal acknowledge that a unique technological phenomenon has happened which provides grounds for departures in which “ideals” rather than mere “improvements” are possible, it won't matter that technology will continue to spill forth in continuance of its “evolutionary” rather than “revolutionary” procession.

It would be more intriguing to understand what needs to change in the process of education with time. Even sub four year olds are comfortable enough navigating through ipads finding their way to their favorite games. Very soon they will be in facebook, and would be making meaningful searches in youtube etc, being exposed to information through true multimedia (touch, sound and visuals). There is a new way/ thought process these little minds invent to find their way through. unguided by any schooling system where the grandma wisdom has no more takers.

Off this intrigue situation the very basic and natural question surfaces is “what should the purpose of education be”? The entire educational philosopher put their heads together to plug away this serious question keeping it in the core of their philosophies.

Taking up this highly critical question as a hypothesis in this paper I will do explore the educational philosophy of two eminent educational philosophers i.e. Mahatam Gandhi and Fathullah Gulen, how they addressed it, focusing on confluences and contradiction in their respective philosophies.

Keyword: Gandhi, Gulen, Education, Philosophy, Pragmatism

GANDHI AND GULEN: THEIR APPROACHES TO THE EDUCATIONAL PHILOSOPHY

Despite their adherence of two contradistinctive religious belief system, they had instituted their educational philosophy on the humanitarian approach. Both the thinkers are strong expounders of the view that education should be based on the fundamental assumption of the goodness of human beings and an awareness of the impact of all actions on oneself, society and nature. They

regarded education being human right a sine qua non for the development of a human. They viewed that the ultimate goal can be attained only by serving humanity as it can be evidently observed in their works, sayings and all walks of life. Gandhi says; “The best way to find yourself is to lose yourself in the service of others.” He maintains further; “Education here does not mean mere spiritual knowledge, nor does not liberation signify only spiritual liberation after death. Knowledge includes all training that is useful for the service of mankind and liberation means

freedom from all manner of servitude even in the present life. (Harijan, 10-3-46, p. 38) (http://www.mkgandhi.org/articles/gandhi_management.html) The Turkish Islamic Scholar Fethullah Gulen views; "There is no limit to doing good to others. Those who have dedicated themselves to the good of humanity can be so altruistic that they will even sacrifice their lives for others." (Pearls of wisdom, page 59) He believes that imparting education is the best way to serve the humanity as he vividly asserts; "Now that we live in a global village, education is the best way to serve humanity and to establish a dialogue with other civilizations. But above all else education is a human service; we were sent here to learn and be perfected through education." (Love & Tolerance, page 198)

By envisioning the strong notion of human service through education Fethullah Gulen materialized it in the name of "Hizmat or service" a transnational educational and cultural Islamic movement by establishing schools primarily (nearly more than thousand are now running under the movement) and universities.

MORALITY IN EDUCATION

Education is not supposed to produce merely a machine-like human, rather it presumes to inculcate in humans a social conscience so that they could set a sound balance between the heart and mind. True education should equip individuals to live creatively, responsibly, and peacefully and to become agents of change for a better society.

It is generally accepted that the human being is a moral creature, possessed of faculties that make it responsible for its actions. These faculties are intellect or a power of thinking, conscience or a capacity to distinguish between right and wrong, and will or an ability to make a choice on the basis of motive and character. Together, in the words of Sam Harris they constitute what has been called the moral landscape.

Gandhi has opined that the goodness of the individual formed the constituent part of the goodness of the society. He says, "The individual is the one supreme consideration." (Young India, 13-11-1924, p. 378) He added; "Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for making of the whole man and constitutes the true economics of education." (Harijan, 22-6-1940)

He firmly believed that "true education does not in, literacy, training, but in character building. Again, literary education is of no value if it is not able to build up a sound character." (The Social Philosophy of Mahatma Gandhi, by K S Bharathi, Vishwavidyalaya Prakashan, 1958, page 44)

In concordance with Gandhi's view Fethullah Gulen staunchly believes that the failure in institutions of education as a result of veering from human values and ethics to those

of material success, producing generations "devoid of any ideal" (Gülen, M.F. (1998). *Towards the lost paradise* (2nd ed.). Konak-Izmir, Turkey: Kaynak. Page 110) Reckoning education a hypersensitive task Fethullah Gülen asserts, "Education is different from teaching. Most people can teach, but only a very few can educate" (Gülen, M.F. (2004). *Toward a global civilization of love and tolerance*. Somerset, NJ: The Light. Page 208).

Thus, Gulen's educational philosophy conveys that education does not merely include imparting knowledge but more importantly, it transmits moral values and undying spirit of sacrifice.

IDEALISM, NATURALISM & PRAGMATISM

The cornerstone of Mahatma Gandhi's educational philosophy seems to be based on idealism on the one hand while it also impersonates the impact of Naturalism, Pragmatism relatively to the some extent on the other. He always talks about harmonious growth of body, mind and soul and culminates that education is that which liberates, (Sa Vidya Ya Vimukta Ya). For him liberation is eventually but essentially can be termed as the attainment of spiritual liberation. He maintains; "on the principle that the greater includes the less, national freedom or material freedom is included in the spiritual. The knowledge gained in the educational institution must, therefore, at least teach the way and lead to such freedom." (Gandhi M K, Problems of Education, Ahmadabad; Nirjivan Publishing House, 1962, P, 188)

Partial inclination of Gandhi's educational philosophy towards naturalism and pragmatism even cannot be out rightly discarded. Subtle elements of these two philosophies are considered among the constituents of Gandhi's educational philosophy.

Unlike Gandhian philosophy, Gulen's Educational vision can be regarded as highly Idealistic. It is evident that the Gulen moment in its whole attire seems to be a faith based initiative and certainly it does not subscribe the utilitarianism. For Gulen, purification of soul, (Tazkiya-e-Nafs) attainment of the utmost form of spirituality, adoption of ideal spirits and highest morality through the service and doing good to others, are those ideals that reside in the nucleus of his philosophy in general and in his educational philosophy in particular.

Fethullah Gulen emphasizes; "Each person is a creature of feelings that cannot be satisfied by the mind, and a creature of spirit, through which we acquire our essential human identity. Each individual is all of these.at this point, true human progress and development in relation to our essential being is only possible with education." (Gülen, essays, perspectives, opinions, p.80)

He furnishes further; "The main duty and purpose of human life is to seek understanding. The effort of doing so,

known as education is a perfecting process through which we earn, in the spiritual, intellectual, and physical dimensions of our beings, the rank appointed for us as the perfect pattern of education." (Gulen, Love & Tolerance, p. 202)

In the resonance with Gandhi's thought Gulen also evaluates west sometime with a strident critique largely focusing the material aspect of western civilization. He argues; "The west has held the world under its economic and military control for several centuries. In recent centuries, the conflict between religion and science has occupied many intellectual circles. Enlightenment movements that began in the eighteenth century saw human beings as a consisting of mind only. Following that, positivist and materialist movement saw humans as solely material or corporeal entities. As a result, spiritual crises have followed one after another. It is no exaggeration to say that these crises and the absence of spiritual satisfaction were the major factor behind the conflict of interests that enveloped the last two centuries and that reached its apex in the two world wars." (Gulen, Love & Tolerance, p. 194)

Although, Gulen's highly idealistic philosophy does not accommodate the materialism and naturalism of the west, but he realizes the role of science in the life of human being and rules out the conflict between science and religion, which is in accordance an illusory problems created by some so called intellectuals; " There can be no conflict among the Qur'an, the Divine Scripture (coming from God's Attribute of Speech), the universe (coming from His Attributes of Power and Will), and the sciences that examine them. The universe is a mighty Qur'an deriving from God's Attributes of Power and Will. In other words, if the term is proper, the universe is a large, created Qur'an. In return, being an expression of the universe's laws in a different form, the Qur'an is a universe that has been codified and put on paper. In its true meaning religion does not oppose or limit science or scientific work." (Unal & Williams, 2000, p. 316-17)

DARSANES & ASHARMAS AS EDUCATIONAL HUBS

Both the idealists and thinkers evolved their own model of education and started to impart the knowledge in their self-designed fashion. The curricula of Darsanes and Asharmas established by Gulen and Gandhi respectively are distinct and possessing their definite set of principals & practices. In spite of their dissimilarities both the establishments share some commonalities between them. Both, Darsanes and Asharmas are considered to be the educational hubs and the centre of spiritual enlightenments.

One of Gülen's first effort was to establish a network of student homes and dormitories known as *dersanes* (light houses) that is use as centers to assist students in their school work and provide students with spiritual

guidance. While many of these students are followers of Gülen, they would often invite university friends to stay in these homes. Each house will have a person in-charge (imam). The appointment of these imams is done by the senior abis within the movement and often the student deemed to be intellectually and spiritually suitable will be appointed. In these homes, students spend most of their time on their studies and are encouraged strongly by the abis to perform well in their studies. These activities include a weekly gatherings known as *sohbet* (religious talks) where students will study and discuss the works of Bediuzaman Said Nursi collectively known as the *Risale-E-Nur*. *Sohbet* could also be in the form of simpler religious sermons conducted by a more senior abi. In contrast to other Islamic groups where one would be ostracised for being lax in prayers or group's activities, there is no coercion in these *dersanes* and students who involved themselves in these activities do so voluntarily. Younger students are sent to the *dersanes* for basic religious instructions in theology and Koran-reading. The *dersanes* are important hubs for education. The bulk of the students who subsequently commit themselves to Gülen's philosophy do so after staying in the *dersanes*.

Gandhi was convinced in a way that "if good children are taught together with bad ones and thrown into their company, they will lose nothing, provided all of them were put under the watchful care of their parents and guardians" (Educational thought & Practice, p.178)

After returning to India from Africa in 1915 Gandhi continued his educational mission further by establishing Asharmas at Shantiniketan, Sabarmati and Sewagram. There were children and women inmates in Sabaemati Ashram. A school was also attached to the Asharam for children and illiterate inmates over there. A school for children and adult illiterate was attached to the ashram. The ashram was retreat where men came to for inspiration from Gandhi's ideals. In the evening the inmates assembled for prayers and discussed content, curricula and methods of education to be applied in the schools there. Gandhi's widely discussed Wardha scheme of education know as Basic Education or Nai Talim was the experimental outcome exercised at Sabarmati and Sewagram Ashram. (Educational thought & Practice, p. 178)

PURPOSE OF EDUCATION

Both the thinkers seek an all round development of a child by education in terms of body mind and soul. Gandhi was of the view view that a Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of of all the three is required for the making of the whole man and constitutes the true economics of education. (Harijan, 22-6-1940)

Mahatma Gandhi elaborates further; "I hold that true education of the intellect can only come through a proper exercise and training of the bodily organs, e.g., hands, feet,

eyes, ears, nose, etc. In other words an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. . But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lopsided affair. By spiritual training I mean education of the heart." (All Men are Brothers, By M.K. Gandhi, p. 146)

Fethullah Gulen also holds the view in a complete resonance with Gandhi's voice and maintains; "the main duty and purpose of human life is to seek understanding, the efforts of doing so, known as education, is a perfecting process through which we earn, in the spiritual, intellectual, and physical dimensions of beings, the rank appointed for us as the perfect pattern of education." (Gulen, Love & Tolerance, p. 202)

Gandhi and Gulen, the both educationists takes the education as an integral whole, a service tool and also as an instrument of social revolution lifting the human life continually to something better culturally, socially, morally and spiritually.

Once Gandhi opined; "The end of all education should surely be service and if a student gets an opportunity of rendering service even whilst he is studying, he should consider it as a rare opportunity and treat it not really as a suspension of his education but rather to complement." (Young India, 13-10-1927 p. 342)

Fethullah Gulen at some point of time has also expressed the same sentiments; "I encouraged people to serve the country in particular and humanity in general, through education. I called them to help the state educate and raise people by opening schools." (Wuthnow, 1991: 89)

As an idealist philosopher both the thinkers have insisted on grasping religious faiths and tenets which in turn would ultimately lead towards the attainment of spiritual zenith.

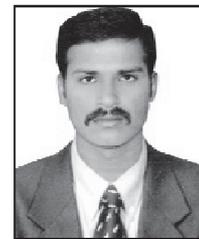
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CHAPTER X

SPORT, ART, MUSIC AND HEALTH EDUCATION: HOLISTIC DEVELOPMENT

Role of Sport, Art and Music for Human Development



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Abstract—*Sport, art and music are the major contribution of human development. Human development is considered on physical development, socio-cultural development and economic development. It develop to the participants or learners adjustment, attitude, discipline, self-concept, tolerance, coping, personality skills and life skills, as well as it reduce an anxiety and stage fear. It makes a mutual understanding between individual, and groups. In our Gandhiji was implemented wardha education system, it is given hand experience to our people and made self-employment for themselves. Actually, this type of education system to made clear via for all round human development. National curriculum framework 2005(NCF 2005) issued by National Council of Educational Research and Training has emphasized the introduction of Value Education, Yoga, Peace Education and Physical Education to student young age itself. It will improve the personality of the students and also improve the harmonious institutional climate in the campus. Now-a-days we are considered the following points are basic pillars of human development: equity, sustainability, productivity, empowerment, cooperation and security. Sport, Art and Music through innovative programmes in teaching, coaching and outreach activities and evolve a holistic approach to the betterment of human resources through a harmonious blend of body, mind and spirit.*

Keywords: *Physical Development, Socio-cultural Development, Economic Development, Psychological Factors, Equity, Wardha Education, Sustainability, Productivity, Empowerment, Cooperation and Security*

INTRODUCTION

Development means “we upgraded from one level to next level”. For example human beings are infancy to adulthood stage. Human development is considered on physical development, socio-cultural development and economic development. In our Gandhiji had implemented wardha education system, it is given hand experience to our people and made self-employment for themselves. Actually, this type of education system to made clear via for all round human development.

Human development describes a complex web of factors affecting the health and well-being of individuals across the lifespan. Together, these factors yield cognitive and behavioral outcomes that can shape the social and economic circumstances of individuals, their levels of creativity and productivity, and overall quality of life. Sport, art and music programme or activity for the promotion and development of fitness and health concept among the human beings and the community around so as to mould them into physically fit and emotionally matured citizens.

OBJECTIVES OF THE SPORT, ART AND MUSIC IN OUR LIFE

1. To develop the organic systems of the body.

It is recognized that our feelings, emotions, thoughts and achievements are influenced to a considerable extent by the physiological process of the body. The development of the organic vitality is dependent on a wide selection of activities and so conducted that the normal functions of the body are developed and improved.

2. To develop euro-muscular co-ordination or skill;

A good deal of physical activities helps the individuals and groups to develop certain skill, which gives satisfaction and happiness in a variety of ways during leisure times. Being physically illiterate many people do not know how to enjoy their leisure and become unhappy and maladjusted. Individual and group play activities enable people to give wholesome expression to their innate desires and interests,

3. To develop right attitude towards and physical activities in general;

Programme of physical education is based on sound psychological principles. It develops amongst the individuals wholesome attitudes towards play and physical activities and cultivates recreational and hobbies.

4. To develop a desirable social attitudes and conduct; By giving emphasis on ethical values inherent in Playing games with and against others the desirable social attitudes and conduct can be developed through a programme of well organized physical activities. It gives opportunity for social contact, group living, and self adjustment with the group.
5. Development of psychomotor skills;
6. Development of understanding and appreciation of the techniques and strategies of sports;
7. Preparation for leisure time;
8. Elimination of worries and anxieties through developing appropriate interests and habits of engaging in exercise and sports;
9. Attainment of knowledge of proper health procedure as related to physical and mental exercise.
10. To develop correct health habits;

A rational programme of physical and mental activities can stimulate the participant to develop favorable attitudes and habits in physical, mental, moral, social and emotional health.

11. To serve as an out let for surplus energy, which if pent up, make the child tens, nervous and irritable.
12. To meet the challenge of growing indiscipline among the student community by instilling in the younger generation a sense of patriotism, self-reliance and discipline.
13. To give adequate scope for bringing out the aptitudes and talents of the child.
14. To promote the spirit of certain qualities like sports-man ship, team spirit, leadership, patience, self-restrain co-operation, sociability and those other qualities of character and citizenship.
15. To make relationship beyond country and mutual understanding between peoples.

PILLARS OF HUMAN DEVELOPMENT

There are six basic pillars of human development: equity, sustainability, productivity, empowerment, cooperation and security.

- **Equity** is the idea of fairness for every person, between men and women; we each have the right to an education and health care.
- **Sustainability** is the view that we all have the right to earn a living that can sustain our lives and have access to a more even distribution of goods.
- **Productivity** states the full participation of people in the process of income generation. This also means that the government needs more efficient social programs for its people.
- **Empowerment** is the freedom of the people to influence development and decisions that affect their lives.
- **Cooperation** stipulates participation and belonging to communities and groups as a means of mutual enrichment and a source of social meaning.
- **Security** offers people development opportunities freely and safely with confidence that they will not disappear suddenly in the future.

Sport, art and music are very significant role for human development. Sport, art and music are contributed to physical, socio-cultural, emotional, economic and mental development.

SPORT FOR HUMAN DEVELOPMENT

Through the ages, sport has been known affect various cultures, traditions and values in human development. The history of sport help us to gain a better understanding of our views on issues of equality, human rights, child development, standards for health and fitness and character development.

Sports are classified active games and inactive games. Active games are developed physical fitness for human body and inactive games are developed mental preparedness on human body.

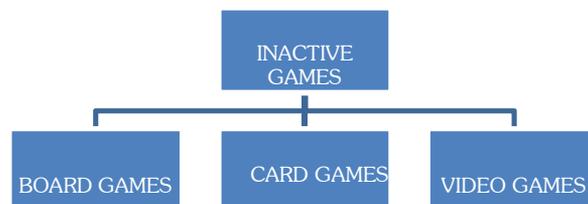


Fig. 1: Inactive Games

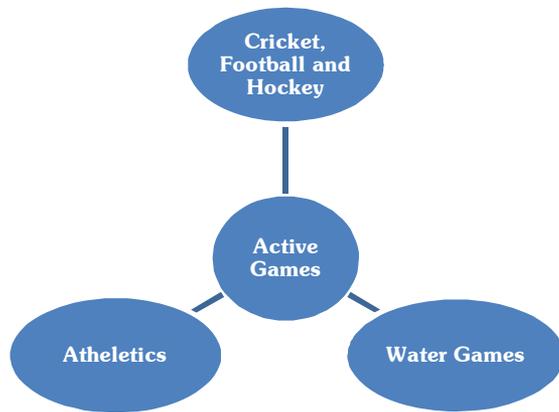


Fig. 2: Active Games

SPORTS FOR AMATEUR

As children, and in which we continue to participate throughout life and they explore, express ourselves, pretend, and role play using various forms of physical activity. This form of play has no firm rules and can usually take place anywhere. It is pleasure for participants. They are immensely satisfied to achieve the intrinsic rewards of the sport, such as improved health and fitness, improved skills, friendships and enjoyment. All peoples are involved in sport activities and equipment can be modified to include people with disabilities, thereby giving everyone has opportunity to achieve the personal benefits and dedicate to the nations.

For example, the reincarnation of the Olympic Games in 1886 by Baron Pierre de Coubertin of France, a venue was made available for international competition at the amateur level. By the 1970s, professional sport had begun to permeate many sports, and the concept of amateur was removed from the Olympics in the 1980s.

SPORTS FOR LIVING SOURCE

Sports participants have developed skills to such a high degree that they are able to earn a living from their craft in organized sport. Professional players and coaches who are at the highest level of organized sport can earn through salaries, endorsements and prize money. It is the financial payments they receive to perform in sport that classifies them as professionals.

SPORTS FOR HUMAN DEVELOPMENT

Sports are providing a forum to learn skills such as discipline, confidence and leadership and they convey core principles that are important in a democracy, such as tolerance, cooperation adjustment and respect. Sports teach the fundamental value of effort and how to manage essential steps in life such as victory or defeat. It is often to be reduced or cancelled in schools in hard economic times, conflict or under the pressure from other academic fields.

Sport contains a physical component such as strength, speed, endurance, flexibility, coordination, balance and/ or agility. Sport always develop their values, beliefs, attitudes and spread on own culture.

ART FOR HUMAN DEVELOPMENT

The arts have also shown links to human development for motivation, attitudes that contribute to life oriented goals. Arts activities also can promote community—advancing shared purpose and team spirit required to perform in an ensemble musical group or dramatic production, or to design and paint an urban mural. With community surely comes empathy and general attachment to the larger values of the society.

We may be involved in arts (acting in plays and musicals, participating in drama clubs, and taking acting lessons) associates with a variety of developments for youth gains in reading proficiency, gains in self concept and motivation, and higher levels of empathy and tolerance for others.

Art is human development illuminates the creative essence of humanity. Bruner told (1996) the arts, represent the primary ways we learn about culture, reality, and ourselves. Arts are knowledge construction process of fundamentally creative and imaginative—a process of making the familiar strange.

Goodman (1976) proposed that the arts help us to create and make sense of our realities; the arts represent our ways of “world making” (Goodman, 1978). Indeed, it is through the arts that we make our reality and ourselves, and it is the arts that help us to make meaning of that reality and ourselves.

Each day we construct a world of our own; each day we try to make meaning of that world, and we share that meaning with others. World making is the primary function of mind (Bruner, 2004). Notably, it is not solely the world of the mathematician or the scientist.

According to Cassirer, we live in a symbolic universe, and an integral component of symbolic activity is imaginative and creative meaning making. Cassirer argued that the arts can offer a richer and more profound insight into the nature of reality than can science. The arts, for Cassirer, serve as a mediator between us and the world. The products of our creativity and imaginations are the lenses through which we view and attempt to understand our realities. Our realities are embedded in the many cultures we inhabit.

ART IS A TRANSFORMER

Art is the bidirectional relationship between the individual and culture leads to the co creation of one another. It connects the past to the present and the future. Development depends on creativity; creativity depends on development. In the act of engaging with culture and its art, an individual’s identity develops and undergoes transformation.

MUSIC FOR HUMAN DEVELOPMENT

Music like a language and its interconnection with society can be seen throughout history. An Australian physician and psychiatrist, Dr. John Diamond, found a direct link between muscle strength/ weakness and music. He discovered that all of the muscles in the entire body go weak when subjected to the "stopped anapestic beat" of music from hard rock musicians, including Led Zeppelin, Alice Cooper, Queen, The Doors, Janis Joplin, Bachman-Turner Overdrive, and The Band.

However, the vast majority of music in the world involves spectral and temporal organizations that can readily be processed by the nervous system and for which specialized brain processing develops. In modern societies people spend few amounts of time and money on music. From a neurological perspective, music is an interesting stimulus as it activates many cortical areas, including sensorimotor systems, memory and cognitive systems and social/ emotional areas. Music appears to have a special relation with people movement. One study found that the brain associated with sensory and motor function are developed through music instruction, and musically trained children have better motor function than non-musically trained children (Forgeard, 2008). Musicians are better able to sustain mental control during memory and recall tasks, most likely as a result of their long term musical training cultivates better thinking skills.

Music has value to human development:

- Music instruction as a support for human development,
- Effects of music on attitudes and mental skills broadly useful to human development,
- Effects of music instruction on specific subcomponents of mental skill useful to subcomponents of learning,
- Music as an aid to social, emotional and personal development.

CHALLENGES OF SPORTS, ARTS AND MUSIC FOR HUMAN DEVELOPMENT

A Lack of Coordination among federal agency departments and investigators and practitioners from various disciplines (e.g., arts education, child development, geriatrics, nursing, educational psychology, cognitive neuroscience, the behavioral and social sciences) in pursuing a vigorous research agenda to understand the role of arts and arts education in human development.

The Small Size of Study Populations participating in research on the arts and human development currently limits generalizability of the results. So far, the majority of reported studies rely on correlational data, rather than results from well-controlled trials. Another limiting factor is the dearth of longitudinal studies.

Low Visibility of Research Findings, program evaluation data, and evidence based models integrating the arts in health and educational programs that occur for various segments of the lifespan.

CONCLUSION

Sport, Art and Music enrolled peoples to know and identify the nature and their abilities. They, also make it a conducive environment to live. Sport, art and music make an aware of diverse culture; develop curiosity about concern society and other societies. It make organizational pattern of human development programmers. Those are interested in sport, arts and music are getting knowledge from various fields and they will work independently and cooperatively on a variety of social problems by combining their capabilities in performance. This event people understanding of basic interrelationships and interdependencies among the various professions and activities. It is lifelong learning for the participants and we have taken own time to learn and the learners learned values. The values are leads to human development.

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The Face of Music Education in Schools in India



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Abstract—*Music is a treasured aspect of our culture with its large impacts on human life, many studies have stated the importance of music on human mind, body and soul. Music, a stress buster, is considered as a therapy for good health and wellness. Music is a part of education in India like most of the other nations. The paper explores the music education system in schools in India, and provides recommendations for an effective, effective and articulate music education system to develop the opportunities for students to learn music and to enrich teaching learning experience at schools.*

This research paper is derived from author's recent research study titled "A comparative study of music education curricula in schools in India and New Zealand", sponsored by UNESCO under (UNESCO/Japan Young Researchers' Fellowship Programme-2014). The study was conducted in schools in New Zealand and India under the supervision of Dr. Tom Ludvigson, former senior tutor at host institution for this study named "Music and Audio Institute of New Zealand", Auckland, New Zealand.

The author used a mixed method design i.e. literature review, interactive sessions, design and pilot of study tools, sampling, field visits and online canvassing. The collected data from different target groups through different modes i.e. responses on questionnaires, discussion, observation and interaction, was analyzed and placed in quantitative and qualitative structures.

The analysis of data (Indian section) revealed that music is not available in all the schools, some schools have music but only for some classes or selected students, music in schools is treated as activity and not subject, curriculum is not updated, some schools do not have music curriculum, advocacy and monitoring for music education is very low, and availability of adequate musical instruments and ICT for music students need improvement.

The paper provides recommendations to deal with the problems and enrich the music education system to enable each and every school going student to develop creativity and become a life-long music enthusiast while much interested students find good career pathways in music industry.

Keywords: Music, Education, Curriculum, India, Culture

INTRODUCTION

India is probably the only country which has two well established classical music styles i.e. north Indian classical and south Indian classical music. Apart from these two, many different music genres are considered as treasured aspects of our culture with their large impact on human life. Many studies have stated the importance of music on human mind, body and soul. Music, a stress buster, is also considered as a therapy for good health and wellness. Music is a part of school education system in India like most of the other nations.

This research paper is to discuss about some key areas of music education in schools in India and to put some recommendations to enrich the music education in our schools, based on the observations and findings of a recently conducted international research study titled

"A Comparative Study of Music Curricula in Schools in India and New Zealand". The study was fully sponsored by UNESCO under (UNESCO/Japan Young Researchers' Fellowship Programme-2014). For this paper, only Indian section of the research study has been taken into consideration to make it precise and more relevant to the conference.

RATIONALE

The reasons for choosing this topic were personal experiences and observations of the researcher while teaching music at some schools in India and also the related indications in official documents i.e. National curriculum framework-2005 mentions that music, with other strands of art education, in schools is more like a tool to enhance the prestige of schools on different occasions.

"Far from encouraging the pursuit of the arts, our education system has steadily discouraged young students and creative minds from taking to the arts or, at best, permits them to consider the arts to be 'useful hobbies' and 'leisure activities'. The arts are reduced to tools for enhancing the prestige of the school on occasions like Independence Day, Founder's Day, Annual Day, or during an inspection of the school's progress and working. Before or after that, the arts are abandoned for the better part of a child's school life, and the student is headed towards subjects that are perceived as being more worthy of attention."¹

OBJECTIVES

The objectives of this paper is to discuss some key areas of music education system i.e. contents of curriculum and its implementation, teaching practices, available resources, use of technology, advocacy for music education and to share the research based recommendations to enrich the music education system in schools in India.

MUSIC EDUCATION CURRICULUM

In India, music education comes under the arts education with other disciplines i.e. visual arts, theatre and dance in the national curriculum framework-2005. It is indicated in the curriculum that music education, with other disciplines of arts education, should be available as compulsory subject up to class X. The Curriculum document suggests that learning should be emphasized rather than teaching and the approach should be participatory, interactive and experimental. Document indicates the need for awareness about the importance of arts among parents, school authorities and administrators.

Arts education must become both a tool and a subject taught in every school as a compulsory subject (up to Class X), and facilities for the same may be provided in every school. All the four main streams covered by the term the arts, i.e. music, dance, visual arts and theatre, should be included.²

PRIMARY LEVEL

Music is available as integrated component. Students at this stage, are expected to learn through different poems and rhymes with melody and rhythm, based on pure notes and on the themes from their immediate environment to develop their sense of sound.

UPPER PRIMARY LEVEL

At this stage, the arts is available as a subject comprising its disciplines i.e. music, drama, dance. Students experience more complex themes and advanced training of contents of music. Students learn to develop their sense of vocal and instrumental music both. It is

expected that students do not learn by the conventional ways but should be encouraged to innovate. Documents indicate the use of audio-visual equipment/material to teach the students.

SECONDARY LEVEL

Students learn to develop their sense of classical music. Secondary education is a link between school and higher education and considered as very important stage. Music practice and theory of music has equal importance at this stage. At higher secondary level, students choose one out of two major areas of Indian classical music i.e. Hindustani and Carnatic. Students also choose if they want to learn instrumental or vocal music in the selected area. Music theory and practice, both are important at this stage to make the students aware of the deep understanding of music.

METHODOLOGY

Methodology is based on the following parameters;

LITERATURE REVIEW

Research-related documents i.e. National curriculum document, state level curriculum/ school curriculum, Education policies, arts/ music education reports, resource material documents etc. were reviewed and considered as base material to include the relevant information. Apart from the country specific documents, review reports on music/arts education of some other countries were also reviewed.

INTERACTIONS

Interaction with Indian academics and school teachers: Interactive sessions were conducted with academics and school teachers in India to have their inputs. Their inputs were important to formulate a practical framework before starting the actual research data collection.

EMAIL ACCOUNT AND STUDY TOOLS

Exclusive Email Account

An exclusive email address was created to have all the information and data at one dedicated account.

Development of Study Tools

Three different questionnaires were prepared targeting head of the institution/ school principals, music teachers/ educators and students respectively.

Piloting the Study Tools

A schedule for piloting the tools developed was drawn up and a school ICSE board school in Thane district of Maharashtra was visited to conduct the pilot.

Development of an Online Version of the Study Tools

Online versions of all three questionnaires were designed to expedite the process of data collection and to gather data from schools, where visits were not possible.

SAMPLING, FIELD VISITS AND ONLINE-CANVASSING

Sample Design

A total number of 18 schools in different locations of India were selected to visit for data collection, interviews and observation, using the stratified and random sampling techniques. The schools in different states were selected for field visits, keeping in that classical music is the most influential musical form/genre in India with its two variations, i.e. North Indian classical music and South Indian classical music.

Taking Appointments

To arrange the appointments, an email including a formal letter and project information sheet, requesting an appointment to conduct a field visit was sent to the selected schools. However, in most of the schools in India, appointments were taken by telephonic discussion.

Field Visits to Schools

Field visits to sampled schools were conducted for data collection, observation, discussions and interviews. The research project was explained to target groups before asking them to respond on questionnaires and taking part in research-related discussion. In some schools, school teachers were requested to explain the research project to their students and help them to fill in questionnaire in order to avoid the language barrier

Canvassing of Online Questionnaires

On-line questionnaires were canvassed by email to several schools in different locations in India.

DATA COMPILATION AND ANALYSIS

After collecting the data from different target groups through different modes i.e. responses on questionnaires, discussion, observation and interaction, collected data were analyzed and placed in quantitative and qualitative structures.

DELIMITATIONS

Since state/ UT school education boards are autonomous in the formulation of education/ music curricula because of the federal character of the Indian constitution, a critical analysis of these schools' curricula on the concept of core curriculum was not possible.

OBSERVATIONS

MUSIC EDUCATION NOT AVAILABLE IN EVERY SCHOOL

During field visits in schools in India, it was observed that most of the schools do not have music education as a part of their academic or extra-curricular activities. It was observed that most of the schools do not have a music department/ music teacher/instructors to teach music to their students. On occasions, such schools do invite some professionals to instruct the students and conduct the event. Before and after these occasional activities music is not available for students.

MUSIC IS AN OPTIONAL SUBJECT

It was observed that music is not available as a mandatory subject in most of the schools, it is available as an optional subject and only interested students can learn music in school.

MUSIC IS NOT AVAILABLE FOR EACH AND EVERY CLASS

It was observed that music is not available for each and every class in schools. In some schools, music is available only to primary students (class I to V), some schools have music education for upper primary (class VI, VII and VIII). Students who have learned music up to class V cannot choose music in their further school years and in some other schools students start learning music in class VI but not from class I in the same school.

CURRICULUM IS NOT UP TO DATE

It was observed that the music curriculum/ syllabus is not up to date and in some states it was found during discussion that some teachers are teaching almost the same syllabus what they learnt during their schooling.

INDIAN CLASSICAL MUSIC IS INFLUENTIAL

It was observed that most of the schools in different states, having affiliation with different boards of school education, have classical music as their priority. Where schools do not follow the national/state curriculum, music teachers in schools design their own curriculum/ syllabus with classical music as priority. However, some occasional activity based music, religious music, group songs etc. were also found in classroom curriculum/ syllabus.

LOW AWARENESS OF DIFFERENT MUSIC GENRES

It was observed during field visit that students are learning just Indian classical and some other musical forms of India but introduction/ orientation of music of different selected nations is not a common practice in schools in India. It was observed that even students who have learnt music for a

long time in school are confined to a limited knowledge of music forms/ instruments and even not aware of musical genres of neighboring countries around India.

MUSIC EDUCATION IS LESS CAREER ORIENTED

It was observed that music education in schools in India is less career oriented and provides a very narrow career scope to music students. During discussion with students it was observed that they are aware of very few career options in music i.e. music teaching, performing artist etc. The music curriculum/ syllabus does not include the ancillary fields of music i.e. musical instruments making, sound engineering, music production, event management, cultural research, cultural journalism etc. to broaden the career scope of music students.

NO DEDICATED MUSIC ROOMS

In most of the schools it was observed that dedicated music rooms are not available and teachers do teach music in other class rooms. In some schools, a music room is available but only to keep the musical instruments and other paraphernalia.

AVAILABILITY OF TRADITIONAL INSTRUMENTS

It was observed that schools have traditional instruments available for their students. In such schools, teachers do introduce students to traditional instruments i.e. sitar, tabla, Veena, pakhawaj etc. and teach them the playing techniques appropriate to each instrument.

NON-AVAILABILITY OF ICT

During field visits it was observed that ICT (information and communication technology) is not available in most of the schools. In some of the schools this facility is available but not in use for music education or music students.

TECHNOLOGY IS MISSING

About the new technology based music and some other important aspect of music technology i.e. electronic music, D.J., recording techniques, etc., it was observed that no facilities are available in schools. Today's music is technology based music, but technology is missing in music education even in high schools and senior secondary schools.

LOW ADVOCACY

It was observed that music is more like an occasional activity in schools and the level of advocacy for music education from school authorities/ head of the schools is very low. During discussion with different target groups in schools, it was observed that music as a subject is not mandatory for schools throughout the academic year.

Resources, funding and other important support from school authorities is not up to the mark.

UNDERESTIMATION OF STUDENT'S CAPABILITIES

In most of the schools, it was observed during the discussion that music teachers and head of the schools, (especially for primary students) think that children are not capable to learn music deeply and they should be taught just for fun.

INSTRUCTIVE TEACHING

In most of the schools, it was observed that music teaching is more like instructive. Teachers do ask students to follow the methods/ techniques in the same way that they demonstrate, to the best possible extent. **Music is worship:** It was observed that music is not treated just as an art, it is more like worship. Students do not enter in music room with footwear and treat their musical instrument as divine. This practice makes the students able to understand the spiritual aspect of life through music education.

FINDINGS

STATUS OF MUSIC EDUCATION

The NCF-2005 mentions that music, under arts education must become both a tool and a subject taught in every school as a compulsory subject up to Class X. However, up to class V music is an integrated component across the curriculum. At schools, status of music is variable in India. Some schools do not have music available for students, some have music as compulsory and some of the schools have music as an optional subject available for a few years of schooling. Availability of music teachers at schools in India is short.

MUSIC CURRICULUM-DESIGNING AND IMPLEMENTATION

Schools follow either the national curriculum or the state board curriculum for music. In some schools music teachers design their own curriculum and dedicated music syllabus for different classes. At some of the schools, it was found that music educators/ schools do not have any specific curriculum for music education.

MUSIC CURRICULUM-CONTENTS

The current music education curriculum is not providing the students with enough opportunities to learn music in a broader way. Students learn content of classical music, indigenous music forms, devotional and patriotic music in school, however many important aspects are still missing i.e. recording technology, musical instruments making and some music styles of different nations.

SCHOOL LEVEL ADVOCACY AND MONITORING

At schools advocacy and monitoring for music education were found middle of the road. It is not a common practice in schools to get frequent feedback from students and music teachers to make strategies to enhance the music education.

TECHNOLOGY AND RESOURCES

There is a lack of resources for music education in the schools in India especially audio-visual equipment, recording studio/ set-up, and musical instruments. Availability of adequate musical instruments and ICT for music students need to be improved.

RECOMMENDATIONS

MUSIC CURRICULUM-CONTENT AND IMPLEMENTATION

Policy Makers/ Curriculum Development Bodies May

Ensure that music curriculum is updated with the content to introduce new areas i.e. instruments making, cultural research, cultural journalism, music production, event management etc. along with the classical music and local specific culture based music to widen the scope of learning and scope of career for music students.

Boards of School Education may Ensure that

- Music education curriculum is available at each and every affiliated school.
- Curriculum is updated and fulfill the needs of music students in present context.
- Curriculum is career oriented and provide opportunities to students to choose music as a career.

School Principals may Ensure that

- Music teaching is based on available music education curriculum.
- Teachers apply the effective teaching practices to achieve the objectives of music education as per the curriculum.
- Music teacher understand the need of students and design the classroom curriculum accordingly.

Teachers may

- Access to national/ state curriculum in order to implement it in practice and design the classroom activities based on the available curriculum.
- Participate actively in subject related workshops, seminar and online activates.

ADVOCACY

Central/ State Governments through their Policy Framework may

- Drive dedicated campaigns, schemes to make the citizens of the country understand the value of music in school education and in social context.
- Encourage research activities on music education in schools in India and take necessary actions on the research findings.
- Design dedicated International cultural exchange programs for school students and teachers.

USE OF TECHNOLOGY

Boards of School Education may

- Include technology in curriculum, syllabus and provide support materials to schools.
- Conduct special programs for music teachers to ensure familiarity and integration of music technology in music programs.

Teachers may

- Incorporate music technology i.e. sound editing etc. into their classroom programs and activities related to pedagogical practices.
- Show evidence of their ability to use music technology and integrate it into programs and activities.

EFFECTIVE PEDAGOGY AND TEACHING PRACTICES

Create a Supportive Learning Environment

Teachers may provide the students with a supportive learning environment i.e. safe, caring, non-discriminatory and cohesive. Teachers may develop a positive relationship with students by encourage them to listen, analyze and discuss about the lessons.

Encourage Reflective thought and Action

Teachers may design the lessons intended to provide students with the opportunities to analyze the lesson and to know the purpose of learning the particular lesson.

Enhance the Relevance of New Learning

Teachers may stimulate the curiosity among the students and encourage them to apply their knowledge, imaginations and skills by new ways and means.

Facilitate Shared Learning

Teachers may engage themselves as a learner in classroom, students and teacher may share, discuss and participate in activities together to enable the shared learning in classroom.

Make Connections to Prior Learning and Experience

Design the classroom activities/ program based on prior knowledge and experience of students. Teachers may maximize the learning time by avoiding the duplication of contents and using the student's prior learning.

Provide Sufficient Opportunities to Learn

Provide Students with time to practice and transfer new learnings among them. Introduce new learning a number of times and in a variety of different tasks and contexts.

Inquire into the Teaching-learning Relationship

Analyze the importance of the planned lessons and to make the strategies to transfer the knowledge in effective way. Find out the results of teaching and make future teaching plans accordingly.

EFFECTIVE TEACHING PRACTICES

1. Teacher needs to be highly effective in applying subject knowledge, pedagogical contents, practices and teaching strategies.
2. Classroom programs should foster enthusiasm and enjoyment for learning and participation in music; Students should have opportunities to participate in a range of experiences that focus on development of skills and content knowledge and help the students to value and understand the expressive quality of music.
3. Develop classroom curriculum/ syllabus on the basis of directions, guidelines and objectives mentioned in the state/national curriculum.
4. Emphasize on the development of knowledge and understanding of music contents and how students can use the knowledge to create compositions out of their imaginations.
5. Design long-term plans that link to state/ national curriculum and school objectives for effective development of music students.
6. Design weekly plans, link to long-term plans, build on learning in small and sequential steps to engage students in day to day activities and foster their interest in music.
7. Focused and timely gatherings, analysis, interpretation and use of information that can provide evidence of student's progress.
8. Encourage students to analyze, discuss, ask and interpret the music lessons.
9. Encourage students to compose their imaginations into musical contents and then listen/ analyze their own composition and improve the quality.
10. Provide students with the opportunities to experience the traditional instruments to know about heritage music.
11. Encourage students to develop their spiritual understanding through music and on the same time understand the professional/ career oriented aspects of music.
12. Teacher should assess the approach, capability and talent of the individuals and plan the activities/ programs to meet the identified needs of the students.

CONCLUSION

Various policy documents have mentioned arts education as an area of immense importance for the overall development of students and NCF-2005 mentions that music with other disciplines of arts education, should be available as compulsory subject up to class X of school education but still music education is not available for each and every school student of the country. Status of music education is not well-defined at schools of different states and students are missing an important part of their schooling. Music education in India does not provide an avenue for students to choose music as their career and the contents of music curriculum/ syllabus are not covering advances in technical areas of music. Some schools do underestimate the role and scope of music in student's life and also capabilities, creative powers and artistic approaches of students are undervalued. Music education needs a strong advocacy at various levels i.e. policy makers, boards of school education, parents, community and schools. A revised curriculum for music is needed with its aim to provide all the school going students with a chance to become a life-long music enthusiast and to provide music students (much talented/ interested) with a career avenue.

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Rural Healthcare Scenario and Health Education at Village Level in India



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Abstract—Education is sine qua non for the development and is the catalyst to solve the core problems of a society be it health, social, economic, gender or any ethnic issue. Education has the potential to provide solutions for making a healthy society free from all sorts of ills. Education is the key to eliminating healthcare inequality, gender discrimination, addressing morbidity, prevention of mortality, reducing poverty and creating a disease free world. Education has played a very crucial role in creating awareness among the rural masses about various disease conditions and training the individuals about optimum mode of prevention. Education is a key focus of the 2015 Millennium Development Goals and maintains great importance for the 2030 Sustainable Development Goals. In spite of varied social dynamics found in many countries around the world, it is usually observed that the more education people have, the better off they are. India is the second most populous country of the world and has changing socio-political-demographic and morbidity patterns that have been drawing global attention in recent years. Though a lot of healthcare policies and programs are being run by the Government but the success and effectiveness of these programs is questionable due to gaps in the implementation and lack of awareness among the rural masses. Health education in rural communities is one of the main ways in which developing countries are addressing prevalent health issues like maternal and child mortality, HIV/Aids, tuberculosis (TB) and malaria. In many rural villages, Community Health Workers (CHWs) act as proxies through which health education information is spread in their communities. The paper draws light on the healthcare scenario prevailing in the country and the role of health education in improving lives of rural masses. The paper underlines that a paradigm shift from the current 'top down approach' to a 'bottom up approach' which should bridge the gaps and improve quality of rural life and a revised National Health Policy addressing the qualitative issues in prevailing inequalities, and working towards promoting a long-term perspective plan incorporating health education is the current need.

Keywords: Rural Health, Health Education, Healthcare Providers

INTRODUCTION

*“Just as the whole universe is contained in the self,
so is India contained in the villages”*

—Mahatma Gandhi

For Gandhi, the state of the villages in India was the true index of the state of the country—if the state of the country was to be satisfactory, the state of its villages had to improve. Gandhiji's solution was the regeneration of villages through a comprehensive programme of rural upliftment covering all areas such as health, education and employment.¹ He says that the real India lies in the 7,00,000 villages. If Indian civilization is to make its full contribution to the building up of a stable world order, it is this vast mass of humanity that has...to be made to live again.² He further enunciated, “I would say that if the village perishes India will perish too. India will be no more

India. Her own mission in the world will get lost. The revival of the village is possible only when it is no more exploited.” Mahatma Gandhi gave utmost importance to health while saying, “It is health that is real wealth and not pieces of gold and silver.” Gandhi's laid down distinctive efforts for the revitalization of the villages of India; they undoubtedly did bring into sharp focus the basic issues of social and economic change in India.

Since real India is represented by villages, the significance of better health and health education facilities in rural areas hold prime importance. Health education in rural communities is one of the main ways in which developing countries are addressing prevalent health issues like maternal and child mortality, HIV/Aids, tuberculosis (TB) and malaria. In many rural villages, community Health Workers (CHWs) act as proxies through which health education information is spread in their communities.³

RURAL HEALTHCARE SCENARIO IN INDIA

Rural Health care is one of biggest challenges facing the country today. With more than 70 percent population living in rural areas and low level of health facilities, mortality rates due to diseases are on a high. A majority of 700 million people lives in rural areas where the condition of medical facilities is deplorable.

According to the available population statistics, India's current booming population is 1.1 billion and increasing at a 2% annual rate and by 2030 is expected to surpass China, the world's most populous nation. The population is expected to reach 1.6 billion by 2050. The healthcare infrastructure is woefully inadequate to meet healthcare demands of growing population.⁴ The following figures highlight the prevailing crisis in the rural healthcare in India:

1. In India, private out-of-pocket expenditure dominates the cost financing health care. On one side the few selected urban centers displays hi-tech medical care and use of state-of-the-art medical technologies, whereas the other scenario is of utter helplessness and callous carelessness where the vast majority of the population along the length and breadth of the country is being deprived of basic health facilities.⁵
2. The healthcare personnel inadequate, if they are present; their level of participation in providing health services is lower than desired due to lack of inadequate and poor functioning of equipments, improper supply of drugs and vaccines, poor co-operation and co-ordination with paramedical staff and so on.⁶
3. Well trained Physicians are rarely prepared to practice in rural environments. Consequently, rural communities suffer chronic physician shortages.
4. As per rural health statistics 2015, there is 20% shortfall of subcentres, 22 % PHCs and 32 % shortfall of CHCs in the Country as on 31st march, 2015. There is also shortage of availability of governmental buildings for establishment of subcentres, PHC's and CHC's.⁷
5. Research surveys of Chowdhuri *et al.*, 2006 have shown that in addition to manpower shortages, the great degree of absenteeism among the health providers has been the focus of research in recent times. The survey data reveals that absenteeism among the health providers in India is highest (40%) among other surveyed countries. It has been found that doctors are absent more often than other lower ranking staffs. The basic reason behind it is the poor infrastructure facility at their work place.⁸
6. A study by Bannerjee *et al.* (2004) in rural areas of Rajasthan have shown that 45% of doctors are absent from PHC's and 56% of subcentres remains closed maximum of the times. This rate of absenteeism can be attributed to the fact that there is a serious lack of zealous administrative action towards effective service provisioning.⁹
7. The majority of patients admitted to rural hospitals is below the poverty line to withstand travel to distant hospitals or cannot afford either the travel or the cost of care in urban areas. Such populations are of course incapable to reimburse the costs of health care services provided to them.
8. The rural hospitals often suffer from fund shortages, lack of efficient physicians, modern equipments, and hardly get opportunity to earn charitable funds. In such a disabled case closure of the hospital is the only alternative. People in that area then become deprived of the minimal health care as well as suffers from the significant loss of employment. Thus public health care systems are being dismantled and the health care systems are being privatized to a large extent.¹⁰
9. The prevalence of malnutrition in some states of India is a cause of health problem. Statistics show the high prevalence of acute anemia among the would be and lactating mothers and children of 1–5 yrs age. At the country level, India accounted for 19% (56,000 in numbers) of all global maternal deaths.¹¹
10. India presently accounts for nearly 20% of the world's child deaths. In terms of numbers, it is the largest number of child deaths (approximately 15.8 lakh) under the age of five years in any country. The incidence of low birth weight exceeds 20 per cent in India, Mauritania, Nauru, Pakistan, and the Philippines, and in sub-Saharan Africa the incidence is greater than 10 per cent.¹²
11. In India the mortality rate in children below five years is 59 per 1,000 live births (SRS 2010), which translates into 15.8 lakhs deaths in the country per year. Of these, 8.8 lakh (56%) children die in the first month of life; 12.5 lakh (79%) children die in the first year, including the neonatal period.¹³
12. Due to non accessibility to public health care and low quality of health care services, a majority of people in India turn to the local private health sector as their first choice of care. If we look at the health landscape of India 92 percent of health care visits are to private providers of which 70 per cent is urban population. However, private health care is expensive, often unregulated and variable in quality. Besides being unreliable for the illiterate, it is also unaffordable by low income rural folks.

However in a recent, 'call to action summit on maternal and child health' held on 27–28 August, 2015, WHO described a momentous public health feat that India has eliminated maternal and neonatal tetanus (MNT)

which until a few years ago was claiming two lakh (within the first 28 days of birth) deaths annually. The disease occurs in newborns through infection of the unhealed umbilical stump when it is cut with a non-sterile instrument.¹⁴

HEALTH EDUCATION AT VILLAGE LEVEL IN INDIA

The world health organization in its document, "Education for health: a manual of health education in primary healthcare" mentions that health education is a part of healthcare that is concerned with promoting health behaviour. A person's behaviour may be the main cause of health problem, but it also is the main solution. This is true for teenager who smokes, the mother with the poorly nourished child, and the butcher who gets the cut on his finger. By changing their behaviour these individuals can solve many of their problems. Health education does not replace other health services, but it is needed to promote the proper use of these services. Health education encourages behaviour that promotes health, prevents illness, cures disease and facilitates rehabilitation. The needs and interests of individuals, families, groups, organizations, and communities are at the heart of health education programmes.¹⁵

At present the people lack much of the basic information and resources necessary to improve health and reduce mortality. In the rural areas people do not have access to accurate information, and among them there are many who cannot read or write, or they have received mixed, inconsistent, or insufficient messages about proper health practice. The health care education projects aim to expand the education of health-care providers, mothers, children, and communities in several targeted areas of health, water, hygiene, and sanitation. The most common health issues that are found in the villages are malaria, diarrhea, pneumonia, malnutrition, anemia, maternal and child mortality. The health care education and awareness activities are done through training camps, healthcare awareness programs and health centers in the villages or at the block or district levels. These project use an aggressive, focused, comprehensive approach to spread consistent health messages, and in a manner and order such that the goal of these messages reaches all its audiences. The health education programmes in villages are generally grouped into four target areas, and address specific problems within these areas: health education to mothers, educating health-care providers, safe water management, sanitation and hygiene, and educating the whole community.¹⁶

HEALTH EDUCATION TO MOTHERS

Health education to mothers incorporates the important health information about the issues or concerns that every family and mother has a right to know. Health education to mothers requires the following themes to be covered:

Nurturing Newborns and their Mothers

Skilled attendance during pregnancy, childbirth and the immediate postpartum period. Mothers are provided with training for breastfeeding from the nurse or midwife, encouraged about the importance of providing colostrum within the first half hour after birth, and advised about other questions they may have about their newborn or postpartum period.

Diarrhoea Management

Intended to target mothers' confusion and lack of understanding about how to recognize, assess the degree of, and treat diarrhoeal dehydration. Mothers are taught the crucial need for immediate fluid replacement, increased fluids and food, instructions on how to correctly prepare home-made and packaged ORS, cereal-based ORS, when and why to use it, and continuous feeding, including breastfeeding.

Breastfeeding

Protect against diseases through the promotion of clear guidelines about proper feeding practices and the benefits of immunity. Promote the practice of providing colostrum to the child within the first half hour after birth, exclusive breastfeeding during the first six months of a child's life, with appropriate complementary feeding from six months and continued breastfeeding for two years or beyond, with supplementation of vitamin A and other micronutrients as needed.

Spacing in Births

Encourage the culture of having children later in life and having a child at least 24 months after a previous birth. Health education intends to reduce health risks for children born to mothers under the age of 18 by educating about the importance of timing births.

Measuring Sugar, Salt, and Water

It correct the confusion created by years of mixed messages regarding measurement of the ingredients in rehydration solutions, how to recognize signs and degrees of dehydration, how to prepare home fluids for rehydration, and how to mix and prepare home-made and packaged ORS.

Iron, Zinc and Calcium Supplementation

Prevent deaths from diarrhoea and decrease child susceptibility to diarrhoea by educating all health-care providers and mothers about zinc supplementation. Increase in availability of zinc supplements is sought through focused and integrated campaigns, and through partnerships with local manufacturers.¹⁷

EDUCATING HEALTHCARE PROVIDERS

The healthcare providers are trained to provide education and awareness in the following areas: personal hygiene, sanitation, nutrition, diseases such as malaria and diarrhea, and maternal and child care.

The trained healthcare workers provide several levels of education or awareness to the children, the villagers, and the housewives to take care of their own and their families' health. In many cases, the healthcare workers take an active role in leading the change towards cleaning up the village, constructing toilets, or creating other sanitation facilities. Depending on the requirements, the healthcare workers are also trained as the primary health worker to serve the villagers as needed. At the Project Area level there is a health worker that takes care of the training, and at the Central level, there is a Central Healthcare Training Team.¹⁸

CONCLUSION

The root cause of many health problems in India is poverty and lack of awareness and the key challenges in the healthcare sector are low quality of care, poor accountability, and limited access to facilities. Considering the picture of grim facts there is a dire need of new practices and procedures to ensure that quality and timely healthcare reaches the deprived corners of the Indian villages. Though a lot of policies and programs are being run by the Government but the success and effectiveness of these programs is questionable due to gaps in the implementation. In rural India, where the number of Primary health care centers (PHCs) is limited, 8% of the centers do not have doctors or medical staff, 39% do not have lab technicians and 18% PHCs do not even have a pharmacist.

In order to build an ideal health care system some important factors are to be given priority. Universal and adequate access of medical facilities to all corners, bridging gaps in the healthcare infrastructure, provide quality care by appointing competent Medical and Paramedical staff and a constant search for improvement to a more justified system. But most importantly of all is the health education without which a comprehensive and holistic care cannot be achieved. In order to achieve success in health education, a shift from the current 'top down approach' to a 'bottom up approach' is required which would bridge the gaps and improve quality of rural life. There is also a need of revised National Health Policy addressing the qualitative issues in prevailing inequalities, and working towards promoting a long-term perspective plan incorporating health education as a mandatory priority area in every health scheme of the government.

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Physical Education, Sports and Education – An Unified Domain for the All-Round Human Development



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Abstract—It is widely known that education is a mean of all round development of an individual like physical, mental, emotional, social, as well as spiritual aspects. Participation in sports and Physical education, mainly aims at providing sound health, guiding protective measures against diseases, practicing for stamina and fitness, boosting up academic learning, developing self esteem, promoting cooperation, teamwork along with sportsmanship skills and an exclusive art of living with a leadership quality, the objective of this study was to discussion related with the matter that, how sports play significance role in education or in all round development of a person? For fulfill the purpose, author studied several book, journals, periodicals, and gathering the knowledge from several websites. After the study it is descriptively concluded that participation in sports, games physical education influence the overall education of human being.

Keywords: Sports, Physical Education, Education, Development

INTRODUCTION

“Education” the prior needs of the society for his own development. If we consider the time of beginning of the civilization, we find the process of development through education. Education is a lifelong process which takes place through the experience and realization. If we take the concept of education on the perspective of old Indian concept then we will find that in ancient India spiritual thoughts influenced each and every area of life. In Vadic educational process we found the Bhakti (Devotion), Karma (Action) and Gayn (Knowledge) this three means of education. ‘Rig veda’ has been projected as a process which make a person selfless and self reliant. According to Shankaracharya “education produces self realization”. In this time the purpose of education was directed towards the development of character, the last word of which was the making of an individual useful for the world. If in compare with the ancient education concept of India we consider the modern thoughts of education then we find that the recent concept not depart or divert too much.

Swami Vivekananda stated that “education is the manifestation of divine perfections already existing in man”. Rishi Aurobindo found “education as a development or growing of soul”. He stated that this soul is already situated in the human body, its grooming is depends upon the innate quality and the strength of the person itself. After lots of command related with the education most of that we find as a vague or complex description. Consider the word of great philosopher Aristotle’s, “Education is an ornament in prosperity and a refuge in adversity”. One of the great philosopher said that education can be consider similar to picking and eating a fruit. Picking a particular fruit from the tree is similar to choosing a field to get an education of. When we bite and get into it we get the taste of the subject. When we started to chewing we start to understand its various aspects like the taste, texture, complexities etc, and when we are move on to the next portion, we try to find out what knowledge we have assimilated or collected so far, so that we can use it for the further application.

OBJECTIVES BEHIND THE STUDY

This paper is mainly based on secondary information sources through desk survey with the objectives to exploring the knowledge about the significance of sports games and physical education in present era of education. Various journals, periodicals, books and other relevant publications have been studied thoroughly. Consultation had been done with the experts having knowledge in this field and author making the use of electronic media to give the shape of this paper.

EDUCATION AND EDUCATION POLICIES

As far as the scenario of education of India is concern it is directed towards a guided and restricted form of education, its start from the school, college or university. This is a place where a person can exchange his knowledge by gaining or by giving the Ideas. Education is not just a pathway of earning of money. Foremost it is a source of joy and pleasure. In broader sense education is a lifelong process. Life itself being a witness of progressive education process it includes all the area that influence our life, for example home, social institution, media, playground, environment etc. this all directly influence and mould the character of a person. According to Professor Drever “education is a process in which and by which knowledge, character and behavior of the person is shaped and mould.

The explanation of education is differing from individual to individual but the main aim or objectives are directed towards a common window. The secondary education commission (1952-53) enlisted four aim of education in India, which is development of democratic citizenship, improvement of vocational efficiency, development of personality, development of qualities of leadership. In adjacent with the above if we consider the opinion of a famous educationist professor Painter then he stated that “the aim of education is completely human development”.

In the year of 1938 American Educational Policies Commission enlist the objectives of education in a concise form where they put emphasize on self realization, human relationship, economic efficiency and the civic responsibility. In context of education policy of India, Indian education commission (1964) observed the education system and give emphasize on the social economic system and cultural information. After reviewing the aim and objective of the education it may be stated that, the every aspects of educational requirement is related with the different aspects of our life. If we sum up the requirement of the education for, then we can sum up it as under:

- Physical development-for the optimal health.
- Intellectual development-for rational power.
- Mental development-for inner strength.

- Cultivation of moral and ethical values-for character development.
- Spiritual and aesthetic development.
- Raising the standard of social life.
- Training for social responsibility-for creation of useful citizen.
- Cultural development for national integration.
- Total development of the personality-for the complete living.

The requirement for proper human development or proper education of a personal has a very significant aim with long listed objectives. Now the question is arise that what is the means and medium to achieve this requirement? As it is stated before, that the education comes from experience and realization but again there is a question that which kind of situation can bring up the experience and realization. Keeping the main aim of education in front of our eyes we find that several vocational disciplines are providing education in relation with their respective curriculum activity. Here we find the end number of discipline like-Art, music NCC, NSS, social work or social activity of NGO etc. But apart from this all we find the Physical Education, Games and Sports as such a discipline which covers and fulfill the maximum objectives of the education for the human development. In a very gist form we can name this discipline as sports or sports education. In this day and age the education policy makers are become very much knowledgeable and conscious about the values of games and sports, that’s why they are putting emphasize on physical education and sports in their educational curriculum policy. Physical education and sports in school is become a very popular discussion topic. Is in the school children are getting enough play time? Is the amount of physical activity or leisure time is directly correlated with the academic score? Is the children are able to concentrate in their respective class without any off mind set? Is the class interest of the children is positive? More and more question is arises and the research or studies shows positive answer. By the scientific support they concluded that physical education plays a vital role in growing healthier, smarter and creative citizen.

PHYSICAL EDUCATION, SPORTS AND EDUCATION

Before knowing about the influence of physical education and sports in education, we must put light on the meaning of physical education in recent scenario. The nomenclature is changing and the physical education is stated as exercise science or sport science. As per the meaning it is an integral part of total educational process, which aims the improvement of human performance of all aspects of life through the medium of physical activity. It covers the area of physical, mental, social, intellectual, cognitive, effective development of the individual. It is found that most of the aim and objective involved with

exercise science is underlying within the objective of education. In the year of 1960 as the idea of discipline of physical education develop with its aim and objectives, a major question was arise that, what should be the major focus of this discipline? The answer come "sport". The early philosophic studies were very general and only focused on the basic school of philosophy but few contemporary articles supports the answer. Scholars of the discipline started to find out the necessity of sports and they started to explain their results for establishing the facts. In the year of 1970 the standard and number of scholarly articles risen sharply. There they define that what a sport is and what its significance role in the society.

SPORTS EXPERIENCE

Considering physical education as a discipline and sport as a focus of the discipline, scholars were talked about the sports experience. As it is told before that the education is a process through experience and realization. The sports educationist of the discipline tried to impart education in the society, they suggest that the sports experience of any person has three basic characteristics. They stated that the basic characteristics of the sport experience are emotional, personal and situational. Sports not only have a physical experience it also cause emotional involvement. This is true for the both participants and spectators. The competition may not be in a high intense or high aggressiveness but it involves or may affect the person's emotional involvement. At the same time, the sports experience is intensely personal. Every participants or the spectator read the sports from their own point of view. Its varies due to their personal reason or personal taste. So the realization may be different. The actual sports experience depends upon the situation and it's difficult for the person to understand the appeal and sports experience of another person. It is also differ due to the understanding the situation from several point of view. The sports experience cannot be in prescribed or structured format. Because it is totally a personal experience, no two people will react on the same thing in a same way, nor they will get the same lesson from it. So the education thereby sports takes place on a person by variety of sports experience and realization.

INFLUENCE OF SPORTS EDUCATION IN THE EDUCATION

Sports and education this both terms are not similar by their meaning but they both are strongly interrelated. As per the present format of school curriculum, academic learning and sports education is actually the complimentary of each other. They are the two sides of the same coin. If total education makes full development of the overall personality of a student then, he got the quality of leadership, tolerance, sharing and team spirit from sports. In present system of education involve too much stress on mental development of the children or

students and the physical well being of the students is completely neglected. For all round of development the curriculum should be well balanced with education and sports, games or health education. Sufficient amount of time should be devoted for sports and physical training every day.

As per the advance educational curriculum, the CBSE, ICSE, ISC and most of other boards of education in many state have made sports education as a compulsory subject up to the 10+2 level. But the subject is still need to be get seriousness and importance in practice. Of courses, the proper mental development, including the power of reasoning and vocational specialization comes from the academic. But the sports education must be introduce with all earnestness because mental or moral development is just not possible without physical development. In this case we must remember the thought that the "sound mind dwells in the sound body".

A healthy and strong body is always essential to lead or carry forward the life without any problem. All our physical as well as mental enjoyment is depend upon the condition of our body; without this there is no use of degrees of achievements. Life is full of struggling and the person with a strong body and mind only can face the every situation successfully. Participation in sports directly strengthens the powers of endurance and indirectly promotes discipline, fair play and team spirit. Young man and woman are trained to face defeat with a smile and maintain the humanity even in victory. The sports experience is full of joy, zeal and enthusiasm which help a person to eliminate the actual odds of the life without any yielding to gloom pessimism.

SOCIALIZATION THROUGH SPORTS

Socialization, this word kept very important significance in human life. Human being is only consider as such a species who is only responsible for the development of this world. For such development it is truly necessary for the human being to cope up or get adjusted with the society. They must mix up with the society in such a manner by which they can face the several situation and they can able to handle the situation. Socialization is basically means the adjustment with the society. It is a process to interact with the society.

There is several means by which changes in the behavior results of a person. Everyday daily life situation helps an individual to develop his skill for react or response against the action originated from the society. Actually the situation directly and indirectly gives us lesson or education. The commencing of this situation is varied as per the different place of the society. In each and every condition of situational event there are certain rules, system or characteristics or ethics, following of which a person can get some knowledge and idea. Handling such rules or ethics put effect on the behavior of the person.

Evidence suggested that for the socialization of a person, sports play a very significant role. Sports arena is such a kind of platform, from where a person can extract the maximum experience of the life. The experience make the realization so the amount of realization come from the sports experience is directly left effect on the normal and general life of a person. Whenever a person face such situation in the society which he had already experienced in the sports field, it's become very much easy for him to counter. If we analyze the way that how a person can get the education through sports then we must need to discuss the matter in different way.

Education and socialization this both term has the cause and effect relationship. As per the previous discussion we know that games and sports are very important and valuable part of education. It helps to develop our skills and abilities to a certain level. It helps to teach us disciplines which help us to maintain the discipline of the society. The games or sports situation makes a person obedient and cooperative. Participation in the sports makes a person cooperative with his team mates, with the opponent team player, officials or even the spectators. During some unwanted situation the players learn that how to be cooperative with the others and how to handle the situations. Imposed rules and regulation of the games helps the player to be obedient to follow or maintain the rules. Sports and games impart lesson to the player that how to tackle the tuff challenges in the way of life. When the sports are a medium to fulfill the education then the society or nation is getting profit directly out of that. It helps to produce very discipline citizens, professionals, and leaders. The fair play, faith in equality, justice this all thing only can be generated in the atmosphere or situation of sports, this all directly influence the behavior of a person to become a socialized person.

SPORTS AND HUMAN DEVELOPMENT

Development is a process of enlarging people choice to increasing the opportunities available to all member of the society. Development it may structural, anatomical, physiological or behavioral. In the way of life the basic needs of a human is lead a long and healthy lives, to collect or access the resources needed for a decent standard of living and actively participation with community life. Sports can directly help to provide this all. When we relate sports and human development then we find a very broad and strong linkage in-between. Sports directly linked with physical fitness, mental wellbeing and social interaction of a person, same way it helps the worst people by imparting knowledge that how to deal with violence, corruption, discrimination, hooliganism, cheating and drug abuse.

Here we are talking about the sports and human development then we must put light on the discussion of the sports as a medium of economic development for nation. As evidence, a survey report on sports and economical growth reveal that sport is a catalyst for the economical growth and development. In UK the value added of sports activities estimated to be 1-7% of GDP, with sports related turn over comparable to the automotive and the food industries. Sports related sales and services, generating huge money transaction in business and helps to boosting the features of international treads. There are many allied business along with the sports industries or sports events which provide the job opportunities for the general people.

Another one of the most important aspects of human development of sports is integration and peace. Sports bring opportunities to be bound with the others. The participation or engaged with sports act as a medium for integration locally or by internationally. The message for peace is disseminated through conducting big sports events.

CONCLUSION

Healthy mind can be found only in a healthy body. In a weak body there cannot be a healthy and active mind and for a healthy body physical exercise is must. Without physical exercise, our body will grow weak, lethargic and dull. The aim of education is the all round development of a personality. It cannot afford to neglect participation in sports or the physical aspect of a student. Development of mind and body are equally important in any good education.

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Holistic Education: A Cementing Backbone for Cognitive Development and Self-Regulation



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Abstract—*Holistic education is a wide philosophical panorama, cry for interconnectedness and integrated wholeness instead of independent parts. This paper deals with some clarification about holistic education, its developmental aspects (physical, cognitive, social, emotional, and spiritual development) and approaches of holistic education for cognitive development and self-regulation skill.*

Keywords: *Holistic Education; Interconnectedness; Wholeness; Cognitive Development; Self-regulation*

SYNOPTIC VIEW ABOUT HOLISTIC EDUCATION

Holistic education as the name depicted is meant for the integrated whole not the part or partial side view of education. Ron Miller (1992) put forward his view regarding holistic education as “Holistic education is not to be defined as a particular method or technique; it must be seen as a paradigm, a set of basic assumption and principle that can be applied in diverse ways”. Holistic education emphasizes the overall development of a person in the view points of cognitive and affective stances. It enables the person not for certain instance but for the whole and directed total life. **Thus, holistic education’s main aim is to develop pedagogy with respect to the need of hour which supports the total learning system & learning heredity with integration of methods, techniques and strategies.**

Holistic education is the philosophy of education based on the premise that each person finds identity, meaning and purpose in life through connections to the community, to the natural world, and to humanitarian values such as compassion and peace (Miller, 2000a). This indicates that holistic education is egalitarian and democratic in its smell and interconnected and humanistic in its taste. More comprehensively holistic education stresses its importance on the whole rather than the constituent parts which organized the whole. As for instance by taking/ examining a total fruit we can say the fruit is good one or not but by taking its constituents like some flesh slice, some seeds we cannot say the total fruit is

good one or not. The same also for the learner i.e. if the learner is sound in physical aspect, intellectual aspects but not in social or spiritual aspects then we cannot say it as holistic development of the learner. Thus, holistic education in regards to child/ learner development means the development which is not restricted and obligated to certain areas like physical, spiritual, and cognitive, intellectual and social development rather than the integration of all. Hence, holistic education is like putting salt in a beaker containing water and steer it properly so that one can get the taste of salt from upper surface, from lower part and at the confocal i.e. middle portion. So holistic education is like the dissolved salt and a holistically developed individual is like the salt water, developed in all dimensions. Ron Miller, (2000a) identified 4-major qualities associated with holistic education:

It Encourages Experiential Learning

Here the learner enjoy the freedom of questioning, expressing his ideas, experimentation and active participation in a holistic learning environment and a noticeable absence of grading, testing, labeling and make them feel that learning is more meaningful and having a very close relationship with their daily lives.

Personal Relationships are Considered to be as Important as Academic Subject Matter

It encourages the interpersonal relationship between the peers and helps in developing an affective bridge between

the teacher and learner. Moreover foster a sense of fellow-feeling, belongingness and enhance the qualities like love, respect and safety.

Expresses Concern for the Interior Life of the Children

Education is no longer either a clean slate scratching or a simple transmission device which can pour and fill the empty minds of the learner with information, instead it is a never ending process and a journey towards wisdom, self-actualization and a to and fro towards the fascinating global village/ the world.

Holistic Education Expresses an Ecological Consciousness

It recognizes that everything in the world exist with interconnectedness, this involves a deep respect for the sustainability and integrity of the biological diversity. Though it is a conscious shift involves our understanding of ourselves, of others and of the natural world, at the same time it is the ecological world view that embraces diversity.

Holistic Education and Cognitive Development

Holistic education aims at physical, cognitive, social, emotional and spiritual development. This paper basically deals with the interconnectedness of holistic education and cognitive development. According to commission on the whole child (2007), the child must be provided with a healthy (physical and psychological), safety (emotional and social), engaged (activity based and constructive learning strategies), supported (accepting feelings, ideas and personalizes instruction) and a challenging (self-questioning, self-goal setting and self-evaluating) environment so that the child will be:

- Intellectually active.
- Physically, verbally, socially and academically competent.
- Empathetic, kind, caring and fair.
- Creative and curious.
- Disciplined, self-directed and goal oriented.
- Critical thinker.
- Confident.
- Cared for and valued.

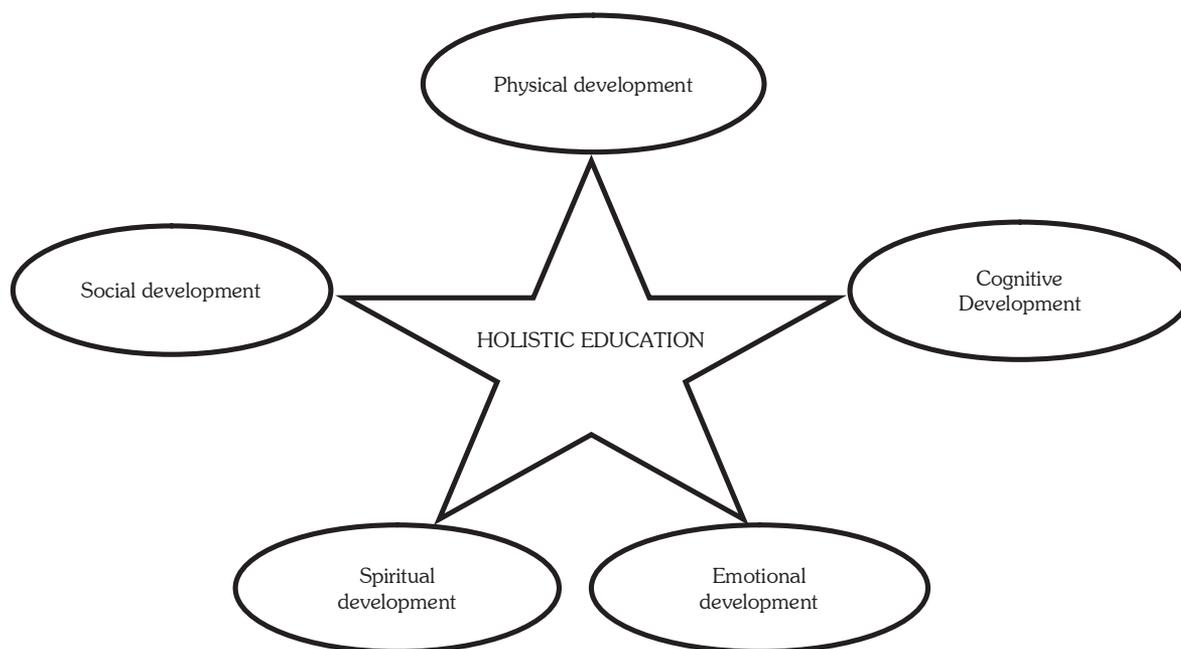


Fig. 1: Developmental Aspects of Holistic Education

Cognitive development is a higher order developmental process which is associated with thinking or conscious mental processes. Holistic education though deals with all round development of the learner but collectively it is the cognitive one. Till now it is not clear or transparent that for what cause cognitive development is the maximum i.e. because of the interconnected role of

heredity, learning by doing i.e. experience and the role of environment, but it is clear that with these three components the cognitive development is possibly maximum that means the ever hereditary transmission, the micro and macro experiences and a suitable psychosocial environment can foster cognitive development the most.

From theoretical perspectives cognitive psychologist like Jean Piaget, Lev Vygotsky, Jerome Bruner had thrown incidental light and transect some generalized idea regarding cognitive development.

Genetic Epistemologist Jean Piaget's theory of cognitive developmental stage argued that cognitive development is the intermediate between mind and environment and it depends on the readiness of the learner so that he fragmented the stages of cognitive development. Lev Vygotsky (1978) focused on the social and cultural sources, as vital for cognitive development. Bruner (1987-90) supported the Piagetian view that cognitive development occurs in progressive stages but he was not agree that cognitive development follows readiness as he mentioned that "Anything can taught to any child effectively in some intellectually honest form at any stage of development" according to Bruner mode of representation is important for cognitive development. As far as these theoretical strand points are concerned it is clear that cognitive development follows an orderly, synchronized, integrated and progressive developmental path, which all present in the construct of holistic education.

CLASSROOM APPROACHES IN HOLISTIC EDUCATION FOR COGNITIVE DEVELOPMENT

5E'-APPROACH

5E' approach is a modern instructional model which helps the learner to build cognitive construct and it is composed of 5 words started with 'E' i.e. Engage, Explore, Explain, Elaborate and Evaluate.

Engage

This E' underpinned the activity like making connection between familiar to unknown, present learning with already learned or in Piaget's words the new schema with old one. Though pro and retroactive inhibition sometimes intervenes in between, still if implemented successfully then the learner will build a concrete cognitive concept. The learner here is provided with a challenging class room climate like by group discussion, question answer session and encourage everyone to participate, so that each and every learner (slow, average and high achievers) feels that s/he is a unavoidable part of the class so receives a self-motivation to move forward.

Explore

In this stage the learners have the opportunity to get directly involved with different materials and phenomena and the teacher act as a facilitator. The learners have to think from different angles to explore their ideas, sometimes brain storming plays a significant role. In this phase emphasis is placed on questioning, data analysis, and critical thinking

Explain

Explain means providing a platform to the learners to communicate their ideas and constructs, what they formed during learning. It adds cement to the communication bridge between peer-peer and learner-facilitator communication. Through this phase the contextual vocabulary of the learner becomes strong and correction of misconception sounds possible.

Elaborate/ Extend

It is the segment deals with implications, that means what the learner learn can imply it in other similar as well as unfamiliar situation and apply their understanding to the micro world available around them.

Evaluate

It is the advanced and most crucial diagnostic phase as the learner evaluate himself as well as the facilitator evaluate the understanding, skills and competency of the learner.

Therefore the 5E' approach enhance the cognitive abilities, social cohesiveness, intellectual abilities and emotional equilibrium among the learners and so constitute the major ethos and paradigm of holistic education.

BRAIN BASED LEARNING (BBL) APPROACH

It is a modern days learning approaches and the extension of neurocognition i.e. how our brain works in the context of education. Renate Caine illustrates in her book "Making Connections" three interactive elements are essential to this process:

Orchestrated Immersion

Creating learning environments that fully immerse students in an educational experience. This implies creating an environment where a student feels like he/she is a part of the process and is living it. Teachers must immerse learners in complex, interactive experiences that are both rich and real. One excellent example is immersing students in a stimulatory parliament session to teach them about the parliament. Educators must take advantage of the brain's ability to parallel process, which means the brain can process information partially as well as holistically at the same time.

Relaxed Alertness

Learning is enhanced by challenge and inhibited by threat Caine and Caine (1991). Trying to eliminate fear in learners, while maintaining a highly challenging environment. Relaxed alertness is the idea of keeping a student's fear in check by eliminating the fear factors like beating, threatening, testing as well as grading them in different good, average and worst categories, while still providing a challenging environment like peer

questioning. Group discussion, individual as well as conclusive reflection of the discussed topic etc. Each Student must have a personally meaningful challenge. Such challenges stimulate a student's mind to the desired state of alertness.

Active Processing

Allowing the learner to synthesize the information and internalize by actively processing it. Active processing is the means by which a student is given the opportunity for simultaneous processing of information to internalize and relate it with already known facts or information. In order for a student to gain insight about a problem, there must be intensive analysis of the different ways to approach a problem, and about learning in cognitive viewpoints.

In today's scenario brain based learning is the widely accepted cognitive approaches to the process and product oriented teaching learning which encounters the concept partially and holistically at the same time student develops a concrete brain compatible and cognition enabled concept to deal with the newer situation.

SENSITIVITY TRAINING APPROACH

Sensitivity training is the modern day's management approach applied to education which sensitizes about the learner about feelings, emotions and intents of others. In a single sentence it enhances the empathetic corner of the learner. It enables the learner to be aware of his own behavior and its impact on others. It also increases the potentiality of the learner to alter learning into action so that s/he can apply it in real life situations. As it happens in groups so it improves the social intactness and dignity of team work. The foremost ingredient of sensitivity training is emotional intelligence which makes the learner to explore in all perspectives i.e. all round or holistic development. Hence sensitivity training can foster the learner in cognitive as well as affective perspectives.

SELF-REGULATORY APPROACH

Self-regulation is defined as individual's being active in his own learning process behaviorally, metacognitively, and motivationally, which is one of the most commonly accepted definitions (Zimmerman, 1989; Zimmerman & Martinez-Pons, 1990).

Holistic education as mentioned earlier is a philosophical premise underpinned by cognitive and affective components. Self-regulation is a cognitive as well as affective process which renews and reconstructs with respect to time, physical experiences, intellectual maturity and with current situational social needs which holistic education speaks. It is cognitive because it includes a continuous and advanced mental process and affective because it requires a strong emotional back up to keep balance between all cognitive processes. It often includes: goal setting (Winne & 1998; Wolters, 1998), planning (Zimmerman, 2004), self-motivation (Wolters, 2003;

Zimmerman, 2004), attention control (Kuhl, 1985; Winne, 1995), flexible use of learning strategies (Winne, 1995), self-monitoring (Butler & Winne, 1995), appropriate help-seeking (Butler, 1998; Ryan, Pintrich, 2001), and self-evaluation (Schraw & Moshman, 1995).

Goal setting

Goals can be thought of as the standards that regulate an individual's actions (Schunk, 2001). In the classroom context, goals may be as simple as earning good marks on an exam, or as detailed as gaining a broad understanding of a small content area. Short-term attainable goals often are used to reach long-term aspirations. For example, if a student sets a long-term goal to do well on an exam, then he or she also may set attainable goals such as studying for a set amount of time and using specific study strategies to help ensure success on the exam.

Planning

Similar to goal setting, planning can help students self-regulate their learning prior to engaging in learning tasks. In fact, research indicates that planning and goal setting are complementary processes, as planning can help learners establish well thought out goals and strategies to be successful (Schunk, 2001). Planning occurs in three stages: setting a goal for a learning task, establishing strategies for achieving the goal, and determining how much time and resources will be needed to achieve the goal (Schunk, 2001).

Self-Motivation

Self-motivation is a cogni-affective process which makes a learner to use one or more strategies independently to keep themselves on-track toward an attainable learning goal. It is important to the process of self-regulation because it requires learners to assume control over their learning. Furthermore, self-motivation occurs without the presence of external rewards or incentives and can therefore be a strong indicator that a learner is becoming more autonomous (Zimmerman, 2004). By establishing their own learning goals and finding motivation from within to make progress toward those goals, students are more likely to persist through difficult learning tasks and often find the learning process more gratifying (Wolters, 2003).

Attention Control

In order to self-regulate, learners must be able to control their attention (Winne, 1995). Attention control is a cognitive process that requires significant self-monitoring (Harnishferger, 1995). Often this process entails clearing the mind of distracting thoughts, as well as seeking suitable environments that are conducive to learning (e.g., quiet and noise free area) (Winne, 1995). Research indicates that students' academic outcomes increase with focused time spent on-task (Kuhl, 1985). Thus, teaching students to attain the learning objectives should be a priority. Teachers can help their students control their

attention by removing the external and internal distractors and by providing a lively democratic classroom climate with frequent breaks in consecutive intervals, so that they can build up their attention spans and sustain it for longer duration.

Flexible use of Strategies

A learner is Successful when s/he is able to implement diverse learning strategies across tasks and adjust those strategies as needed to facilitate their progress towards their desired goals (Paris & Paris, 2001). It is a time taking event for students to learn and become familiar with different learning strategies. By constructing a mock up i.e. how to use new strategies and providing an appropriate platform for students practice, teachers can help learners to become independent strategy users.

Self-Monitoring

To become strategic learners, students must assume ownership for their learning and achievement outcomes. In order for a learner to self-monitor their progress, they must set their own learning goals, plan ahead, and motivate themselves to meet their goals, focus their attention on the task, and use learning strategies to facilitate their understanding of material (Zimmerman, 2004). Teachers can encourage self-monitoring by instructing students to keep a record of the number of times they worked on particular learning tasks, the strategies they used, and the amount of time they spent working on it. These practices allow students to evaluate their progress and make changes accordingly.

Help-Seeking

Self-regulated learners do not try to accomplish every task on their own, when they stuck at any point but rather frequently seek help from others when necessary (Butler, 1998). What sets self-regulated learners apart from their peers is that these students not only seek advice from others, but they do so with the goal of making themselves more autonomous (Ryan *et al.*, 2001). Teachers can promote positive help seeking behaviors by providing students with appropriate feedback that they can easily understand and by providing a considerable amount of flexibility which allowing the learner an opportunities to resubmit assignments after making appropriate changes/corrections.

Self-Evaluation

A Student can become self-regulated learner when s/ he is able to evaluate his/ her own learning. This practice enables students to make adjustments for similar tasks in their future. Teachers can promote self-evaluation in the classroom by helping students monitor their learning goals and strategy use, and then make changes to those goals and strategies based upon learning outcomes (Zimmerman, 2004).

In summary, self-regulated learners are able to set short-and long-term goals for their learning, plan ahead to accomplish their goals (cognitive), self-motivate themselves (cognitive and affective), and focus their attention on their goals and progress (cognitive). They also are able to employ diverse learning strategies and regulate those strategies with respect to time demand (cognitive). So self-regulated strategy/ progressive self-regulation can cover a wide perspectives of holistic education with cognitive as well as affective development as productive result. Teachers can use the aforementioned strategies to promote self-regulation in their classrooms. However, teachers should understand the individual difference of self-pacing and apply strategies according to the individual needs.

CONCLUSION

After independence many committees and commissions has been formulated and implemented, many symposium, seminar and conferences has been organized at international, national and state level to improve the educational system of India and it improves a lot also, still the living condition of India is not satisfactory, which shows that there must be somewhat lacking in our system. This lacuna can be thrown out through holistic education to a greater extent as it emphasizes all round development of the learner (physical, social, emotional, intellectual, spiritual and cognitive). So it can take the developmental flight towards a developed arena having well developed human resources, organized social system, and empathetic fellow feelings among all. Modern days' time tested constructive approach, brain based learning approach, sensitivity training approaches and self-regulation training approach can contribute a lot to the success of holistic education and cognitive development.

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CHAPTER XI

NAI TALIM: BASIC EDUCATION IN GANDHI'S VISION

Elementary Education of Muslims in India



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Abstract—*Education is the pre-eminent device for the socio-economic, political and cultural transformation of any nation or State. At all times society from different social backgrounds has been interested to undergo the avenues of knowledge, transferred and transformed into its people. Despite the fact that India has been independent for over sixty plus years, the fundamental rights envisaged in the Constitution, have not been fully reached the leading minority community, the Muslims. Consequently a large number of Muslims are still living under the impoverished conditions with many of them unlettered, they also face innumerable struggles, educational disorders to get their children literate. Deprivation, ignorance and negligence on the Muslim community, coupled with the tremendously impinging challenges for decades makes the education process vulnerable and complicate the system which has to be revamped for further growth and betterment. This paper analyzes systematically the Muslims in India as a minority community and their education at the Elementary stage, and their impact and impression on the school life of boys and girls in the classes, which will be leading into making some impressive hallmarks in the annals of education of Muslims in India.*

Keywords: *Elementary Education, Muslims, India*

INTRODUCTION

Arguably, the Muslims in India, though it has been considered, had inherited affluent erudition and splendid traditions in the past; it witnessed a drastic and unprecedented decline in the modern history. Though there were initiatives in the sphere of modern education began during colonial period, the system of modern education among Muslims could not constructively materialized, nor the institutions established to educate Muslims also could not yield much merit.

It may be said that formal education in India, as elsewhere in the world, began as instruction in religious scriptures, observance of rules and regulations, rites and customs, performance of prayers and other injunctions prescribed by religion. It is argued that education in India started with an ancient system of education in the Vedic period in which two types of educational system were present there, viz., the Brahminical and the Buddhist systems of education, but both had been regulated by religious values. Muslim conquest of India brought with them the riches of their education and culture in the form of particular education system. Muslims in India adopted, more or less, the same pattern of education as prevalent in other Muslim countries in early days. Muslims drew inspiration from Prophet Mohammad's famous command

“Seek knowledge even if it is available in a distant country like China.” During the colonial era, the British rulers made some dramatic and far-reaching major changes through a number of initiatives, and that has made some greater impacts both positively as well as negatively. In pre-independence India until 1931 the community based data on literacy and education was made available through census reports but since the census of 1941, for unknown reasons, this crucial information has never been published. Muslims being a significant minority group of the country and consequently having a definitive role to play in the socio-economic and political life of the Indian society, no serious thought have been given to maintain a regular record of their access to and attainments at different levels of education. Without such evaluation it becomes almost impossible to know the exact status of education of Muslims at a given point of time vis-a-vis other social groups.

The backwardness of the Muslims has been reportedly confirmed by the Central Minorities Commission in its Sixth Annual Report during 1983–84. The Commission said, the Planning Commission of India, in its report identified 39 districts out of 172, including seven, as classified as the most backward, have a sizeable Muslim population. In the National Sample Survey 43rd Round

conducted in 1990 it was revealed that only 2.3% male and 0.8% female Muslims had acquired graduate qualification in the country. The NSS survey of 1999–2000 points out that the Muslims participation in higher education in urban and rural areas was 3.9% and 0.8% respectively, whereas, Hindus participation rate was 11.5% and 1.8% respectively.

Muslim education in India during the modern era has been a transition from primitive towards modernity. Vindicated the fact that modern education has been much more essential for the improvement, which resuscitated the lower sections of the society and enunciated renewed strength to reverberate them into higher and elevated echelons. This trial of social upliftment among the Muslims they achieved through modern higher education, as Pierre Bourdieu points out, brought them a new social capital, which was for years and decades, even more than a century, paved way to develop and reach unreachable heights as a community.

EDUCATION OF MUSLIMS IN INDIA: HISTORICAL BACKGROUND

Educational status of the Muslim remains at margin in compare to the rest of the society. During the colonial regime, the Muslim Category was not taken into account and their educational and social affairs were checked at various aspects. Colonial state had not taken serious steps to improve the education of Muslims, even though some initial efforts like establishment of Calcutta Madarsha by the first Governor General Warren Hastings in 1781 that marked the inception of modern education in India. Even after independence, the independent State has also not taken any serious effort to improve the educational status of Muslims.

Realizing the fact that there are constructive and effective steps to be taken to enhance the socio-economic and political situation to improve both Sachar and Mishra Commissions have also mentioned the fact that, the OBCs and Dalit Muslims are most deprived in terms of achieving the educational empowerment. The most common indicator of educational attainment is literacy. According to Sachar report, there is a sharp difference across SRCs in urban areas. Muslims and in particular Muslims-OBCs are lagging behind Hindu-OBCs. The literacy level among the Muslims-OBCs is the least in rural areas as well but the difference is not as sharp between them and other SRCs in urban areas. The Sachar recommendations, noted strongly in favour of education of Muslims, particularly for the backward and low-income groups, gave the Muslim community a sigh of relief, but still the Muslim community yet to see a colossal change among it families and communities.

The large section of the Muslim community is precarious and materially deprived even after 65 years of secular and democratic India. So it is vital and crucial to understand and explore the reasons and factors behind the

socio-economic marginalization of the Muslims community in India. As earlier mentioned that, after the Sachar committee report (2006) and Misra commission (2007), came out in public sphere, once again the minority problems and issues have taken a new lease of life in Indian public and political domain. Both Sachar and Mishra have also mentioned about the marginalization and deprivation of the Muslims in general and OBCs in particular.

Here, in this section present study will try to trace out the historical roots of Muslims and their socio-economic and political background in colonial era. And in second section, the re-assertion of Muslims after the implementation of Mandal commission in post-1990s. In this context it has been here argued that the rise of OBC and Dalits Muslims in minority politics has redefine the whole agenda of Minority rights discourse. And also it has provided a new-direction in context of democratizing the Minority community in particular and Majority community in general. Now let us turns to unfold and unpack the historical trajectory of Muslims. Here first this study will trace out the Muslims during the colonial era, and in next section, this study will explore the new Avatars of Muslims in post Mandal politics.

EDUCATION OF MUSLIMS UNDER COLONIAL INDIA

Muslim education in India is as old as Islam in the country. Arabs used to visit India from the very beginning for trade and commerce and they established the earliest settlements on the western and eastern coasts of India. A chronological account of the well known travelers Thajir Sulaiman and Ibn Batuta had attested these facts at various junctures. Later, Mahmud Ghauri's commanders settled-down in the North Western parts of India, where they promoted education and founded *madarasa* in the conquered area. During the 11th century, Muhammad Ghaznavi invaded India several times between 999 to 1026. They were followed by the Khiljis, Tughlagh, Sayyid, Lodhis, Suris, and finally the Mughals came and established educational institutions under their rule. (Rizvi, 1993: 126; Edwards & Garrets, 1974: 187)

Muslim population in India had several interventions and interferences during the colonial period. Historically, Dalit Muslims and Dalit Hindus were also victims and sufferers, in hand of Muslims elite during the Medieval Period under the Rule of Mughal regime. During the times of Mughal India, these Muslims were also treated as inferior in compare to the Elites and Feudal Muslims. These Muslims, religiously and culturally, were supposed be the inferior in the fronts of Feudal and Muslim elites. Ali Anwar, in his book, *Masawat Ki Jung*, suggests that the lower caste Muslims has also been marginalized and badly exploited in the hands of Muslims feudal rulers.

Under the leadership of the Quium Ansari, a renowned Mohammedan (Muslim) leader, Mohammedan conference was held in the United Province during the colonial period and the Muslims supported the Nationalist movement under the banner of the Indian National Congress. This Party had also vehemently opposed Communal Politics of Muslim League and the Partition of India. This Party was particularly representative of wavers of the UP. This party later supported the congress in the formation of the government after the Independence.

The socio-economic, political and educational conditions of Muslims in general and OBC Muslims in particular were pathetic during the colonial era except a few cases. The initiatives of the colonial government during that period, somewhat complicated and inundated almost the lower sections brought some policies and programmes to uplift the Muslims socially and educationally. The Hindus and the Muslims started drifting away from each other with the decline of the Mughal Empire and the loss of political power to the British. The Muslims grew apprehensive of Hindu domination and resented the tenacity with which the Hindus advance themselves in various spheres.¹ According to Uma Kaur, an overwhelmingly predominant view of Hindu-Muslim relations in the nineteenth and twentieth century is that the Hindus were more advanced than the Muslims. They moved ahead because they enthusiastically and challengingly took Western education, tried their best to adhere the uses of modern education and applied it for entering into government employment.

While critically evaluating the Reports, Commissions such as, Hunter Commission on Indian Muslims along with provisions of the 'Separate Electorates' for the Muslim community in legislative Assembly, and other elected bodies, quite often apprehensions persists since the progress and growth of the community is estimated to be lagging behind in many things. Even though many books have been written on this particular subject, and a lot of upliftment programmes have been taken for the 'social upward mobility' pointing out the backwardness as being the main cause for the development of Muslim separatism in India.² However, some scholars do not support the hypothesis of Muslims backwardness, rather they argue that the Muslims of North-Western Provinces and Oudh (U.P.) were more advanced than the Hindus and constituted administrative and Cultural elite (Uma Kaur, 2007).

As C.J. Lyall noted in 1882, the Muhammadan as a class belong to the middle and higher strata, possessed more share of the government employment, and were comparatively a thriving and energetic element in society. However, according to Peter Hardy, who repudiates the popular belief that Muslims had suffered discriminatory treatment, and explained it by pointing out that after 1857 "there was shift in landholding within the Muslim community itself, with those having a Mughal post losing of those with a British future" as prominent Muslims

during that time followed Sir Syed in promoting western education among the Muslims" (*Ibid*).

Until the first half of the Twentieth century, education was imparted through the institutions of traditional learning like *maktabs* and *madrasas*. *Maktabs* were primary schools where fundamental or elementary education was imparted. They were also termed as the Qur'an teaching schools, where necessary portions of the Qur'an were taught by heart for their daily prayers. Generally, the *Imam*, used to impart instructions in *maktabs* and *madarasahs* and so he was usually called *mijanji* or *moulawi*. The final stage of education was memorizing the Qur'an. Great empires have come and gone, leaving rich literary and artistic legacies even as their political and military power evaporated.

The traditional way of learning was replaced by modern education due to the knowledge transformation around the globe. It would be relevant here to examine the measures which have fueled the spread of modern education in the following important West Asian countries. Iran has given the green signal for technical education today. The most important fact is that, all children from eleven to thirteen would henceforth spent fifty per cent of their time on manual work at work benches in city school and at school farms in villages. Each village school will have its own fields for cultivation experiments and special watering systems for gardening. Each city school will have its workshop complete with tools and equipment. The feature of modern education was very much influenced by modernization theory, nationalist historiography, and the dichotomous notion of reform and reaction.

The *madarasah* was solely meant to promote and encourage the study of Arabic, Persian and Urdu languages. Moreover, the Islamic law, they often used to term 'Muhammadan Law,' was taught there. Parimala Rao argues that the British, particularly in India, needed pundits and Islamic jurists to understand, explain, codify and enforce a native legal system, and so, Hindu and Muslim scholars needed patronage for survival. In 1780, when the Muslims of Calcutta wanted to retain a visiting Islamic scholar, Mudgid O'din, in the city, they approached Warren Hastings for financial support. Hastings was proficient in Persian and had a fondness for Persian literature. Welcoming accomplished scholars and accommodating them by offering munificence to live, had been considered effective, and Hastings not only agreed to pay for the scholar but also purchased land for a school building and instituted 40 scholarships for the students. Lands yielding an estimated revenue of Rs. 29,000 a year were assigned for the maintenance of the Calcutta Madrassa (Rao, 2013). The Calcutta Madrassa, or Muhammadan College, was the leading Islamic institution established by Warren Hastings during his tenure as the Governor General of India in 1781.

During the colonial movement Under the Leadership of the Quium Ansari, Momin conference was the party of the Wavers of Muslim in UP. This Party had supported the Nationalist movement fought under the banner of the Indian National Congress. This Party had also vehemently opposed Communal Politics of Muslim League and the Partition of India. This Party was particularly representative of wavers of the UP. This party later supported the congress in the formation of the government after the Independence.³

POST-INDEPENDENCE AND MUSLIMS

After the Independence of India, Momin Conference participated in the Nehru Cabinet and thus, became a part of the congress as ally. Unfortunately, after the death of Qaium Ansari, no Leader left out to Manage the Party and thus, became a vacuum as for as the political organization was concern. But, after the implementation of Mandal commission in 1992, Muslims or the OBC Muslims got a new lease of life in Indian public and political domain.

Historically, Muslims had been marginalized from the mainstream minority politics. During the colonial regime, Muslim had not been given any serious attention in any policy making. In fact, colonial State had only recognized community as category and thus, ignored the socio-economic backwardness of the Muslims. In short, Colonial State had treated Muslims as a homogeneous community and accordingly incorporated the Muslims in various legislative bodies and policies making. Unfortunately, after the independence Muslims had also remained at a receiving ends. First time, after the implementation of the Mandal Commission in 1992, OBC Muslims has been accommodated under category of OBC Muslims. However, still their socio-economic conditions have not been improved and thus, the marginalization's of Muslims continue unabated.

The main thrust of the welfare of Muslims are focused on the socio-Historical situations of the lower caste Muslims in different life of the Society. According to the Ali and others the conditions of the OBC and Dalits Muslim is even worse in some case of SC Dalits. Ali *et al.*, propound more reservations to the OBC and Dalit Muslims. In this connection, the findings of Sachar and Mishra, reports also have recommended the reservation for the OBC and Dalit Muslims have been endorsed. However, the Muslims Community is unable to make any concrete steps for uplifting the OBC and Dalit Muslims. On the contrary, some groups, particularly, the elites Muslims are demanding the reservation for the whole community on the basis of backwardness after the 65 years of Secular democracy.

Even though it is uncommon among the Muslims to differentiate among them, several studies have done by both colonial anthropologists and the Indian sociologists in post colonial India, along with several committees, commissions and census reports have also compiled data

on the basis of caste and Community. And these reports and census has mentioned and listed several caste groups in Muslim Society (Census India, 1901, 1931). However, the religious, social, political elite of the community completely rejected the caste practices within community till few years ago. Once they accepted its existence, they passed the blame on to the Hindu Social milieu. Before going into intensive discussion about the caste system in Muslims society, let us visit some facts about presence of various caste groups in the lights of reports commission appointed by government.

In this background, first time, at the all India level two such commissions have so far been appointed—Kaka-Kalekar Commission and Mandal Commission. The first backward commission submitted its report in 1955. The Commission emphasized the lower status in caste hierarchy as the determining factor for backward along with other considerations such as educational levels, income levels and representation in public employment. The commission was the first instance in which certain caste and communities among Muslims (and other religious minorities) were also declared backward and brought within the purview of affirmative actions. The second Backward classes commission (Mandal Commission, 1980) too relied on the caste criterion, however, the tangible indicator to ascertain a caste or any social groups 'backward' included lower position in the caste hierarchy, lower age at marriage within the group, higher work participation, higher school drop rate, inaccessibility of drinking water, lower average value of family assets, higher occurrence of *kutch* houses and so on (Alam, 1961). Sociological studies on the social structure of Muslims in India have emphasized on the presence of decent based social stratification among them Features of the Hindu caste system, such as hierarchical ordering of social groups, endogamy and hereditary occupation have been found to be simply present among the Indian Muslims as well.

According to the committee, there was a consensus among the participant that Muslims were a differentiated group and this should be reflected in the al policy initiatives of the Government. In this context, activists made a strong case for the inclusion of the Muslim groups' with similar occupation as that of Hindus in the SC list. The gross under representation of Muslims in public and also in private sector employment was seen as a matter of concern. The representation of Muslim OBC was seen even worse. Therefore, there was need for the separate quota for them within the OBC quota. Further committee noted that the complements of Women because according to them, benefits of reservation were always usurped by the male members of the community. However, majority of Muslim women were self-employed and hence recurred different measures (Alam, 192–194).

**REPORT OF THE STANDING COMMITTEE OF
THE NATIONAL MONITORING COMMITTEE
FOR MINORITIES' EDUCATION (NMCME),
MHRD, GOI, APRIL 2013**

Report of the Standing Committee of the National Monitoring Committee for Minorities' Education 2013 brings out some of the salient features of the status of Muslims in India. The government of India notified five religious communities—Muslims, Christians, Sikhs, Buddhists and Zoroastrians (Parsis) as minorities and brought National Commission for Minorities (NCM) Act in 1992. As per Census 2001, it has been reported that 18.4% of the total population belong to minorities, and out of this total, 13.81 crore were Muslims. Muslims constitute majority in Lakshadweep and Jammu and Kashmir. There are, at least six States, where Muslim population is above the national average of 13.4%. They are: Assam (30.9%), West Bengal (25.2%), Kerala (24.6%), Uttar Pradesh (18.55%), Bihar (16.5%) and Jharkhand (13.8%).

LITERACY OF MUSLIMS

It has been observed and enumerated that according to Census 2001 data 59.1% Muslims have been literate, that is, 67.6% men and 50.1% women. Observed the fact that states having large population of Muslims, ie, U.P, Bihar, West Bengal and Assam still continue to be behind other states like Kerala, Tamil Nadu, Himachal Pradesh, Uttarakhand, Maharashtra etc. in terms of literacy. It is to be noted here that compared to the overall population of the country, higher percentage of Muslim population lives in urban areas. However, the participation of Muslims in education in urban areas is much lower than the general population. Regarding girls/women, 50.5% of Muslim girls living in urban areas are unlettered. Only 6.2% of Muslim girls have attained secondary education in urban areas. The percentage of Muslim girls who have graduated is a dismal 1.6%. Thus, education of Muslim girls has to be accorded top priority by the Central and State governments.

The backwardness of the Muslims has been reportedly confirmed by the Central Minorities Commission in its Sixth Annual Report during 1983-84. The Commission said, the Planning Commission of India, in its report identified 39 districts out of 172, including seven, as classified as the most backward, have a sizeable Muslim population. In the National Sample Survey 43rd Round conducted in 1990 it was revealed that only 2.3% male and 0.8% female Muslims had acquired graduate qualification in the country. The NSS survey of 1999–2000 points out that the Muslims participation in higher education in urban and rural areas was 3.9% and 0.8% respectively, whereas, Hindus participation rate was 11.5% and 1.8% respectively. In urban India, the Muslim illiteracy rate that was as much as 14 percentage points higher in 1993–94 had narrowed a bit to 11 percentage points by the end of the decade.

**LITERACY RATE BY RELIGIOUS
COMMUNITIES**

The rate of literacy of the population computed for 2001 Census after excluding the population less than 7 years of age is found to be 64.8 per cent for the whole country, male literacy percentage being 75.3 per cent while the percentage for female being 53.7 per cent. The literacy rates of all religious groups vary depends on the total number of population, where literacy of Muslims is identified to be below to the national average. The Census data shows that Jains have the highest total literacy rate of 94.1 per cent followed by Christians with 80.3 per cent; Buddhists with 72.7 per cent occupy the third position and 47 per cent of literacy found among the other religions which is the lowest literacy rate. As far as major religions is concern 65.1 per cent literacy rate is found in the Hindu religion which is just above the national average where as Muslims have shown growth in the literacy but they are still below the national average having 59.1 per cent of total literacy.

The pattern of the total literacy rates appeared among the major religious communities is followed in general among males and females also. Jains have the highest literacy rates for both males (97.4 per cent) and females (90.6 per cent). In the second place Christians have 84.4 per cent for males and 76.2 per cent for females. While among the Buddhists who occupy the third position, male literacy is found to be 83.1 %, and female literacy is around 63.1 per cent. In the case of the Hindus, the male literacy rate (76.2 per cent) is above the national average of 75.3 per cent whereas the female literacy rate (53.2 per cent) is slightly below the national average of 53.7 per cent. The gap of male-female literacy rates is the lowest among Jains which is only 6.8 per cent points against the national gender literacy gap of 21.6 per cent points. Among Christians also the gap is as low as 8.2 per cent points. The biggest gap is found against other religions (27.6 per cent points) followed by Hindus (23 per cent points) and Buddhists (21.4 per cent points).⁴

**LITERACY STATUS AMONG THE MUSLIM
POPULATED STATES**

“There is a strong correlation between lack of literacy and poverty, both in economic sense and in the broader sense of deprivation of capability.” (UNESCO, 2006)

Literacy and education among the Muslims has never been an issue in the academic and political domain. After the Sachar report it become very vibrant issue in many domain but more focused by the academic domain with political interest. Educational backwardness of Muslims should be attributed not to any religious fanaticism or minority complex, but lack of an adequate number of schools and infrastructural facilities, government apathy, lack of political will, in the Muslim dominated areas was a major cause of educational backwardness of this community.

There were wide inter-state variations in the literacy rates among the religious groups. The highest literacy rate among the Muslims (89.4 per cent) was in Kerala and the lowest in Haryana (40.0 per cent). More than half of the Muslims were illiterate in the Muslim majority state of Jammu & Kashmir, Bihar, Assam, Uttar Pradesh, Haryana where the Muslim literacy is below 50 per cent. Whereas it is commendable the fact that in the southern states like Tamil Nadu, Kerala, Karnataka, literacy is above 70 per cent. Majority of the Muslims residing in the southern states were engaged in tertiary activities that enhanced the need for acquiring education.⁵

Even though it has been more than a decade since the release of the Census 2001, the religious data for census 2011 has not yet been released by the government till date. In this section, we have tried to project those states that are having good number of Muslim population based on the existing data. This comparison will elaborate the previous condition and review the present status of the state with respect to literacy. The literacy level of these Muslim dominated states have improved therefore we expect that the condition of the Muslim must have improved with respect to literacy. The enumeration of 2011 has given the literacy of the states. Every state has performed well in the index but, some of the states are still lagging behind to compete with other states. Though they are increased their literacy rate, but still far behind from the progressive states.

The below table clearly delineates the Census data of 2011, where the literacy rate of the country has increased to 74.4 per cent, but many states are still lagging behind, such as, Bihar (64 per cent), Rajasthan (67 per cent), Uttar Pradesh (69 per cent), Andhra Pradesh (67.7 per cent) etc., are among the least performing in terms of literacy. In many states including the above-mentioned states, women's literacy is still very poor. The national average of literacy for women is just 65 per cent. In many states women's literacy level is below 60 per cent. Bihar (53 per cent), Rajasthan (52.7 per cent), Andhra Pradesh (59 per cent) and Uttar Pradesh (59.30 per cent) are the poor performing states in terms of education in general and women's education in particular.

Census India 2011 brings out some of the salient features of Muslim population enumerated in all the 25 States and 7 Union Territories in India. It has been observed that the densely populated Muslim Districts are found the state of Jammu and Kashmir and in the Union Territory of Lakshadweep and its neighboring islands, where the Muslims live more in number. However, it is found that Uttar Pradesh has the highest Muslim population (30,740,158), followed by West Bengal (20,240,543), Bihar (13,722,048), Maharashtra (10,270,485), Assam (8,240,611), Kerala (7,863,842), Andhra Pradesh (6,986,856) and Karnataka (6,463,127).

Even though the Muslim population of Uttar Pradesh, West Bengal and Bihar is estimated to be nearly 50%, the Muslims are widespread and their presence are felt throughout India.

Table 1: Census Literacy Rate 2011 among the States having Maximum Number of Muslim Population

S. No	States	Total Literacy	Male Literacy Rate	Female Literacy Rate
1	Andhra Pradesh	67.70%	75.60%	59.70%
2	Assam	73.20%	78.80%	67.30%
3	Bihar	63.80%	73.50%	53.30%
4	Delhi	86.30%	91.00%	80.90%
5	Gujarat	79.30%	87.20%	70.70%
6	Jammu and Kashmir	68.70%	78.30%	58.00%
7	Jharkhand	67.60%	78.50%	56.20%
8	Karnataka	75.60%	82.80%	68.10%
9	Kerala	93.90%	96.00%	92.00%
10	Madhya Pradesh	70.60%	80.50%	60.00%
11	Maharashtra	82.90%	89.80%	75.50%
12	Rajasthan	67.10%	80.50%	52.70%
13	Uttar Pradesh	69.70%	79.20%	59.30%
14	West Bengal	77.10%	82.70%	71.20%
	INDIA	74.04%	82.14%	65.46%

Source: Census 2011.

The literacy rate of the country has increased to 74 per cent, but many states are not doing well such as Bihar (64 per cent), Rajasthan (67 per cent), Uttar Pradesh (69 per cent) both the state i.e. Andhra Pradesh (67.7 per cent) are among least performing in terms of literacy. In many states including above states women's literacy is still very poor. The national average of literacy for the women is just 65 per cent. In many state their literacy level is below 60 per cent. Bihar (53 per cent), Rajasthan (52.7 per cent), Andhra Pradesh (59 per cent) are the poor performing states in terms of education in general and women's education in particular.

DISE DATA ANALYSIS

The DISE (District Information on School Education) data of NUEPA (National University of Educational Planning and Administration), New Delhi, carried out in 2010, reveals that 12.58% Muslim enrollment in Elementary classes i.e. I to VIII of which 49.20 per cent are girls. Both Primary and Upper Primary enrolment together have a total of 23.37 million Muslim enrollments in Elementary classes. Uttar Pradesh alone has a total of 3.09 million Muslim enrolment against 3.51 million in West Bengal and 2.57 million in Bihar in Elementary classes. The provisional Gross Enrolment Ratio (GER) at Elementary level of education in case of Muslim children comes out to be around 93 per cent. The data also reveals that there are about 1,01,484 schools which has got more than 25 per cent Muslim enrolment (to total enrolment in elementary classes) which is 7.91 per cent of the total schools that impart elementary education in the country.

Similarly, 72,053 (5.62 per cent) schools have above 50 per cent Muslim enrolment as compared to 54,355 schools (4.84 per cent) having 75 per cent and above and 43,809 schools (3.41 per cent) even having a share of 90 and above Muslim enrolment to total enrolment in the country.

EDUCATIONAL STATUS OF MUSLIMS AT ELEMENTARY STAGE IN INDIA

Education is an important social resource for human beings and means of reducing inequality in the society, and helps the individual to raise his social status in various ways. Education leads to knowledge, skill, values and attitude in personal and professional life and helps anybody into a better life. Despite education being basic need, it is necessary for job placement and acquiring a higher social status. It provides a mechanism in improvement in many other aspects of life.

The Census enumeration after independence in India in 1951 show that about one-fourth of the male population (above 5 years) could read and write. Among females hardly one in a hundred was literate. Slowly and steadily, literacy among both males and females, has increased considerably after independence. Prior to 2001 census, there used to be only districts which have low literacy level in the census. Later, researchers have identified the astonishing factor that the low level literacy districts had large number of Muslim population in it, and also found to be illiterate. Unfortunately the existing sources of data on the status and socio-economic transformation of the Muslim community in India is inadequate, fragmentary, scattered and disjointed. The dearth of sound data on the present status of Muslims in India as well as the process of empowering them in terms of affirmative action by the state, acts as an impediment in the total understanding of the scenario of the Muslims of the country.

After independence, Muslims conservative approach towards modern education system kept them away from the fruits of the development as they could not facilitate and utilize it well. The narrow and rigid approach towards modern education was found to be failing and declining in the late 1970s and so, a liberal approach started developing among the new generations of Muslims. While the elder generations of Muslim were fundamentalist, emotional, intolerant of freedom of speech, prioritized cultural and identity issues over substantive ones, the young new generations of Muslims were tolerant, pragmatic, and moderate, towards the modern education and the tenets of the educational system.⁶

The Government of India constituted Justice Sachar Committee for preparation of a report on the Social, Economic and Educational Status of Muslim Community of India, and Justice Ranganath Mishra Commission for identifying criteria for socially and economically backward classes among the religious and linguistic minorities, and

to suggest various welfare measures for Minorities including Reservation. The Sachar Committee has looked into the share of different communities in various institutions in order to assess their level of exclusion and discrimination in the access to various services. The Sachar Committee Report, has pointed out, Muslims are among the most economically, educationally and socially backward sections of Indian society. Undoubtedly, the report is immensely useful for understanding the magnitude of this problem, as many of the suggestions that it provides for ameliorating it. It has observed that the shares of several of the religious minorities are far below the average figures of other communities. Suggesting the adoption of suitable mechanisms to ensure equity and equality of opportunity to Muslims in residential, work and educational spaces, the first of its kind report makes a strong pitch for mankind diversity a key feature of public policy.

The salient findings of the Sachar Committee are: The literacy rate among Muslims was 59.1%, which was below the national average of 64.8 %; less than 4% of Muslims are graduates or diploma holders compared to about 7% of the population aged 20 years and above. It is estimated that only one out of 25 students enrolled for an undergraduate programme, and only one out of fifty students enrolled for a postgraduate programme is a Muslim. It has been identified the fact that the percentage of Muslim men enrolling for a degree course is lower than that of other women. Elementary education is the crucial period, where the enrolment seems falling and dropout happen drastically. Once Elementary stage passed the child is self-motivated to go for Secondary also. There are advantageous and disadvantageous situations, particularly disadvantageous, when a student is dropped himself/herself reasoning poverty or any other reason. It is alarming to note that the dropout at the Elementary stage leads to serious implications and it is a bane that hundreds of thousands of young children are dropping out every year.

The below table explains the enrollment figures year wise among the disadvantaged groups. In the year 2006–07 the Muslim enrolment was around 8 per cent children were enrolled at the elementary classes where as in the same year 38 per cent of the OBC and 18 per cent SC children were enrolled from the Hindu community, which shows that the Muslims were more backward in terms of enrollment and education. In the year 2012–13, the enrollments of the Muslims have increased from 8 per cent to more than 12 per cent. It indicates that there is an increasing awareness about education and benefits among the Muslim community about the education. But the rate of increase in the enrolment is not very satisfactory; it's increasing at a very slow pace. The boys and girls ratio in the enrollment suggests that there was an increase in the enrolment but girls' access to education in increasing more than the boys. In 2006–07, total Muslim enrollment at the

elementary classes was around 155 lakh out of which 79 lakh were boys and around 76 lakh were girls. In the year 2009–10, boys' enrollment was 124 lakh where as 120 lakh girls were enrolled. The participation of the girls in the school education at elementary level is rapidly increasing than the boys. The enrollment of the Muslim children at Class I, is very high but when the move upward to class V and VIII the enrollment level decreases sharply. It is interesting that the enrollment of boys is more than girls at Class I but it decreases as they move to higher classes, till the boys reaches at class V the enrollment is less than the girls. Similarly, boys enrollment continues to decrease as they move on to higher class and girls enrollments is increasing as compare to the boys. This indicates that there is a high dropout exists among the Muslim boys than the girls and it starts from class II onwards. There is a decreasing trend in the enrolment of the OBC students. In the year 2006–07, the enrollment was more than 38 per cent but in the year 2012–13, it was reduced to 30 per cent.

Even though it has been argued on the accuracy and correctness of the details of the data, some of the facts and numbers given can never be ignored. The following table would give the latest data on the class-wise enrollment of the Muslim students throughout India during 2010–11, 2011–12 and 2012–13.

The below table indicates that in the year 2010–11, in class 1 around 41 lakh students were enrolled, out of

which 21 lakh were boys and 20 lakh were girls. In 2011–12, in class 2 the total enrollment of the students was around 37 lakh, in which 19 lakh were boys and 18 lakh were girls. There was a sharp decline in enrollment of Two lakh students for both boys and girls in class II as compare to class I. Further, this trend continues for higher classes. By the time the student reaches class VIII the total enrollment reduce to almost half in contrast to class I. In Class I more boys were enrolled than the girls, but in class VIII more girl students are studying than the boys. So, the above data suggest that more boys are dropping school from class II onwards than the girls. More girls are less dropping than the boys at elementary level. Similarly, in the academic year 2011–12 around 22 lakh boys and 20.5 lakh girls were enrolled, but they were reduced to 11.5 lakh and 12.1 lakhs respectively at class VIII in the academic year 2012–13. The fact of the matter is, till class V dropout of Muslim students happening at every stage, but from class V to class VI large number of dropout observed every year at this point.

The literacy rate among the Muslim community may have gone up in the recent years especially after Sachar committee report but the education level is still very poor. There is a large number of students especially boys who dropped their education at elementary due to poor financial condition of the household. This tendency of dropping education at elementary stage is quite identical for both rural and urban domain.

Table 2: Muslim Enrolment Since 2006–07

Disadvantage group Enrollment at Elementary classes in (%)				
Year	SC	ST	OBC	Muslim
2006–07	18.33	9.86	38.67	8.00
2007–08	18.05	9.96	38.42	9.00
2008–09	17.85	9.99	38.25	9.48
2009–10	17.53	9.67	37.26	11.52
2010–11	17.51	10.26	37.41	11.05
2011–12	17.55	9.68	38.08	11.34
2012–13	19.89	10.76	30.65	12.71

Source: DISE

Table 3: Class wise Enrollment of the Muslim Students (in Lakh)

Years	Class 1		Class 2		Class 3		Class 4		Class 5		Class 6		Class 7		Class 8	
	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
2010-11	21.8	20.14	18.9	18.1	17.8	17.2	16.6	16.2	14.7	14.8	12.1	12.5	11.1	11.5	8.77	9.18
2011-12	21.9	20.5	19.4	18.5	18.5	17.9	17.2	16.9	15.8	16.0	13.0	13.5	11.9	12.5	10.4	11.0
2012-13	22.5	21.1	20.4	19.6	19.3	18.8	18.2	17.9	16.7	16.9	13.9	14.5	12.7	13.5	11.5	12.1

Source: DISE

CONCLUDING REMARKS

Despite making considerable progress in the field of educational enrollment in the past two decades, the Muslim community needs to achieve much more in the field of education. The problem of illiteracy is looming large even after six decades of independence. Even though there are considerable improvement in the enrollment and literacy, more than 40 per cent of the

Muslim population is illiterate in general and Muslim women in particular. More attention and focus should not only be on enrollment but also on quality of education. Instances from different part of the country proved that the quality of education that is being provided to children in the school has been grossly compromised. Focusing merely to strengthen the numeric at primary stage may not serve the purpose of education that is envisaged in the constitution of the country.

It is argued, the illiteracy of India has been a heavily-contested domain among all sections of Indian society because of its backwardness. Among all social groups and religious communities, the problem of illiteracy is much acute among the disadvantaged rather marginalized groups, especially Muslims. Out of a total of more than half of the illiterates accounted in the country, the Scheduled Castes are at 25 per cent, whereas, 14 per cent Muslims and around 12 per cent Scheduled Tribes are under this category.

Gender gap among the Muslims is higher as compared to other marginalized communities in terms of literacy. Bihar, which is one of the Muslim populated state having the highest concentrations of illiterate Muslims of the country. Among the Muslims, 58 per cent of the illiterates are concentrating in the states of Uttar Pradesh, Bihar and West Bengal, which together accounted for 48 per cent of Muslim population.

There was considerable difference between enrolment rate and attendance rate. At the primary level, even though Net Enrollment Ratio (NER) was at par with international standards, it was considerably lower than NER. Lower student survival rate and the existence of a fairly high proportion of out of school children suggest that quality issues remained a major concern in the school education system. Uttar Pradesh and Bihar together accounted for 37 per cent of out of school children in the country, while they accounted for 29 per cent of all children in the age group of 6–17 years.

Economic constraint was the single most important limitation responsible for discontinuing/dropping out. The prevailing circumstance of physical infrastructure within the educational system in the country is also an area of concern. Infrastructure in the minority concentration area is found to be inadequate. Unavailability of teachers, shortage of classrooms, meager and irregular salary of the teachers and so on, is affecting the school education of poor and marginalized students. The shortage of trained teachers remained a major barrier to achieving the goal of 'Education for All', especially among marginalized groups, including Muslims.

There is a need to focus on the issues that are prevailing in the Indian educational system, which must be noted that public expenditure is needed not only at the elementary level, but at higher levels for ensuring greater participation from among the economically deprived socio-religious communities. There is a need to focus on primary and upper primary stage of education. At primary stage both boys and girls drop school where the ratio of girls is more, whereas at upper primary/elementary stage boys dropout ratio is higher than girls.

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Present Status and Problems of Secondary School Level Education in Himachal Pradesh: An Analytic Study



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Abstract—This paper deals with present status of secondary school level education in Himachal Pradesh. The results of this study indicated that there is tremendous growth in the enrollment of students at the secondary level. The H.P. Govt. is taking necessary steps regarding the infrastructure of schools and quality education. The teacher training programs under Sarva Shiksha Abhiyan and Rashtriya Madhyamik Shiksha Abhiyan (RMSA) are continuously organized by DIETs at block and state level. The State versus national level comparison was made in respect of various facilities provided in the schools by the State and Central Govt. in Himachal Pradesh like classrooms, drinking water and toilet facilities and found that the State is quite better than the nation. The new programs like ICT education and KYAN also launched by the State Govt. to give quality education at senior secondary level. The quality education in Govt. schools is a matter of concern. That is why, shift of enrolment from Govt. schools to private schools is found in the study and enrollment ratio of the students in the Private schools is continuously increasing and is the matter of concern for the Govt. The researcher tries to highlight some major problems in the secondary school education in Himachal Pradesh and suggest some measures regarding the quality improvement in the teaching-learning process and other important concerns.

Keywords: Senior Secondary Education, ICT, CCE, KYAN

INTRODUCTION

Education is the key instrument for developing human capability to prosperity and welfare. No investment can yield better returns than the investment in the development of human resources. Human beings are a precious asset and resource of a nation. They need to be developed with care, tenderness and dynamism (OECD, 2000). The growth of an individual poses a range of problems during one's journey from womb to tomb. Education acts as a catalyst in this process of growth, which requires to be planned with care, caution and great sensitivity. The national needs require different nations to develop their systems of education to ensure proper expression and promotion of their socio-cultural identity as also to meet the challenges of time. The development of education aims at refining the sensitivities and perceptions that contribute to national cohesion, a scientific temper and an independence of mind and spirit (Lohumi, M. 2007). It awakens the potential among people to enable them to recognize truth, beauty and goodness. India is achieving new heights in the field of education in the present scenario. It is made possible due to the contribution of all the States in this area. It has become the focus of attraction of everyone who seriously thinks about education and development since it has

achieved a human development index compared to the development and advanced countries in the world. Himachal Pradesh is among the top 11 states in India in literacy rates. Hamirpur is one of the top Districts in India in literacy. Literacy rate of women is increasing steadily in the state. The education standard of the state is noteworthy as compared to other states in India with several putative educational institutes for higher studies. In meeting the constitutional obligation to make primary education mandatory, Himachal has become the first state in India to make elementary education available to every child. The state government is working invariably for preparing plans and projects to enhance the education system. The state government determined to start three nursing colleges to flourish the health system.

OBJECTIVES OF THE STUDY

1. To briefly trace the history of school level education in Himachal Pradesh.
2. To study and analyze the status of secondary school level education in Himachal Pradesh with reference to:
 - a. Status of schools.

- b. Status of teachers.
 - c. Status of in-service teacher training.
 - d. Status of enrolment.
 - e. Status of facilities in schools .
 - f. Status of evaluation.
 - g. Fee collected by the schools.
3. To discuss the innovations made in secondary school education in Himachal Pradesh.
 4. To identify the major problems of secondary school education in Himachal Pradesh.
 5. To suggest some measures for improvement of quality of secondary school education.

METHODOLOGY OF THE STUDY

The study is purely descriptive in nature. It is concerned with present status of secondary level school education in one state of the country. Method is used keeping in view the objectives of the study. It involves the description, recording analysis and interpretation of conditions that now exist. The investigator collected and provided the type of information of what exists with respect of variables or conditions in a situation.

DATA COLLECTION

The secondary data available in web portal of National University of Educational Planning and Administration (NEUPA), New Delhi and department of education of Himachal Pradesh Govt. is used in the study. The study is based on the data of the year 2013–14 and 2014–15.

DEFINITION OF KEY TERMS USED

Social Category: It is concerned with the social classes defined in the GOI Act, 1935. SC (Scheduled Caste) is official designation given to various disadvantaged people belonging to lower castes in India. ST (Scheduled Tribes) is also official designation given to depressed classes/tribes in India. OBCs are described as socially and educationally backward classes in India. All the students other than reserved categories are considered in General category.

Arts Stream: All the subjects of humanities.

Science Stream: The science subjects like Physics, Chemistry, Mathematics and Biology are included in science stream.

Commerce Stream: The subjects Business Studies, Financing Accounting and Economics are concerned with this stream.

HISTORY OF SCHOOL EDUCATION IN HIMACHAL PRADESH

Himachal Pradesh was under the direct control of the British colonial rule in the mid 19th century. Also, the state was the summer capital of India during the British colonial rule. The State came into existence as a Chief Commissioner's province with integration of 31 big and small hill states on 15th April, 1948. There were only 200 educational institutions in which mostly were Primary schools in 1948. In 1951 the literacy rate of the state was very poor with 7.98% in which 11.94 % was male literacy and 4.02% was female literacy. The Primary education was made compulsory as per 'The Himachal Pradesh Compulsory Primary Education Act, 1953 (Act No. 7 of 1954) and more emphasis was given on the Primary education at that time. The State acquired the full statehood on 25th January, 1971. At that time there were 3768 Primary schools, 742 middle schools and 435 high schools which were increased to 10485, 1215 and 1405 respectively in the year 1998 (Mittoo, H.K., 2008). The Primary education was again made compulsory by promulgating "Compulsory Primary Education Act; 1997" GOI w.e.f. April, 1998 and now by Right to Education for children of 6 to 14 years of age elementary education is as the Fundamental Right of the Child & Fundamental Duty of Parents (Kumar, S., 2015). Further, 93rd Constitutional Amendment provides that after Article 21 of the Constitution, the following Article has been inserted:

(a) "21A: The State is providing free and compulsory education to all children of the age of six to fourteen years in Govt. Schools in such manner as the State may, by law, determine."

The following clause has been added to Article 51 after clause (j):

(b) "Article 51(k): who is a parent or guardian to provide opportunities for education to his child or as the case may be ward between the age of six and fourteen years." As per the recommendations of the RTE and other amendments Government of HP is opening and upgrading the schools. In the year 2001–02, there were 13821 educational institutions in which 10633 were Primary schools, 1674 middle schools, 978 high schools and 536 senior secondary schools. The literacy rate increased to 76.50% (male 85.30% and 67.40% female). In the year 2007–08, the Himachal Pradesh Govt. has taken sincere steps to increase the number of educational institutions in the State to 15139 in which 10682 were Primary schools, 2399 middle schools, 835 high schools and 1223 senior secondary schools.

Presently, the school education in the state of Himachal Pradesh comprises of the following stages:

1. Primary Classes I to V (Age group 6–11)

2. Middle (Upper Primary) Classes VI to VIII (Age group 11–14)
3. High School (Secondary) Classes IX to X (Age group 14–16)
4. Senior Secondary Classes XI to XII (Age group 16–18) (Kumar, S., 2007)

Directorate of Primary Education was set up in 1984 and further renamed as 'Directorate of Elementary Education' on 01.11.2005. The policies of the Govt. in the field of Elementary Education are implemented through the Deputy Directors of Elementary Education and Block Primary Education Officers at District and Block Level respectively with aims:

- To achieve the goal of universalization of Elementary Education.
- To provide Quality Elementary Education.
- To increase access to Elementary Education.

Directorate of Elementary Education is responsible for general administration and management of education from Classes I–VIII and the Classes IX–XII and college education are being managed by Director of Higher Education, Lalpani, Shimla. The curriculum is framed as per NCF, 2005 by the SCERT and H. P. Board of School Education, Dharamshala. Presently these agencies have framed the new text books of classes 3rd to 5th and curriculum framed by NCERT is implemented in all Govt. and Aided schools from classes 6th onwards.

Hence, the standard of education provided in the state has reached to a considerably high level. Presently

the State is committed to provide education to all. The concerted efforts of the Govt. have put Pradesh as one of the leading State in educational literacy. The achievements of Himachal in the educational, scientific and technological field and quality of life of people are inspiring and encouraging to all other States of India. It is the result of the sincere efforts of the concerning departments and the agencies–Govt. as well as NGOs. There is surprising hike in the literacy rate of Himachal in one decade and it is still improving day by day.

STATUS OF SECONDARY SCHOOL LEVEL EDUCATION IN HIMACHAL PRADESH

The status of secondary school education is analyzed and described with reference to status of schools, status of teachers, status of in-service teacher training, status of enrolment and status of facilities, status of evaluation and fees collected in schools.

STATUS OF SCHOOLS

The status of schools is analyzed in terms of stage-wise number of schools, schools with respect to enrolment of students, schools by number of teachers, percentage of special schools for CWSN and instructional and working days in schools. These are explained in the tables given as follows.

The State Govt. is still opening new schools for fulfilling the recommendations of Right to Education, 2009. The detail of percentage of schools under different managements is given in the Table I as follows.

Table 1: Detail of Type of Schools (2015)

Type of Schools/ Year	High	Sr. Sec.	Affiliation/ Course
Department of Education**	846	1552	NCERT
Central Govt. *	55	32	CBSE
Tribal/Social Welfare Department*	3	2	CBSE
Private Aided*	5	3	NCERT
Private Unaided*	1011	433	14 ICSE-ISC, 10 ICSE, 221 CBSE & others NCERT
Local Body*	4	1	NCERT

Source: *UDISE 2013-14, Flash Statistics, NEUPA, pp. 7., **Economic Survey-Statistical Tables, Directorate of Economics & Statistics (2015), H.P., Part-I, pp. 137.

There are 846 High schools and 1552 senior secondary schools are functioning under the Director of Higher Education of Himachal Pradesh comprising NCERT pattern affiliated with HPBOU Dharamshala (Directorate of Economics & Statistics, Part-II, 2015, pp. 19).

It is clear from Table 1 that there are only few central government schools functioning in the state such as 23 Kendriya Vidyalaya (KVS), 12 Navodaya Vidyalaya (MHRD), 01 Sainik School and others which are comprehensive in nature affiliated with CBSE. 14 private unaided schools follow ICSE-ISC, 10 ICSE, 221 CBSE and others follow NCERT affiliation. The state government is the main provider of education up to the stage of senior secondary school which is followed by private organizations or individuals who become the main provider of education.

Table 2: Distribution of Schools by Range of Enrolment (2014–15):

Range of Enrolment Categories	0	1–20	21–60	61–100	101–140	141–220	221–300	>300
Number of Schools	21	5303	8245	2418	924	561	194	303

Source: UDISE 2014-15, Flash Statistics, NEUPA, pp. 16.

Table II indicates that majority of the schools lie in the enrolment range of 21-60 and few schools are there above the enrolment of 300 students. It is noticeable that not a single student is found enrolled in 21 schools. The State Govt. should take this fact serious and necessary steps needs to be taken to increase the enrollment in Govt. schools.

Table 3: Distribution of Schools by Number of Teachers (2014–15):

Number of Teachers	1	2	3	4–6	7–10	11–15	>15	<3
Number of Schools	1125	6833	2596	3422	1678	1201	1110	7962

Source: UDISE 2014-15, Flash Statistics, NEUPA, pp. 17.

How we can improve the status of our quality education when highest number of schools has less than 3 teachers and second highest schools have only 2 teachers? Only 1110 schools have more than 15 teachers (Table III). Average number of schools has 4–6 teachers.

Education of Children with Special Needs

Table 4: Special Schools for CWSN (2015)

Type of School	MR	VI & HI	OH	Multi Disability
Govt.	----	1	-----	2
NGO	17	4	1	5

Source: (Himachal Database, 2015) & List of Special Schools (2014).

Table IV indicates that there is hardly special school for Children with Special Needs (CWSN) either at primary or elementary or secondary level of education and there is no such school at higher secondary level in Himachal Pradesh. 23 NGO's are working in the field of special education in the state and providing education and rehabilitation to severe and profound CWSN. Under Inclusive Education of SSA, CWSN are identified and taken care of in normal schools. CWSN friendly provisions have been made in schools so as to make schools barrier free for them. Besides these, there are special schools meant for children with disabilities of severe nature.

In the year 2014–15 in Himachal Pradesh total 15,068 CWSN were identified suffering from one or other disability. 13,191 CWSN have been integrated in formal schools and for 1,877 out of school CWSN, different strategies have been adopted to bring them into the fold of education system. For these children Home-Based Programme has been introduced and implemented at elementary level in the age group of 6–14 years in Himachal Pradesh. 520 children have been adopted by 23 NGOs in different districts and remaining are being covered by in-service trained teachers. 12,352 Individual Education Programme (IEP) have been prepared for every child under HBE and accordingly goals were fixed for every three months. For mild and moderate categories, functional academic curriculum has been implemented in the first phase. 43 Medical assessment camps for CWSN in 2014–15 have been organized and 1,639 aids and appliances were provided to the needy children.

Instructional and Working Days

The instructional and working days in the schools during the session 2012–13 and percentage of schools with less than 220 working days for upper primary schools are given in the Table V as follows.

It is clear from the Table V that in 2012–13, the instructional days of upper primary schools (215 days) is slightly less than that at the national level. In terms of working days, Himachal Pradesh performed excellently as the percentages of upper primary schools/ secondary sections with greater than the prescribed working days are much more than the national averages in 2013–14.

Table 5: Instructional and Working Days (2013–14)

State	Average Number of Instructional Days at Upper Primary/ Secondary Level	% of UP Schools/ Secondary Sections with Less than 220 Working Days
	2012–13	2013–14
H. P.	215	2.13
All States	225	24.91

Source: DISE 2013-14, Flash Statistics, NEUPA, pp. 4.

STATUS OF TEACHERS

The status of teachers is described with the average number of teachers per school, number of teachers of different social categories, teachers in different types of schools, teachers' profile by categories of teachers, teachers' profile by their academic and professional qualifications, percentage distribution of professionally trained and qualified regular teachers, percentage distribution of professionally trained and qualified contract teachers and teacher-pupil ratio which are explained in tables given as follows.

Average number of Teachers per School:

Table 6: Average Number of Teachers Per School (2013–14)

State	All Schools	All Govt. Schools	All Aided Schools	All Unaided Schools	All Unrecognized Schools
H. P.	5.1	4.2	8.0	10.3	4.5
All States	5.3	4.2	10.3	8.8	5.8

Source: DISE 2013-14, Flash Statistics, NEUPA, pp. 14.

It is interpreted from the Table 6 that the State is quite low in average number of teachers per school in all schools when compared with the country but stands equally in all Govt. schools with 4.2 teachers per school. The unaided schools in Himachal Pradesh have more teachers per school but fewer teachers per school in all unrecognized schools as compared to the national level.

Teachers of Different Reserved Social Categories (2014–15)

Table 7: Number of Teachers of Reserved Social Categories (2014–15)

Social Category	Male	Female	Total
General	31793	31789	63582
SC	8833	5105	13938
ST	3561	2496	6057
OBC	5587	4123	9710
Grand Total	49774	43513	93287

Source: UDISE 2014-15, Flash Statistics, NEUPA, Table No. Sch-3-5, pp. 62–67.

Table VII shows that there are more scheduled caste (SC) teachers in the State than the teachers belonging to other social categories ST and OBC. Majority of the teachers belong to general category in which there are negligible differences in gender. But, these differences are more in reserved categories.

Table 8: Teachers Including Para Teachers in different Schools (2014–15)

Sr. No.	Type of School	Male	Female	Total
1.	High with Senior Secondary	44	57	101
2.	Upper Primary & High	3943	1856	5799
3.	Primary with Upper Primary, High/Senior Secondary	3334	7255	10589
4.	Primary with Upper Primary & High	2408	5316	7724
5.	Upper Primary with High & Senior Secondary	16190	9303	25493
6.	Grand Total	25919	23787	49706

Source: UDISE 2014-15, Flash Statistics, NEUPA, Table No. Sch-3-1, pp. 53–61.

It is common that female teachers prefer the schools either nearby their residence or road head schools. It is evident from the table VIII number of female teachers is found high in type of schools having sr. no. 1, 3 and 4 which are mainly situated on main roads of the state.

Table 9: Teachers' Profile by Teacher Category Including Para Teachers (2014–15)

Type of School	Male	Female	Total
Head Teacher	4366	2976	7342
Acting Head Teacher	2075	1056	3131
Teachers	33485	33637	67122
Para Teachers	3391	2166	5557
Principal	1241	504	1745
Vice Principal	163	157	320
Lecturers / Post Graduate Teachers	4613	2631	7244
Grade-1 Principal/Headmasters	41	27	68
Language Teachers	99	227	326
Grand Total	49474	43381	92855

Source: UDISE 2014-15, Flash Statistics, NEUPA, Table No. Sch-3-6, pp. 65–69.

It is evident from the Table IX showing teachers' profile by teacher category including Para teachers that the head of the maximum schools are male while language teachers are female. It means that male heads leading the maximum schools of the State and maximum female heads serving in the schools situated in city. Acting head teachers and vice-Principals are senior teachers of the schools which look after the schools in the absence of the head teacher/Principal. There are 5557 para teachers which will be regularized after 5 years of service.

Table 10: Teachers' Profile by Teachers' Academic Qualification (2014-15)

Type of Academic Qualification	Male	Female	Total
Senior Secondary	5962	4687	10649
Graduate	13863	13659	27522
Post Graduate	19914	18570	38484
Master of Philosophy (M. Phil.)	1435	975	2410
Doctor of Philosophy (Ph. D.)	248	167	415
Post Doctorate (Post Doctoral)	7	6	13
Grand Total	41429	38064	79493

Source: UDISE 2014-15, Flash Statistics, NEUPA, Table No. Sch-3-7, pp. 70-73.

The Govt. schools of the State has very highly qualified and experienced staff. It is clear from the Table X that 38484 teachers are post graduate in which 19914 are male and 18570 are female. 2410 teachers are M. Phil. and 415 are doctorate in their respective areas. 13 teachers have done post doctoral research in their subject. Only 10649 teachers are senior secondary, i.e. +2 which are serving as Drawing teacher/ Language teacher/ craft teacher/ Physical education teacher.

Table 11: Teachers' Profile by Teachers' Professional Qualification (2014-15)

Type of Professional Qualification	Male	Female	Total
Bachelor of Education (B. Ed.)	22979	22053	45032
Master of Education (M. Ed.)	1941	1671	3612
Other Professional Qualification	6201	4283	10484
Diploma in Special Education	1916	1282	3198
Grand Total	33037	29289	62326

Source: UDISE 2014-15, Flash Statistics, NEUPA, Table No. Sch-3-8, pp. 74-77.

The Table 11 shows the teachers' profile by teachers' professional qualification. 45032 teachers are B. Ed. but only 3612 teachers have done M. Ed. It means that very few teachers prefer to attain high professional qualification. 10484 teachers have other professional qualification in which 6201 are male and 4283 are female teachers. 3198 teachers have done diploma in special education.

Professionally Trained/ Qualified Regular Teachers

It is clear from the Table 12 that in terms of percentage distribution of professionally trained/ qualified regular teachers at school level, the position of Himachal Pradesh is quite satisfactory as the percentage of such teachers is high in each stage. Private aided schools have achieved cent percent than other schools in the State as well as country in this regard.

Table 12: Percentage Distribution of Professionally Trained/ Qualified Regular Teachers

State	All Schools	Govt. Schools	Private Aided Schools	Unaided Private Schools	Unrecognized Schools
H. P.	94.62	96.40	100.00	91.15	88.89
All States	80.06	82.89	91.23	74.93	42.01

Source: DISE 2013-14, Flash Statistics, NEUPA, pp. 25.

Professionally Trained/ Qualified Contractual Teachers

Table 13: Percentage Distribution of Professionally Trained/ Qualified Contractual Teachers

State	All Schools	Govt. Schools	Private Aided Schools	Unaided Private Schools	Unrecognized Schools
Himachal Pradesh	90.20	90.27	100.00	89.92	100.00
All States	55.55	53.35	82.65	66.11	64.31

Source: DISE 2013-14, Flash Statistics, NEUPA, pp. 25.

The Table XIII shows that the percentage of teachers on contractual basis is more in Himachal Pradesh than that of at national level. All the trained/ qualified teachers in unaided and unrecognized schools are on contractual basis.

Pupil-Teacher Ratio

Table 14: Pupil-Teacher Ratio in Schools (2013–2014)

State	Upper Primary Schools	All Schools	All Govt. Schools	All Aided Schools	All Unaided Schools	All Unrecognized Schools
H. P.	10	11	10	27	13	8
All States	17	26	26	23	25	24

Source: DISE 2013–14, Flash Statistics, NEUPA, pp. 15.

Table 14 shows that Himachal Pradesh has a small number of students per teacher as compared to the country in schools irrespective of whether they be primary or upper primary or Govt., unaided or unrecognized. But, the aided schools have more number of students.

STATUS OF TRAININGS

The trainings of teachers described in terms of percentage distribution of teachers received in-service training and percentage of children provided special training.

Percentage Distribution of Teachers Received In-Service Training

Table 15: Percentage Distribution of Teachers Received In-Service Training (2013–14)

State	All Schools	All Govt. Schools	All Aided Schools	All Unaided Schools
H. P.	28.15	39.29	0.00	0.77
All States	22.03	31.45	24.77	3.32

Source: DISE 2013–14, Flash Statistics, NEUPA, pp. 26.

It is evident from the Table 15 that percentage of teachers received in-service training is high than the country but the percentage of teachers received in-service training in all aided and unaided schools is less than the national level. Even none of the teachers of all aided schools received in-service training during the session.

Schools having SMC and Children Provided Special Training

Table 16: Percentage of Schools having SMC and % of Children Provided Special Training

State	% of Schools having Constituted SMC & Prepared School Development Plan (Govt. & Aided Managements)		% of Children provided Special Training in Previous Year (Govt. Managements)
	2012–13	2013–14	2013–14
H. P.	89.84	90.13	30.97
All States	80.79	83.65	36.08

Source: DISE 2013–14, Flash Statistics, NEUPA, pp. 5.

Table 16 shows that the percentage of schools having constituted SMC and prepared school development plan (Govt. & aided managements) in 2012-13 (89.84>80.79) as well as in 2013-14 (90.13>83.65) is much greater than that of the national average. The percentage of children in government managed schools that were provided special training in 2013-14 is 30.97 which is slightly lower than the national average (36.08%).

STATUS OF ENROLMENT

The students' enrolment at various levels, percentage of girls and CWSN in schools are the major aspects of enrolment.

Enrollment at Different Categories of Schools

It is interpreted from Table X VII that maximum 475341 students are enrolled in the schools Upper Primary with High & Senior Secondary followed by 254973 students in primary with Upper Primary & High/ Senior Secondary. Minimum 1138 students are enrolled in the schools which are only Senior Secondary. It means that students prefer to enroll in the next class in the same attached school.

Table 17: Enrolment at Different Categories of Schools (2014–2015)

Category of School	Primary with U. Primary & High/ Sr. Sec.	High with Sr. Sec.	Upper Primary only	Upper Primary with High & Sr. Sec.	Primary with Upper Primary & High	Upper Primary with High	Sr. Sec. only
Enrolment	254973	1488	71200	475341	126838	84338	1138

Source: UDISE 2014–15, Flash Statistics, NEUPA, pp. 11.

Gender and Class-wise Enrollment at Different Categories of Schools

Table 18: Gender & Class-wise Enrollment at Different Categories of Schools (2014–2015)

Category of School	Gender	Class IX	Class X	Class XI	Class XII	G. Total
Primary with U. Primary & High / Sr. Sec.	Boy	13588	13380	11011	9575	47554
	Girl	9289	8858	7470	6855	32472
	Total	22877	22238	18481	16430	80026
Upper Primary with High & Sr. Sec.	Boy	39682	43292	52125	40793	175892
	Girl	36480	41097	48052	40441	166070
	Total	76162	84389	100177	81234	341962
High with Sr. Sec.	Boy	158	208	315	275	956
	Girl	76	108	184	164	532
	Total	234	316	499	439	1488
Upper Primary with High	Boy	10130	8991	-----	-----	19121
	Girl	9533	8784	-----	-----	18317
	Total	19663	17775	-----	-----	37438
Primary with Upper Primary & High	Boy	6934	6323	-----	-----	13257
	Girl	4376	4241	-----	-----	8617
	Total	11310	10564	-----	-----	21874

Source: UDISE 2014–15, Flash Statistics, NEUPA, Table No. Enr-46, pp. 50.

The Table X VIII shows that maximum number of students are enrolled in the upper primary with high and senior secondary schools and minimum students enrolled in high with senior secondary schools. It is also noteworthy that enrollment of girls is less than the enrollment of boys at all the levels. This gap is increased at the senior secondary stage.

Gender & Class-wise Enrollment W.R.T. Different Types of School Management

Table 19: Gender & Class-wise Enrollment W.R.T. Different Types of School Management (2014–2015)

Category of Management of School	Gender	IX	X	XI	XII	G. Total
Department of Education	Boy	48996	51327	51219	40001	191543
	Girl	45424	49286	47414	39836	181960
	Total	94420	100613	98633	79837	373503
Tribal/Social Welfare Department	Boy	38	30	01	11	80
	Girl	18	15	0	08	41
	Total	56	45	01	19	121
Local Body	Boy	25	18	0	0	43
	Girl	18	10	0	0	28
	Total	43	28	0	0	71
Private Schools	Boy	19987	19398	11430	10163	60978
	Girl	13249	12829	7736	7153	40967
	Total	33236	32227	19166	17316	101945
Central Govt.	Boy	1452	1427	1277	952	5108
	Girl	1051	913	855	800	3619
	Total	2503	2340	2132	1752	8727

Source: UDISE 2014–15, Flash Statistics, NEUPA, Table No. Enr-45, pp. 49.

It is clear from the Table X IX that majority of the students prefer Govt. schools under department of education, State Govt. for high and senior secondary education, in Himachal Pradesh followed by the private schools. Maximum students are enrolled in class X. Negligible students are enrolled in the schools governed by the local body and Tribal/Social Welfare Department.

Gender & Class-wise Enrollment of CWSN W.R.T. Different Types of Disabilities:**Table 20: Enrolment of CWSN (2014-15)**

Type of Disability	Class IX		Class X		Class XI		Class XII		Total	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Blind	16	11	09	17	04	24	03	12	32	64
Low Vision	204	170	163	185	86	110	53	90	506	555
Hearing Impaired	70	33	49	23	22	13	06	17	147	86
Speech Impaired	97	24	66	32	27	08	16	11	206	75
Orthopedically Handicapped	132	74	115	84	62	48	59	35	368	241
Mentally Retarded	129	68	50	36	08	07	04	03	191	114
Learning Disable	108	61	60	34	33	18	08	05	209	118
Cerebral Palsy	07	02	01	02	04	0	0	01	12	05
Autism	04	02	0	01	0	0	0	0	04	03
Multi Disable	24	13	09	09	05	01	02	04	40	27
Total	791	458	522	423	251	229	151	178	1715	1288

Source: UDISE 2014-15, Flash Statistics, NEUPA, Table No. Enr-20, pp. 45.

Himachal Pradesh Govt. is taking necessary steps to enroll the children with special needs in the higher classes also but still the rate of drop out is high after elementary classes. The CWSN with orthopedically handicapped disability enrolled in secondary classes with maximum number whereas CWSN with autism disability enrolled in minimum number. It is noted from the Table XX that the enrolment of CWSN is lowest in the upper classes.

Gender and Class-Wise Enrolment of Students of Different Social Categories**Table 21: Enrolment by Social Category**

Social Category	Class 9 th to 10 th			Class +1 to +2			G. Total
	Boys	Girls	Total	Boys	Girls	Total	
General	73902	62148	136050	62713	55792	118505	254555
SC	38058	34343	72401	26564	24807	51371	123772
ST	8307	7531	15838	6945	6245	13190	29028
OBC	22431	18791	41222	18832	16958	35790	77012
Total	142698	122813	265511	115054	103802	218856	484367

Source: UDISE 2014-15, NEUPA, Table No. Enr-1, pp. 37.

The Table 21 shows the enrolment of students of different social categories. The enrolment of students of general category is high and students of scheduled tribe are low. But, the enrolment of girl students is low than boys in each category.

Gender and Class-Wise Enrolment of Students W.R.T. their Academic Stream and Social Category**Table 22: Enrolment of Students W.R.T. their Academic Stream and Social Category:**

Arts Stream

Social Category	Class XI		Class XII		Grand Total		
	Boys	Girls	Boys	Girls	Boys	Girls	Total
General	16349	16600	11605	13667	27954	30267	58221
SC	9201	9461	6442	7321	15643	16782	32425
ST	2477	2307	1627	1956	4104	4263	8367
OBC	5168	5549	3836	4576	9004	10125	19129
Total	33195	33917	23510	27520	56705	61437	118142

Science Stream

Social Category	Class XI		Class XII		Grand Total		
	Boys	Girls	Boys	Girls	Boys	Girls	Total
General	11680	8920	10977	8328	22657	17248	39905
SC	3276	2546	2838	2242	6114	4788	10902
ST	971	740	828	635	1799	1375	3174
OBC	3009	2124	2744	2026	5753	4150	9903
Total	18936	14330	17387	13231	36323	27561	63884

Commerce Stream

Social Category	Class XI		Class XII		Grand Total		
	Boys	Girls	Boys	Girls	Boys	Girls	Total
General	6380	4249	5490	3900	11870	8149	20019
SC	2436	1727	2157	1417	4593	3144	7737
ST	565	348	449	352	1014	700	1714
OBC	2113	1272	1888	1259	4001	2531	6532
Total	11494	7596	9984	6928	21478	14524	36002

Source: UDISE 2014–15, NEUPA, Table No. Enr-12, pp. 40.

It is clear from Table 22 that the enrolment of students in the Arts stream is highest followed by Science stream whereas in the Commerce stream the enrolment is lowest. The enrolment of girl students is high in Arts stream but it is low in the rest of the streams.

STATUS OF FACILITIES

The facilities like schools with all-weather roads, student-classroom ratio, drinking water facility, toilet and hand wash facility, computer facility, computer aided learning, library and playground facilities etc. are included in the status of facilities.

Schools with All-Weather Road

Table 23: Schools with All-Weather Road (2013–14)

State	% of Schools Approachable by all Weather Road	
	2012–13	2013–14
Himachal Pradesh	82.17	81.72
All States	87.47	89.12

Source: DISE 2013-14, Flash Statistics, NEUPA, pp. 4.

Table 23 indicates that in terms of percentage of schools approachable by all weather-road, the position of schools in Himachal Pradesh is worse than that of most other states of the country.

Classroom and Student-Classroom Ratio

Table 24: Student-Classroom Ratio

State	Average Number of Classrooms			Student-Classroom Ratio All Schools
	All Schools	All Govt. Schools	All Private Schools	
H. P.	3.8	3.1	8.6	14
All States	4.8	4.0	7.8	28

Source: DISE 2013–14, Flash Statistics, NEUPA, pp. 6.

Table 24 shows that the average numbers of classrooms in all schools (including upper primary/ middle schools/ high schools and senior secondary Govt. schools) are less than the national averages but it is high in private schools. Student-classroom ratio is also low than the country.

Drinking Water Facility

Table 25: Provision of Drinking Water Facility in Schools in 2013–14

State	% Schools Having Drinking Water Facility			
	All Schools		High Schools	Sr. Sec. Schools
	2012–13	2013–14	2013–14	2013–14
H. P.	99.07	99.06	100.0	100.0
All States	94.87	95.31	98.08	98.75

Source: DISE 2013–14, Flash Statistics, NEUPA, pp. 9.

Table 25 indicates that the percentage of schools having drinking water facility. It has slightly come down from 99.07 in 2012–13 to 99.06 in 2013–14, but, higher than the national average in both the sessions. When upper primary/middle schools are taken together, the percentages slightly increased and are higher than that at the national level. All the higher and senior secondary schools in the State have drinking water facilities in 2013–14.

Urinal, Toilet and Hand Washing Facility

Table 26: Urinal, Toilet and Hand Washing Facility for Boys, Girls & CWSN (2014–15)

Total Urinals		Schools with Toilets for CWSN
For Boys	For Girls	
13753	11424	3015

Toilet and Hand Washing Facility

Total Toilets and Number of Functional Toilets						Toilets with Water for Flushing/ Cleaning	
Total Toilets		For Boys		For Girls		For boys	For Girl
Total	Functional	Total	Functional	Total	Functional		
57932	57030	27690	26788	30242	29160	16885	20094

Source: UDISE 2014–15, NEUPA, pp. 30.

It is evident from Table 26 that there are 13753 urinals for boys and 11424 urinals for girls. There are 3015 schools in which toilet facility for CWSN is provided by the Govt. Maximum toilets are functional in 2014–15.

Provision of Computer, CAL and Internet

Table 27: Provision of Computer, CAL and Internet in Schools (2013–2014)

State	% Schools Having Computer		% Schools Having Functional Computer	% Schools having CAL Facility	% Schools Having Computer and Internet
	All Schools	Upper Primary Schools/ Sections	All Schools	UPS/Section	Sr. Sec. Schools
H. P.	22.47	55.37	67.30	31.75	40.46
All States	23.30	43.75	62.71	22.18	43.99

Source: DISE 2013-14, Flash Statistics, NEUPA, pp. 10 & 11.

Table 27 shows that all the types of schools except upper primary schools/ sections have fewer computers than schools in the rest of the country as a whole. The percentages of schools having computers are quite high in upper primary schools. Out of the elementary schools having computer, 67.30% of them have functional computers as compared to the country having 62.71% of schools functional computers. Only 31.75% of upper primary schools/sections in Himachal Pradesh have Computer Aided Learning (CAL) facility but this percentage is higher than that in the country. In terms of computer and internet facility, the position of senior secondary schools in the state is low with 40.46% than in the country with 43.99%. The H.P. Govt. has started Computer Education Programme in 1,077 upper primary schools in remotest part of the State.

Boundary Wall and Playground in All the Schools:

Table 28: Percentage Schools having Boundary Wall and Playground in 2012–13 & 2013–14

State	% Schools having Boundary Wall		% Schools with Playground Facility	
	2012–13	2013–14	2012–13	2013–14
H. P.	57.11	63.23	83.88	85.66
All States	59.48	61.87	56.58	58.05

Source: DISE 2013–14, Flash Statistics, NEUPA, pp. 10 & 11.

Table X XVIII shows that Himachal Pradesh was lagging behind the country in the percentage schools having boundary wall in the year 2012–13 but the reverse in the case in 2013–14. The State has provided the playground in more schools than the country in both the sessions. The State Govt. is taking necessary steps to promote sports activities through PYKKA (Panchayat Yuva Khel Kood Abhiyan). A budgetary provision of Rs. 255.00 lakh was made for the year 2014–15 for carrying out the sports activities of children of Primary/ Elementary Schools at Centre, Block, District, State and National levels.

Library and Ramp

Table 29: Provision of Library and Ramp in Schools (2013–2014)

State	% Schools Having Library		% Schools With Ramp	
	2013–14		2012–13	2013–14
	All Schools		All Schools	All Schools
H. P.	96.17		91.05	92.10
All States	76.13		79.25	82.33

Source: DISE 2013–14, Flash Statistics, NEUPA, pp. 11.

It is interpreted from the Table 29 that all schools taken together in Himachal Pradesh are in a better position with regard to library facility when compared with that in the rest of the country in the year 2013–14. The percentages of all the schools having ramps are higher than the national percentages in both the sessions.

Medical Check-up and Electricity Connection

Table 30: Medical Check-up and Electricity Connection (2013–14)

State	% Schools that Arrange Medical Check-Up		% Schools Having Electricity Connection	
	2013–14		2012–13	2013–14
	All Schools		All Schools	All Schools
H. P.	90.06		85.02	87.13
All States	63.33		49.92	51.74

Source: DISE 2013–14, Flash Statistics, NEUPA, pp. 5 & 12.

The above Table shows that the percentages of schools that arranged medical check-up during 2013–14 are quite higher as compared to the national percentages for different stages of education. The primary health care centres and community health centres along with the village dispensaries were involved in this project. The percentages of all types of schools having electricity connection are also higher than that at the national level during the year 2012–13 and 2013–14.

STATUS OF EVALUATION

The status of evaluation includes provision for teaching various subjects, marks scheme and process of examinations.

Compulsory Subjects and Marks at High School Examination

Table 31: Compulsory Subjects and Marks at High School Examination

Compulsory Subject		Maximum Marks	Pass Marks
English		85+15	33
Mathematics		85+15	33
Social Science		85+15	33
Science	Theory	60	33
	Internal Assessment	15	
	Practical	25	
	Total	100	
Hindi		85+15	33
Sanskrit/Urdu/Tamil/Telgu/Punjabi		85+15	33
Drawing/Vocal Music/Home Science/ Economics/ Agriculture//Commerce/Information Technology		85+15	33
Grand Total		700	231
Non Examination Subjects			
Library, Physical Education and Co-Curricular Activities			

Source: H.P. Board of School Education, Dharamshala (hpbose.org/) and Education Code, Chapter 2, pp. 7.

For Matriculation School Examination Certificate, students are required to offer five compulsory subjects mentioned in the above table each of which carries 100 marks (85 marks for Theory and 15 marks as Internal Assessment) for which 33 is pass mark. The internal assessment marks are given on the basis of regular performance of the students and counted only when the students will get 28 marks in theory paper. The students are given option to offer any two of the given subjects. The examination, evaluation of answer sheets and declaration of the results is done by the Himachal Pradesh Board of School Education, Dharamshala, District Kangra. The certification of Matriculation Examination is issued to each student by the board.

Compulsory Subjects and Marks at Senior Secondary Examination**Table 32: Compulsory Subjects and Marks at Senior Secondary Examination**

SUBJECT IN SCIENCE STREAM	Maximum Marks		Pass Marks	
	Theory	Practical	Theory	Practical
English	85+15	---	85+15	---
Three Subjects from the following:				
Physics	60 + 15	25	20	10
Chemistry	60 + 15	25	20	10
Biology	60 + 15	25	20	10
Mathematics	85 + 15	---	33	---
One subject from the following:				
Information Technology/Music/ Sociology/Home Science/Sanskrit/ Geography/Psychology/Philosophy/ Physical Education/Public Administration	60 + 15	25	20	10
SUBJECTS IN COMMERCE STREAM				
English	85 + 15	---	33	---
Business Studies	85 + 15	---	33	---
Financing Accounting	85 + 15	---	33	---
Economics	85 + 15	---	33	---
One Subject from the following:				
Maths/Information Technology/Music/ Sociology/Home Science/Sanskrit/ Geography/Psychology/Philosophy/ Physical Education/Public Administration	60 + 15	25	20	10
SUBJECTS IN ARTS STREAM				
English	85 + 15	---	33	---
Three Subjects from the following (not more than One Language):				
Political Science	85 + 15	---	33	---
History	85 + 15	---	33	---
Hindi	85 + 15	---	33	---
Sociology	85 + 15	---	33	---
Economics	85 + 15	---	33	---
Mathematics	85 + 15	---	33	---
Psychology	60 + 15	25	20	10
Philosophy	85 + 15	---	33	---
Sanskrit	85 + 15	---	33	---
Public Administration	85 + 15	---	33	---
Music (Hindustani Vocal/Hindustani Instrumental)	60 + 15	25	20	10
Melodic/Hindustani Instrumental Percussion	60 + 15	25	20	10
French/Urdu	85 + 15	---	33	---
Geography	60 + 15	25	20	10
Dance (Kathak/Bharat Natyam)	60 + 15	25	20	10
Fine Arts: Painting, Graphic, Sculpture and Applied Arts (Commercial Arts)	60 + 15	25	20	10
One Subject from the following:				
Physical Education	60 + 15	25	20	10
Computer Science (IP)	60 + 15	25	20	10
Grand Total	500		150	

Source: H.P. Board of School Education, Dharamshala (hpbose.org/) and Department of Higher Education 2012, Education Code, Chapter 2, pp. 8. (educationhp.org/).

The Table 32 depicts the subjects that can be offered by students of senior secondary schools for Himachal Pradesh Board of School Education, Dharamshala examination. English is compulsory for all the subject combinations. The three compulsory subjects opted by the students in each discipline and one subject from the optional subjects. In total there are five subjects in senior secondary examination. The examination, evaluation of answer sheets and declaration of the results is done by the Himachal Pradesh Board of School Education, Dharamshala, District Kangra. The certification of Senior Secondary Examination is issued to each student by the board.

Examination Result of Previous Academic Year

Table 33: Annual Examination Result of Class X (2013–14)

Social Category	Number of Students Appeared			Number of Students Passed			Total Pass %age
	Boys	Girls	Total	Boys	Girls	Total	
General	39539	33606	73145	29786	25679	55465	75.82
SC	20393	18918	39311	12906	12251	25157	63.99
ST	4543	3996	8539	3201	2668	5869	68.73
OBC	12871	11319	24190	8471	7425	15896	65.71
Total	77346	67839	145185	54364	48023	102387	70.52

Source: UDISE 2014–15, NEUPA, Table No. Enr–17, pp. 43.

The annual result of general students of class X is more than the total result of the State whereas the only 63.99% students belong to SC category passes their matric examination. The annual result of ST and OBC students are better.

Table 34: Gender and Social Category-wise Examination Result of Class XII

Arts Stream

Social Category	Number of Students Appeared			Number of Students Passed			Total Pass %age
	Boys	Girls	Total	Boys	Girls	Total	
General	12084	14518	26602	9473	11696	21169	79.57
SC	6604	7791	14395	5088	6175	11263	78.24
ST	1647	1908	3555	1240	1493	2733	76.87
OBC	3929	4991	8920	2856	3743	6599	73.97
Total	24264	29208	53472	18657	23107	41764	78.10

Science Stream

Social Category	Number of Students Appeared			Number of Students Passed			Total Pass %age
	Boys	Girls	Total	Boys	Girls	Total	
General	12024	9187	21211	9966	7806	17772	83.78
SC	3210	2385	5595	2757	2082	4839	86.48
ST	883	765	1648	717	657	1374	83.37
OBC	2834	2270	5104	2422	2019	4441	87.01
Total	18951	14607	33558	15862	12564	28426	84.70

Commerce Stream

Social Category	Number of Students Appeared			Number of Students Passed			Total Pass %age
	Boys	Girls	Total	Boys	Girls	Total	
General	5876	4065	9941	4564	3342	7906	79.52
SC	2319	1553	3872	1756	1287	3043	78.58
ST	451	321	772	339	256	595	77.07
OBC	2091	1356	3447	1502	1078	2580	74.84
Total	10737	7295	18032	8161	5963	14124	78.32

Source: UDISE 2014–15, NEUPA, Table No. Enr–18, pp. 44.

The annual result of senior secondary students of science stream is high than other two streams. General students of Arts and Commerce stream and OBC students of Science stream are found better than their counterpart. The students belong to OBC category in Arts & commerce stream and students belong to ST category in Science stream get low result as shown in Table XXX IV.

FEES COLLECTED BY THE SCHOOLS

All Government elementary schools are bound by the RTE Act 2009 to provide free and compulsory education to all the children. Therefore no fee or fund is collected from the students of classes 1st to 8th. The high and senior secondary schools are allowed to collect small amount of admission fees and another funds. The fees and funds charged by all Govt. schools in Himachal Pradesh (Department of Higher Education, 2012) are given in the Table 35 as follows.

Table 35: Detail of Fee and Funds Collected from Students of Class 9th to 10+2.

Name of Fee	Class 9 th and 10 th	Class +1 and +2
ANNUAL CHARGES		
Admission Fee	5	10
School Leaving Certificate Fee	5	5
Magazine Fund	----	40
Identity Card Fund	10	10
Furniture Repair Fund	---	5
Cultural Activity Fund	----	15
Library Security (Refundable)	-----	30
Examination Fund	75	100
MONTHLY CHARGES		
Amalgamated (Union Fund)	10	15
Building Fund	5	10
Science Fund	3	----
Practical Fund per Subject (for Practical Subjects only)	----	10
NCC Fund (where NCC functioning)	----	1
Scout and Guide Fund	2	3
Sports Fund	2	3
Sports Equipment Fund	2	3
ICT Fee	110	110
Physical Education Fee	30	30

Source: Education Code, Department of Higher Education, Chapter 4, pp. 2. (educationhp.org/).

Some high and senior secondary schools also collect donation fund on behalf of School Management Committee which is little bit higher than what is prescribed by School Education Department. The private schools collect huge amount of fees from the students as compared to Govt. schools. These dues vary from school to school as per the location of school and facilities provided.

INNOVATIONS IN SCHOOL EDUCATION

The State Project Director Office and Directorate of Education always involved in new innovations and creativities in methodology of teaching, examination system, evaluation system and implementation of Continuous and Comprehensive Evaluation process in Govt. schools all over the State. The major innovations made in the school education are discussed as follows.

Table 36: Some Innovations Introduced in School Education

a)	Girls Education
b)	Information Technology Education
c)	Educating Out of School Children
d)	Inclusive Education
e)	Capacity Building of In-service Teachers
f)	Community Involvement
g)	Achievement Test at Elementary Level
h)	Himachal Sanskriti and Yoga Education
i)	Text Book Development
j)	Expansion of Sanskrit Schools
k)	Development of Learning Standards
l)	Knowledge Yantra (KYAN)

GIRLS' EDUCATION

For achieving the goal of universal education in respect of girl child, specific inputs and activities are imperative to enhance their self-esteem and self-confidence and to

familiarize them with the status and problems related to women. For this, systematic counseling and orientation on health, hygiene and physical and mental development which are not sufficiently covered by the regular curriculum have been proposed by the state. Free education is being provided to girl students in the State up to University level including vocational and professional courses i.e. only tuition fee is exempted. The state has implemented Kishori Shakti Yojna to improve the nutritional and health status of girls in the age group of 11-18 years, to provide the required literacy and numeracy skills through non-formal education to train and equip the adolescent girls to improve/ upgrade home-based and vocational skills and to promote awareness of health, hygiene, nutrition and family welfare, home management/ child care and to take all measure as to facilitate their marrying only after attaining the age of 18 years. During the financial year 2014-15 (up to December, 2014), supplementary Nutrition has been provided to 35,325 BPL adolescent girls, Vocational training to 1,061 girls, number of adolescent girls given NHED and Non Formal Education to 1,19,153 and number of adolescent girls given IFA/ Deforming supplementation to 20,928. During the current financial year 2014-15, no fund have so far been received from Govt. of India, however out of balance of `33.67 lakh of 2013-14 `24.74 lakh have been utilized up to December, 2014. With an aim to empower girls through appropriate inputs in the science, technology and innovation, girls studying in KGBV and LLF Pilot schools were supported and oriented towards research and innovation. Three students of Himachal Pradesh have got the top level amongst 22,946 girls from 279 KGBVs in the country (Economic Survey of Himachal Pradesh, 2014-15).

INFORMATION TECHNOLOGY EDUCATION

Information Technology education is being imparted in all Govt. Senior Secondary Schools on self finance basis where students had opted for IT education as an optional subject. The department is charging IT fee 110.00 per month per student. The students of SC (BPL) families are getting 50% fee concession of total fee. About 105000 students are enrolled in IT education subject.

OUT OF SCHOOL CHILDREN

According to Economic Survey of Himachal Pradesh, 2014-15 states that the Net Enrolment Ratio (NER) at the elementary stage of education in Himachal Pradesh is more than 99 percent which is indicative of the fact that there are negligible children who are outside the formal range of education. However they are being attempted to bring into the fold of elementary education through Non-Residents Bridge Courts Centres (NRBCCs). The first and foremost obligation of Right to Education (RTE) Act is to ensure that all children in the age group of 6-14 years should be in the schools. Other independent studies conducted by Indian Market Research Bureau (IMRB) and Pratham have also confirmed that the number out of school children in Himachal Pradesh is below one percent. Bilaspur and Lahaul Spiti Districts have no out of school children. It is observed that due to migration from other parts of the country to the urban/semi-urban areas of the State, the figure of out of school children keeps on fluctuating. Districts have been asked to conduct survey in the month of July and December every year to keep track of migratory population, enroll them in schools as per RTE provision by levelling off their learning gaps through some non-residential bridge courses. For identified 2,414 Out of School Children (OOSC) including 105 Children With Special Need (CWSN) age and class appropriate education is being ensured through NRBCCs. Bridge courses for primary and upper primary level children have been developed to ensure age appropriate admission of OOSC in formal schools.

INCLUSIVE EDUCATION

In Himachal Pradesh total 15,068 CWSN were identified suffering from one or other disability. 13,191 CWSN have been integrated in formal schools and for 1,877 out of school CWSN, different strategies have been adopted to bring them into the fold of education system. For these children Home-Based Programme has been introduced and implemented at elementary level in the age group of 6-14 years in Himachal Pradesh 520 children have been adopted by 23 NGOs in various districts and remaining are being covered by in-service trained teachers.

CAPACITY BUILDING OF IN-SERVICE TEACHERS

Capacity building of in service teachers is an integral part of general teacher Training Programme. The Special focus

of providing services is on Activities of Daily Living Skill Training such as: (1) Eating, Toileting, Bathing and Dressing etc. (2) Motor Activities: Under this skill, CWSN with Orthopedically Impairment and Cerebral Palsy are being covered and trained in Motor activities under the guidance of Physiotherapist/ Occupational Therapist. In addition to above these out of school CWSN are being covered by taking the services of Special Educators in Mental Retardation through utilizing Block IE Resource Rooms.

COMMUNITY INVOLVEMENT

The trained resource teachers are providing support in the Community Involvement for which we have received very encouraging response from the community. The monthly meetings of SMC are regularly held in all the schools. SMC's taking efficient steps for the development of the school including improvement and betterment of education.

EXPANSION OF SANSKRIT EDUCATION

Tremendous efforts are made to promote Sanskrit Education by the State Govt. as well as Centre Govt. The details are as under:

- a) Award of scholarships to students of High/ Senior Secondary Schools studying Sanskrit.
- b) Providing grant for the salary of Sanskrit Lecturers for teaching Sanskrit in Secondary Schools.
- c) Modernization of Sanskrit Schools.
- d) Grant to State Govt. for various schemes for promotion of Sanskrit and for research/ research projects.

KNOWLEDGE YANTRA (KYAN)

In Govt. high and senior secondary schools 615 Govt. senior secondary schools Knowledge YANtra (KYAN) is provided. In KYAN, activity centered lesson plans of duration 35 minutes for 9th and 10th and 01 hour for +1 & +2 of English, Mathematics, Social Science and Science for classes 9th to 10+2 are loaded. It is very helpful for teachers for making their teaching interesting and qualitative one. It is also helpful for the students in the absence of teachers. They get start their plan and learn accordingly.

MAJOR PROBLEMS OF SCHOOL EDUCATION IN HIMACHAL PRADESH

Although Himachal Pradesh is in the top list in elementary education in India. But, still many problems are observed by the investigator which is discussed as follows.

COMMERCIALIZATION OF EDUCATION

It is due to the attitude of the teaching staff in the Govt. schools. The guardians are lacking in awareness and they prefer private schools for the education of their kids. Less emphasis is laid on vocational studies at elementary stage and more on formal education.

POLITICIZATION OF EDUCATION

The politicization of education takes place in the State due to affect the public opinion, confusing the people about the right and wrong, promoting the education system of private schools in annual and other functions.

UNRECOGNIZED SCHOOLS

There are still unrecognized schools in the State which are providing elementary education to the students. 0.1% schools are reported unrecognized during 2013–14.

SCHOOLS NOT APPROACHABLE BY ALL WHETHER ROADS

Himachal is a hilly state and most of the upper areas are covered with snow in the winter. In the year 2012–13, 17.83% and in 2013–14, 18.28% schools were not approachable in all whether roads. Thus the education of such schools is affected and it is difficult for the teachers to reach the school at right time throughout the year.

QUALITY ISSUES

In the year 2013–14, baseline and terminal assessment is conducted by the State Project Director Office, Lalpani, Shimla. 508944 students assessed for the baseline assessment and 597898 students assessed for terminal assessment. Only 20% students of Primary classes entered with higher grade with appropriate learning levels. As the students move to higher classes this percentage of the students with appropriate learning levels decreases drastically. Very less percentage of students attempted questions of synthesis and application level. In every class and subject 20% students enter next higher grade without learning anything. This percentage increases to 50% or more in higher classes. Students are weak in English language and Mathematics.

Backdoor Entries of Incompetent School Teachers

The State has recruited the incompetent teachers in the schools through School Management Committee (SMC) who have not qualified TET exam. Also, Para Teachers PTA teachers were also recruited in the same way in the schools through Village Education Committee and Parents Teacher Association in the previous years. The position of private schools is still worse in this regard as these schools have not any proper and authentic recruitment process. Teaching is a profession and leaving school education in

the hands of teachers without professional qualification or training hampers the efforts to achieve quality school education.

SUGGESTIONS FOR IMPROVEMENT

The education system has to be made more rational, more convenient, and more palpable to mind, more conducive, more attractive and friendlier. There is an urgent need to revamp the elementary education system in Himachal Pradesh. The following are the suggestions regarding this:

- The education should be based on aptitude of a child.
- The standard of school education offered by the state government needs to be raised by way of improving the infrastructure, facilities, teachers, teaching-learning process, school environment etc.
- The GOI has sanctioned Five Model Schools for Educationally backward blocks of Distt. Chamba and Sirmour and state Govt. notified and made functional. The Five Model schools are GMSSS Khushnagri in Tissa Block Distt, Chamba, and GMSSS Dand in Tissa Block Distt. Chamba, GMSSS Bharia Kothi in Mehla Block, Distt. Chamba, GMSSS Hillour in Pangti Block Distt. Chamba and GMSSS Shillai in Shillai block Distt. Sirmour. More model schools should be created by SSA and RMSA.
- 'There should be All India Teachers Services (AITS) to provide better incentive and status so that quality people can be attracted towards the system' (Raj, V.S., 2009).
- The educational content must be scientific in nature to stimulate growth-oriented outlook towards life.
- It is an important area in which school education can be upgraded (Kumar, S., 2013). School Management Committees should be trained and involved in preparation of school development plan as this is one of the functions mandated for SMC by RTE Act 2009.
- Efforts should be made to improve the implementation of ICT in all Schools so as to make teachers and students ICT educated or at least literate. Computers and internet facility wherever available, need to be integrated with teaching-learning process. In 2013–14, 105000 students enrolled in IT education subject in classes IX to XII. It needs to be implemented at elementary stage.
- The State Govt. should take a positive initiative towards the better of education and status of Govt. elementary schools.

- Today best teachers are in Govt. schools but the students are those rejected by other schools. There is need to change the attitude of the parents towards Govt. schools.
- The teachers of the Govt. schools need to strengthen the rapport of the Govt. elementary schools by highlighting their teaching activities and innovations through media.

Thus, by taking some steps on these suggestions the level of schools and students will hopefully enhance. It is a collaborative effort and all have to work in the right direction to improve the quality and standard of elementary school education in the hilly State.

CONCLUSION

Useful and relevant education signifies a quest for an education system. There is mission to bridge social, regional, class and gender gaps with the active participation of the community in the management of Govt. elementary schools. But at last I shall bind up with these lines that people who are in this field or who are the part of this holy course should think that this occupation is like that doctor's job who gives light to the blind and this job is the part of that holy job of God because God made man but we make them civilized.

"So we should not cheat our duty because we do not cheat anyone we cheat ourselves."

Some serious policy making procedure needs to be adopted and implemented soon to improvise the degrading face of Indian education system or else we will not be able to sustain our global leadership after 2050 (Kumar, S., 2012).

Clearly defined mission, goals, and objectives guide faculty, administration, staff, and governing bodies in making decisions related to planning, resource allocation, programs and curriculum development, and definition of program outcomes. These goals and objectives should focus on student learning, other outcomes, and school improvement (Kumar, S., 2011, 2013). The H.P. Govt. is responsible for providing free and compulsory quality education to each and every child up to the 8th standard irrespective of class and gender. It has paved the way for building a strong, literate and empowered youth of the State. Its aim is to allow children to learn about and master their natural environment and surroundings in a manner that allows the fullest harnessing of their human potential both spiritually and materially. This quest must also be a process of value based learning that provides children an opportunity to work for each other's well being rather than to permit mere selfish pursuits. I found in the study that the State is performing better in various areas like implementation of CCE, medical check-up of the students, pupil-teacher ratio and taking achievement test

at elementary level uniformly. But, in some aspects we teachers have to work hard along with the community to give praiseworthy output. However, the state's Endeavour to improve school education has not been fulfilled mainly due to paucity of funds. On the other hand, there are many problems faced in school level education which can be solved without involving much fund. The present study is an effort to take the attention of the authorities regarding this and expected to have some implications for this.

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Integration of Mathematics and Craft at Elementary Level



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Abstract—*In the sphere of education, there are ever greater demands being placed upon the lives of children, their families, and educators. The emphasis on improving student performance has compromised essential areas of study. Craft is one of these areas. However the experience of craft is essential to learning. The craft enhance the regular academic curriculum, offering children so much more than merely a perfunctory education, as is reflected in students attitude and classroom performance. Integrating the craft into other subject areas such as mathematics fosters development of the whole brain, linking and strengthening both the cognitive and affective regions of the mind. Craft brings enjoyment to the lives of those who embrace it. This truth will emerge as you and your students, using these lessons or ones that you endeavor to create, experience it for yourselves.*

In this article, the author is trying to find out whether Integration of Mathematics and Craft can be used to facilitate the teaching-learning process of mathematics or not? Apart from this, she also tries to discuss the answers of the following questions:

1. *What is Craft Integration?*
2. *What are the Characteristics of Craft Integration*
3. *What is the Need of Craft Integration*
4. *What are different Ways to Integrate Craft and Mathematics in an Elementary Classroom*
5. *Activities in Crafts and Lesson Ideas; Paper and Cardboard Craft*

Keywords: *Craft, Integration, Mathematics, Paper and Cardboard Craft*

“There is no separation of mind and emotions; emotions, thinking, and learning are all linked.”

—Eric Jensen

INTRODUCTION

Education is a basic right and Mathematics is an important component of both Gandhiji’s basic education and Elementary Education today. It is a hard reality that even today a large population of our country is deprived and unaware of their basic human rights. This unawareness and deprivation is largely due to a lack of education. Voids between the sexes, distribution of wealth, access to medical, educational and food services are a reality even today. These things can be improved and eventually overcome through the provision of basic education.

All children must learn essential mathematics to empower them to face the challenges of their day to day life as well as for their understanding of the newly formed technological world of today and tomorrow. Hence, mathematics is made an essential subject from the beginning of the school education. Previously it was a misconception that mathematics is required only for being an Engineer, Mathematician or Scientist and hence the subject was treated as a difficult subject by the society and school students had a fear psychosis of the subject. But since last few decades to make the elementary education a fundamental right for all children treatment of the subject was made as far as possible learner friendly and relevant to child’s real life situations. Accordingly all over the world mathematics education in school particularly at elementary stage has made a remarkable reformation by reforming curriculum, renewing textbooks and changing teaching-learning process.

To make Mathematics more understandable, enjoyable and permanently retainable in the mind, more use of teaching learning material, practical work, project work and integration of mathematics with different crafts were reflected in the curriculum specifically which needed Mathematics Lab, Mathematics corner and Mathematics club as well as provision of different crafts in each school at-least card board and paper craft. Much focus was given in the curriculum for making Mathematics teaching-learning meaningful and purposeful for the learners in linkage with their life skills as well as to create interest or get an enjoyment in learning so that they can develop love and affection for the subject.

Generally people view that craft and mathematics are two separate domains. Mathematics is treated as a left-brain activity i.e. it is a cognitive, thinking and rational activity, while craft is considered to be a right-brain activity i.e. it is a psychomotor and an affective and feeling related activity. This dichotomous view of craft and mathematics has enormously influenced the degree to which each has been taught separately from the other. In fact, both mathematics and the craft can be used to observe, describe and simulate the natural world. They share some innate qualities that make them adequate not only of integration, but of interdependence. Natural shapes are observed, drawn, measured, and erected into new structures. Detailed maps of human exploration mark where we have been and where we will go next. Magnificent machines are created that approximate or harness the powers of nature.

Integrated learning environment is supported by the scientific studies. Brain researches demonstrate that the learning activities which excite all the three domains i.e., cognitive, affective and psychomotor areas of the mind are indispensable to its excellent development. The amount of neural connections present throughout the brain has been increased by the combined stimulation of all these three areas, in effect allowing the brain itself to become more wholly integrated. Learning mathematics and the craft together promote this whole brain development.

There are additional benefits to teaching mathematics and the craft in an integrated fashion. We know that mathematics is an abstract science and most of the students find it difficult due to its abstract nature. There is a need to visualize these abstract concepts to the children. The blended learning of “hands-on” nature of teaching craft and mathematics helps build bridges between concrete and abstract ideas of mathematics. Students are learning more while using more of their minds, whether folding the paper to get some idea of basic concepts of geometry or drawing circles to divide and cut out fractional parts or playing with number cards.

Furthermore, integrating mathematics with craft meets the needs of diverse learning styles and multiple intelligences.

WHAT IS CRAFT INTEGRATION?

In education the three major skills i.e. mathematics, writing and reading, comprehension are considered the core subjects to teach students at elementary level. Many people think that the tools of success for student's achievement are basically these important areas. The result of emphasizing more attention on these three areas of academic study leads to a lack of attention to other academic areas, mainly the arts and crafts. This insignificant attention on arts and crafts has a major impact on creativity of students. The integration of craft and the core subjects especially mathematics can bring a rebellion change in the mathematics understanding at school level, where mathematics phobia or anxiety is a major problem especially in India. There is a need to understand the concept of 'craft integration'

Craft Integration is an approach to teaching in which students construct and demonstrate understanding through a craft form. Students engage in a creative process which connects the craft and another subject area and meets evolving objectives in both. In craft integration we use the crafts (Paper and cardboard craft, Carpentry or wood work, Agriculture, Spinning and Weaving, any handicraft according to the local need.) to teach the subjects (languages, mathematics, science, and social studies.)

Crafts integration is a term applied to an approach to teaching and learning that uses the basic crafts as primary pathways to learning. Crafts integration differs from traditional craft education by its inclusion both a crafts discipline and a traditional subject as part of learning.

CHARACTERISTICS OF CRAFT INTEGRATION

How essential the teaching of 'craft' to students actually is an issue for the discussion for the people who advocate the integration of craft with school subjects. Many parents think that importance of the art and craft is less than the importance of other fundamental areas of academic study due to statistical analysis of an anticipated violation in mathematical and reading skills of our children. At the same time, many parents advocate the argument that the students in the art and craft excel in interpreting and analyzing visual and spatial information. Many educators have acknowledged that for the all round development of children the art and craft are basic to the acquisition. Art and craft produce those skills which are actually needed in their future and they provide positive results for students competing in today's competitive job market. Hence the stress on the importance for the art and craft becomes an asset for the students' future careers.

There are many characteristics of craft integration. Some of them are:

- Craft integration provides meaning to learning
- Educational reformers have said that the students should aim the skills like cooperation, flexibility, persistence and problem-solving and craft integration serves as a vehicle for acquiring these skills
- There is a surprising association between the two subjects i.e., mathematics and craft
- Craft integration is a powerful tool in the hands of teacher to help students in learning the difficult or abstract concepts.
- It is not only a stand-alone activity
- It is a higher order thinking skill
- The main aim of craft integration is to engage students in the creative process
- With the help of craft integration, learning can be fun

NEED OF CRAFT INTEGRATION

One of the proposals made by Zakir Hussain Committee was, 'All education should centre round some basic crafts chosen with due regard to the capacity of children and the needs of the locality. The committee suggested spinning and weaving, card-board and wood work, leather work, kitchen-gardening, agriculture and fishery as obviously suitable crafts'.

Researches in art and craft education show that art and craft are important in children's development and learning process. Studies show that children, who are exposed to art and craft education during their school level education, show greater scores on academic achievements as well as greater social, cultural, emotional and cognitive development. They show improvement in self-confidence, cultural awareness, communicative skills and sensitivity alongside greater stimulated creativity and overall academic achievement.

Research on the contribution of the art and craft to the cognitive field show a great array of cognitive developments in spatial-temporal abilities, verbal skills, memory and spatial reasoning. Further studies have also indicated that incorporating art and craft into academic education for disabled children better supported cognitive development and improved communication skills.

Art and craft education plays an important role in social and emotional development too. A significant consensus among research on art and craft education exists and this is that art and craft reach students who are not otherwise being reached. Students failing is commonly explained by disengaged students and finding that art and

craft provide students a reason and a motivation for being engaged with school and thus preventing students from dropping out of school. This motivation found within can be examined through the way that engagement in art and craft enhances self-awareness, self-confidence, trust and empowerment. Creating art and craft is a personal experience and involves the student's personal resources implicating a greater involvement and investment in a work without right or wrong answers. Personal investment nourishes self-directed learning and encourages the learning experience itself rather than learning as a means of test score performance.

As far as socio-cultural development is concern, positive outcomes by means of socio-cultural development, through exposure to different cultures, is a contribution of art and craft education aiming at breaking stereotypes and developing teamwork skills, tolerance and appreciation of diversity.

Thus, we can say that for the all round development of children, there is a need of craft integration.

WAYS TO INTEGRATE CRAFT AND MATHEMATICS IN AN ELEMENTARY CLASSROOM

It is common for craft teachers to integrate other subject areas into their lessons. While we are talking about craft integration in mathematics it seems like we are trying to mix oil and water, while there are many effective ways to integrate these two subjects. Children can use paper cut-outs or blocks of different shapes to enhance their understanding of mathematics. They can also apply mathematics theory to pictures and objects. When we think about of mathematics, it is not strictly in terms of arithmetic, but also in terms of problem solving, geometry, and visualization.

However, the successful integration of the craft into mathematics takes the effort of teachers who know and who care. Even if teachers do not personally value craft activities very much or feel reluctant to use it, but most of them would agree that children learn best when they are enjoying what they are doing. Mathematics is a challenging, frightening, disinteresting or unpleasant for children who are less oriented toward or struggle with mathematics. Integrating the craft into mathematical experiences brings a creative, enjoyable quality to the learning and often makes it more understandable for those who are less inclined toward mathematics.

In the craft oriented classes we are making, we are doing, we are creating something real. Similarly, these are the realistic experiences which are essential for learning and enjoying mathematics. If one proceeds from the premise that concrete experiences significantly enhance all learning, then it follows that students' understanding and appreciation for mathematics will be deepened when it is presented to them in an interesting way.

ACTIVITIES IN CRAFTS AND LESSON IDEAS

PAPER AND CARDBOARD CRAFT

For Shapes and Patterns

A kit constituting colourful shapes like circles, semicircles, squares, rectangles, rhombus, trapeziums, hexagons etc of different sizes can be made in cardboard and paper craft class. Then students can make different patterns by using those cut outs. These patterns not only give the concept of different shapes, their parts but also the relationship within the shapes e.g., the relationship between square and rectangle or parallelogram and rectangle or parallelogram and square or square and rhombus etc. The concept of fraction and concept of area may also be given by this kit in an effective manner.



Fig. 1

This kit helps in teaching and reinforces the understanding of shapes. Students cut circles, triangles, squares and other shapes of different sizes and incorporate them into a paper collage.

Place Value

Students can use different number cards to investigate place value of different digits in a number. These number cards may be constructed with the help of paper or cardboard. They use number cards for combining numeral recognition with position of numbers.

Number Cards can be used for:

- Understanding numbers, ways of representing numbers, relationships among numbers, and number systems
- Understanding the place-value structure of the base-ten number system and be able to represent and compare whole numbers and decimals
- Comparing two numbers using $<$, $>$, or $=$
- Recognize equivalent representations for the same number and generate them by decomposing and composing numbers

Following are the examples of using number cards to construct different numbers;



Fig. 2

Integers

With the help of number cards, one gets idea of place value and hence the concept of numbers i.e. natural and whole numbers. After studying whole and natural numbers, it becomes obvious that one cannot apply them to all situations. Therefore it is necessary to introduce another system of numbers. This system is called Integers, which allows one to explore numbers greater than and less than zero. The students will be able to grasp the concept of integers and apply it to the four basic operations (addition, subtraction, multiplication and division). They will use manipulatives such as counters and number line to illustrate rules pertaining to integers. Students will also apply integers to their everyday life situations. These counters may be generated with the help of paper or card board or wooden blocks. By doing different activities with these counters the students will:

- Define and identify integers
- Plot integers on a number line
- Use a number line to identify zero pairs

- Use positive and negative counters to model addition of integers
- Add integers
- Subtract integers using models and rules
- Multiply and divide integers

SOME EXAMPLES TO DEPICT THE USE OF COUNTERS AND NUMBER LINES IN INTEGERS

We can use colored counters to represent integers. One color can represent a positive number and another color can represent a negative number. Here, a yellow counter will represent a positive integer and a red counter will represent a negative integer

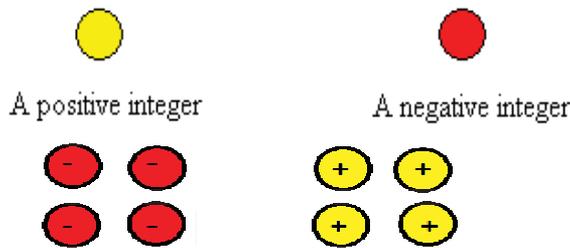


Fig. 3

For example, 4, -1, and -3 are shown as follows;

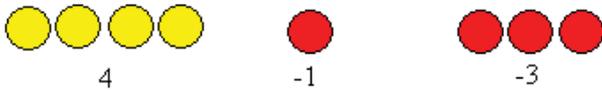


Fig. 4

It is very important to know how to model a zero. Basically, if we have the same amount of yellow counters and red counters we say that we have zero pair(s). For example, all the followings represent zero pair(s);

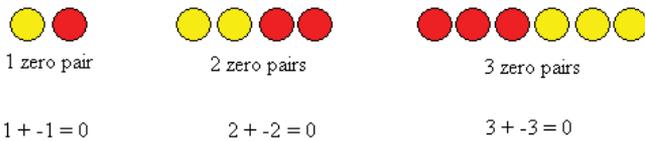
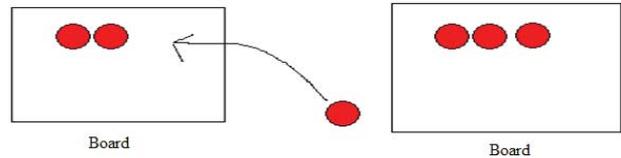


Fig. 5

Adding and subtracting integers with counters can be extremely helpful if you are having problems in understanding integers. Addition and subtraction of integers can be done with physical actions. If a board is used with the counters, adding always means "Add something to the board" and subtraction always means "Remove something from the board". Following are some example of operations on integers by using counters;

Example 1: $-2 + -1$:

Put two red counters on the board. Then put one red counter on the board. Since we end up with 3 red counters, the answer is -3



By adding - 1 to the board, we get - 3

Fig. 6

Notice that big arrow represents the "+" sign or the action of adding

Example 2: $-3 + 2$

Add 3 red counters on the board to represent -3. Then, add 2 yellow counters to represent 2

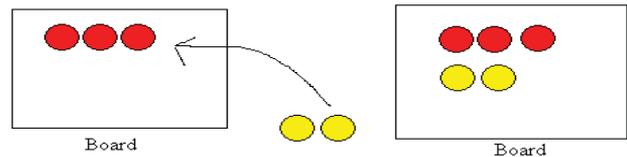


Fig. 7

Remove the two zero pairs from the board. Since only one red counter remains, the answer is -1

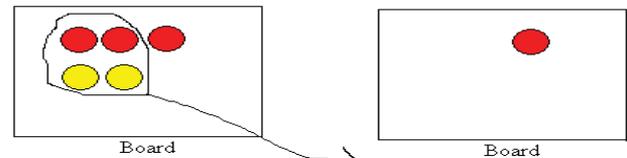


Fig. 8

Example 3: $-4 - 2$

Here, the problem is not asking to subtract -2 as before, but 2. Start by putting 4 red counters to represent -4. Now how do you remove 2 or two yellow counters that you don't have? The only way to do it is to add two zero pairs to the board (Shown in the board on the right)

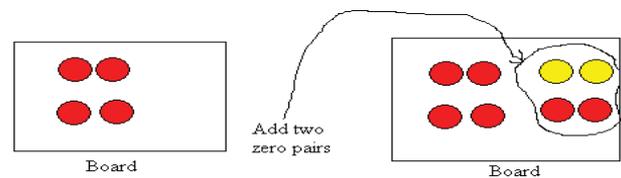


Fig. 9

Now, you can remove the two yellow counters. After you do that, you are left with 6 red counters, so the answer is -6.

Number lines can also be used to give the concept of integers and their operations. Number line can be built with the help of paper, cardboard or wood.

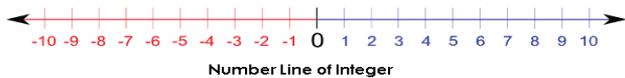


Fig. 10

Following are some examples of operations on integers on number line.

Example 1: $3 + 1$:

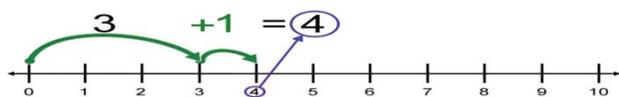


Fig. 11

One can show $3 + 1$ on the number lines with the help of arrows. The answer is 4 can be visualized. Similarly following numbers lines depicts:

Example 2: $9 - 3 = 6$

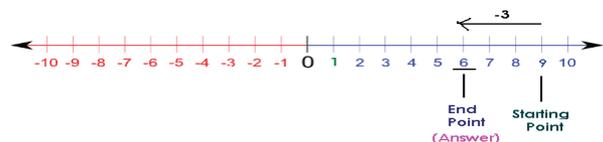


Fig. 12

Example 3: $5 - 7 = -2$

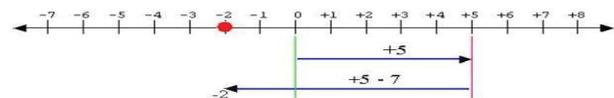


Fig. 13

Example 4: $2 \times (-4) = -8$

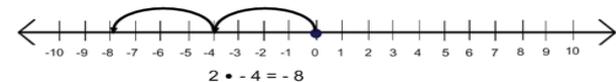


Fig. 14

Example 5: $8 \div 2 = 4$

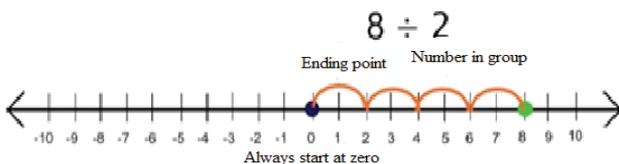


Fig. 15

PAPER FOLDING ACTIVITIES

Paper folding activities are also very helpful for giving different concepts of geometry. Relationships among lines and angles can be easily demonstrated by forming straight

lines by folding creases in a piece of paper. Once a relationship has been shown by folding paper, formal work on it later does not seem so difficult. Paper folding not only simplifies the learning of mathematics—it also builds an experiential base necessary for further learning.

A variety of geometric figures and relationships can be demonstrated by folding the papers. Following are some examples of paper folding activities for some geometric concepts;

Folding paper to get a straight line

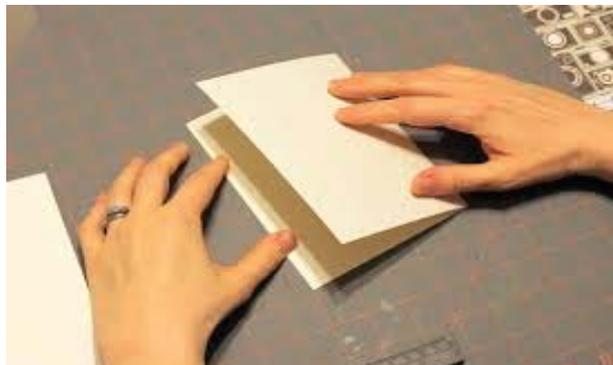


Fig. 16

Folding paper to get a line perpendicular to a given straight line

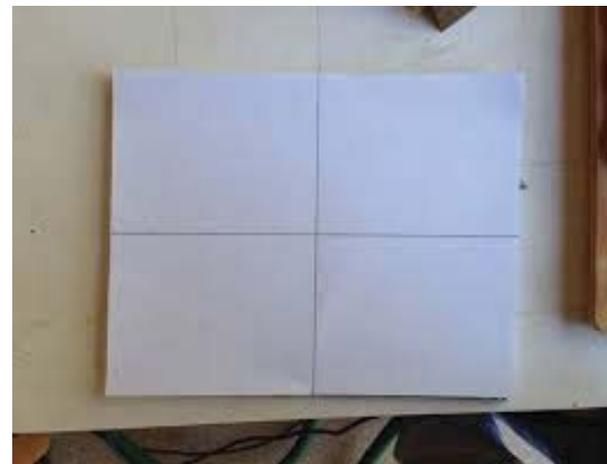


Fig. 17

Folding paper to get the bisector of a given angle;

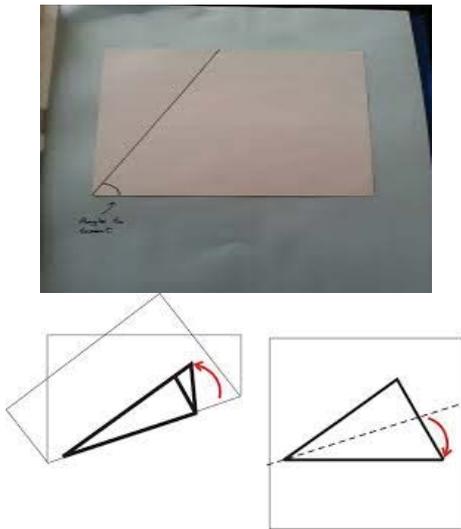


Fig. 18

Angle sum property can also be shown by tearing the paper;

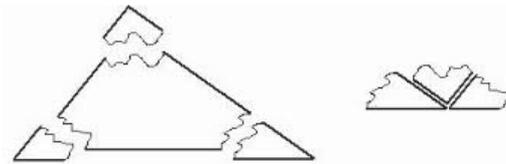


Fig. 19

Two paper made rulers or wooden sticks can be used to show that the opposite angles are equal

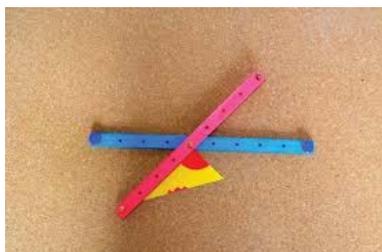


Fig. 20

To conclude we can say that in the sphere of education, there are ever greater demands being placed upon the lives of children, their families, and educators. The emphasis on improving student performance has compromised essential areas of study. Craft is one of these areas. However the experience of craft is essential to learning. The craft enhance the regular academic curriculum, offering children so much more than merely a perfunctory education, as is reflected student attitudes and classroom performance. Integrating the craft into other subject areas such as mathematics fosters development of the whole brain, linking and strengthening both the cognitive and affective regions of the mind. Craft brings enjoyment to the lives of those who embrace it. This truth will emerge as you and your students, using these lessons or ones that you endeavor to create, experience it for yourselves. This paper talks about use of craft in teaching Mathematics in today's scenario, which makes us accept the fact that Gandhiji's Basic Education is relevant even today.

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Education for Life through Life: Philosophy and Principle of Basic Education



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Abstract—Many countries around the globe have developed their system of education along with their struggle or movement of Independence. India is one among them. Gandhi, the father of our nation, wanted a silent social revolution through basic education which does not stand for mere technique rather it stands for anew crafts-centered approach. It was the beginning of one of the greatest revolutions in educational thinking in the country. This paper is an attempt to analyze the impact of educational philosophy of Mahatma Gandhi which is known as *Nai talim* or *Basic Education* and its relevance with contemporary society. As an educational philosopher and an experimentalist Gandhi wanted to make a new social order based on truth and non-violence. Truth and education, according to him, helps one to reach at the peak of self-realization. Gandhi's philosophy of education was a result of his scientific research of theories of economics, politics, child development and the successful experiments of his ideas on education. This article is an attempt to analyze the contemporary relevance of Gandhian philosophy of education not only in India but also in many parts of the world where present education system has failed to achieve a holistic education of individuals, self-reliance of both, individual and their societies, as well as non violent and peaceful society. This paper also tries to examine characteristics, developmental stages, major contributors, merits and demerits and role of *Jamia Millia Islamia* in the development of basic education and its relevance in modern society with the help of scientific outlook.

Keywords: *Educational Philosophy, Mahatma Gandhi, Basic Education, Pre-basic Education, Post-basic Education, Adult Education, Jamia Millia Islamia*

INTRODUCTION

Many countries around the globe have developed their own system of education along with their struggle for Independence. India is one among them. Gandhi, the father of our nation, wanted a silent social revolution through basic education which does not stand for mere technique rather it stands for anew crafts-centered approach. It was the beginning of one of the greatest revolutions in educational thinking in the country. This paper is an attempt to analyze the impact assessment of educational philosophy of Mahatma Gandhi which is known as *Nai talim* or *Basic Education* and its relevance with contemporary society. This system of education put forwarded by Gandhi is also known as through the following terms. *Basic Education, Buniyadi Talim, Nai Talim, National Education, Wardha Shikshan /Education and Life Education..* He put forward his ideas on education through the various articles published, in '*Hind Swaraj*', *Young India* and *Harijan* "By education I mean an all-round drawing out of the best in child and man-

body, mind and spirit", "Literacy is neither the end of education nor even the beginning. It is only one of the means by which man and woman can be educated. Literacy in itself is no education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus every school can be made self-supporting, the condition being that the State takes over the manufactures of these schools. "Only every handicraft has to be taught not merely mechanically as is done today, but scientific i.e. the child should know the why and wherefore of every process....I have myself taught sandal-making and even spinning on these lines with good results." from article in *Harijan* of the 31st July 1937

PHILOSOPHY OF BASIC EDUCATION

Gandhi's philosophy of life has a deep spiritual basis and the two pillars of his thoughts were obviously 'satya' and 'ahimsa'—'truth' and 'nonviolence'. Gandhi combined development of individuality and formation of society in

his visionary thoughts. Social atmosphere is a firm background of formation of the attitude of the learners. Social development is not possible without individual development. The objective of education is to build up a learner an ideal citizen. The main aspects of Gandhi's philosophy were: 1) Realization of Truth: Gandhiji believed that no religion is possible without truth. In his view, God is absolute truth. He said, "I have no God to serve but truth." 2) Non-violence (Ahimsa): Ahimsa is the only way, that can lead us the ultimate destination of life. *Satya* and *ahimsa* are the two sides of the same coin. 3) Realization of God: Gandhi believed in *Ekeswarabad* and thought that only through the medium of God, the manifestation of truth, love, life and knowledge if possible. 4) Combination of *karmayoga* and *Gyanyoga*: Gandhian philosophy is a fine blending of *gyan and karma*, knowledge and work. He said, "By education I mean an all-round drawing out of the best in child and man-body, mind and spirit. According to him, the purpose of life is to acquire spiritual knowledge to self-control and activity. 5) Cultural Education: In Gandhi's view, the aim of education is to make the learner acquainted with ancient culture and tradition of the country. Education if not completed without these moral values. The plan for his basic education if obviously formed on the basis of Indian ideas and thoughts. Literacy according to him is neither the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is not education." Gandhi gave the concept of 3 Rs and 3 Hs which includes Hand-psychomotor domain/ skills, Heart-spiritual domain/skills, Head-Cognitive domain/s kills and 3 Rs.: read, write and arithmetic.

BACKDROP

The idea of *Nai Talim* was the beginning of one of the greatest revolutions in educational thinking in the country. He put forward his ideas on Education, in '*Hind Swaraj*', *Young India* and *Harijan*. From Ruskin's *Unto this Last*, Gandhi got inspired with the ideas of dignity of labour that led Gandhi to the immediate establishment of the *Phoenix Ashram* in Durban, South Africa. There Gandhi planned to put into practice the revolutionary idea that had come to him as he read *Unto this Last*, that a life of manual labor, of the artisan and the tiller of the soil, is the life worth living. German architect Hermann Kallenbach offered Gandhiji a good farm, well stocked with fruit trees. The new venture was Tolstoy Farm in South Africa, the seeds of *Nai Talim* were sown. "My faith and courage were at their highest in Tolstoy Farm," wrote Gandhiji, and he often looked back with something like nostalgia to that period of personal experiment with education. *Jammalal Bajaj* invited him to rest and reflect in his own home in *Wardha*, Wealthy but humble-minded, *Jammalalji's* generosity had already made *Wardha*, with some of the villages nearby, a lively centre of experiment in the constructive programme "Primary education, extending

over seven years or longer, and covering all subjects up to the matriculation standard except English, plus a vocation used as a vehicle for drawing out the minds of the boys and girls in till departments of knowledge, should take the place of what passes today under the name of primary, middle and high school education. Such education, taken as a whole, can and must be self-supporting. Self support is the acid test of its reality." *Gandhiji in Wardha Conference*

PRINCIPLES OF BASIC EDUCATION

The main principles which coined basic education were: Universalization of elementary education, social revolution through craft centered education, self-sufficiency, education through mother tongue, co-relation of subjects, education for an ideal citizen, peace and liberation.

UNIVERSALIZATION OF ELEMENTARY EDUCATION

Gandhi was in the view that elementary education should be free of cost and all should get educated so that they can do minute calculations of daily life expense, read and write and it should be imparted through the basic necessities of life.

SOCIAL REVOLUTION THROUGH CRAFT CENTERED EDUCATION

Gandhi focused on the vocational aim of the education along with the character building aim. Students should get exposure to learn skills and craft like knitting, weaving, agricultural activities, cooking which make them self-dependent because they will not only earn on their own but also develop three domains: Physical Domain-by doing physical work like agriculture which will give good physical exercise. Psycho-motor Domain-by developing social skills-how to behave, how to work in groups; how to co-ordinate. 3. Cognitive Domain-by developing thinking skill, analyzing, estimating-what would be the expense to prepare craft and how much material will be required.

SELF-SUFFICIENCY

Basic education should provide such training that one can realize that immediate aim-earning-after or during basic education. Earning for one's own self and satisfying one's needs. The principle of earning by learning was the crux of the basic education.

EDUCATION THROUGH MOTHER TONGUE

According to him if English is to be taught as medium of instruction then it hinders the development of understanding and clarity of thoughts/ ideas and this is because he advocated for English less Matriculation and also technical education. Gandhi emphasized the Mother-tongue to be the medium of Instruction. It would

enable the children to express themselves effectively and clearly. If a child learns through mother tongue then he can easily learn ethical and moral values and importance of national heritage.

CO-RELATION OF SUBJECTS

Gandhi considered knowledge as a whole that is each and every subject interrelated. While doing craft work, it requires economical skills to buy material and to keep estimate how much it would require. It will also require mathematical skills to calculate the earnings and so on. As the subject should be taught which will lead to all-round development, students should develop love for subjects to learn them.

EDUCATION FOR PEACE AND LIBERATION

One of the aims of basic education is to prepare ideal and responsible citizen who will develop virtues like non-violence so that they are not attracted by violence and other anti-social activities. If each would try to inculcate this value then there will be peace and harmony among the citizen of India. Education makes man to think from broader and ideal perceptive therefore Gandhi focused on preparing ideal citizens of the nation who are responsible and sensible to nation, duties and rights.

PROGRESSIVE FEATURES

The progressive features of the basic education can be listed as follows. Needs related education (From doing to writing via reading), Focus on manual work (Body, Mind and Spirit are engaged), urges/ interests of the learner got consideration, process through why and where of every process, practicing of principles like doing before writing and reading before writing, no compulsion at all in learning process, mother tongue as medium of instruction, learning fundamentals first and theory at later stage are the some of the progressive features of the Basic Education. Education for life through life, base for life, helps to acquire basic educational standards (3 Rs, Reading, Writing, and Arithmetic) and imparted through the basic necessities of life with linkages to the basic urges of child and based on native potentials and solution to the basic needs of the country are to be considered as the other features.

BASIC EDUCATION ACROSS THE LEVELS

Gandhi put forward the ideas about basic education across the levels with special focus on pre-basic education, basic education, post-basic education and higher education.

PRE-BASIC EDUCATION

"The education that children naturally imbibe in a well-ordered household is impossible to obtain in hostels."

The intimate relationships of the home were, Gandhi believed, the foundation of all social and moral education, and that was what he regarded as of central importance. "I had always given the first place to the culture of the heart and the building of character," he wrote. The task of the pre-basic school is to set standards of excellence in all these aspects of the life of little children, and to keep these standards before the eyes of the whole village. In the Segaoon school parents and children found clean drinking water, and simple nutritious food to supplement an often inadequate home diet. In this regard the pioneer pre-basic school at Sevagram has never been surpassed. It became the model for hundreds of other *balwadis* (pre-basic schools) throughout India.

POST-BASIC EDUCATION

Discussions about the nature and content of post-basic education were initiated during the 1945 conference with Gandhi at the same time as those on the Adult and Pre-basic stages. At that time the Basic schools themselves had not yet built up a complete seven or eight year course, but it was realized that some pre-planning for the next stage was desirable, and a sub-committee of the Hindustani Talimi Sangh was appointed for the purpose.

ADULT EDUCATION

A village school may be, and should be, a power-house for adult education, and with all its short-comings the Basic School where Shanta Narulkar had been working was the closest and most regular form of contact between the constructive workers and the village. The first steps towards better housing were taken when individual families began to rebuild or repair their houses. "Education for life" said Gandhiji to the new Adult Education Committee in September 1945, "does not mean education for the duration of life, but education for the sake of life....Adult education is a matter of teaching the art of living. A man who masters the art of living has become a complete human being. Keep this vision before you, let this ideal of *Nai Talim* inspire your work."

HIGHER EDUCATION

Gandhi had very specific ideas about research, higher education and the accumulation of knowledge. In Gandhi's scheme, higher education performed the essential function of providing training and properly motivating human power for national needs and there was an urgent need for the purposive expansion of such education. He declared, "... under my scheme, there will be more and better libraries, more and better research institutes. Under, it we should have an army of chemists, engineers, and other experts who will be the real servants of the nation and answer the varied and growing requirements of the people who are becoming increasingly conscious of their rights and wants."

ROLE OF JAMIA MILLIA ISLAMIA

Jamia Millia Islamia actively participated in spreading the idea of *Nai Talim* under the able leadership of Dr. Zakir Husain. Jamia hosted the second National Basic Education Conference at Jamia Nagar in April, 1941. Moreover, Jamia Model School supported as work school of Basic Education Programme and Teachers College (presently IASE, Dept. of Teacher Training and Non-formal Education, Faculty of Education) shouldered the responsibility to prepare teachers for Basic Education. Jamia started Book Bank Project, Village Project, *Subzi Mandi* Project, Programmes on Health and hygiene carpentry and soap making as part of *Nai Talim*. Dr. Zakir Husain wrote: "Work has its own ideals, It is not an amusement or a sport, it is activity quickened by a purpose. There must be in it a desire to do full justice to that purpose, and therefore a willingness to submit to the natural discipline of materials, methods and tools. It demands self-criticism that is unsparing, but it holds out the promise of a joy that none other can excel. To be educative for mind and body, work must be planned and the materials and tools prepared; it must be executed and evaluated. Skill will result, but personal skill is not the end. Even self-discipline may be selfish in intention. Work must serve values higher than mere personal ends, values which we acknowledge and respect", in the second national Basic Education conference met at Jamia Nagar (Delhi) April 1941, at the invitation of Dr. Zakir Hussain. Dr. Zakir Husain, Montessori, Marjorie Sykes, Kakasaheb Kalelkar, Shanta Narulkar, Vinoba Bhave, E.W. Aryanayakam, Asha Devi, Shrimannarayan were the co-workers and major contributors in the mission. In addition to Jamia Millia Islamia, the nationalist educational institutions like Gujarat Vidyapeeth, Tilak Maharashtra Vidyapeeth, and the Andhra Jatiya Kalasala at Masulipatnam played a vital role in bringing the dream into reality.

There were many criticisms against Basic education. Cottage industry will develop, but future of the generation? A craft for whole the year? Is correlation possible in all contents in Physics, chemistry and Biology? Very little of variety in crafts is provided as part of the craft, Very little of moral element and no relation with the community and low salaries to the teachers' Is it in tune with the fast changing times? Will it hamper the scientific growth of the country etc were the main apprehensions and doubts they arouse.

CONCLUSION

The most innovative aspect of basic education was the introduction of productive handicrafts in the school curriculum. Even though some criticism was there, there are many implications to basic education. The main implications were: self-government by pupils on democratic lines, productive work on an individual and group basis, celebrations of cultural, social festivals, correlating and integrating the child's physical and social environment, need for community life and the correlation of three centers-society, nature and craft-help in developing cohesiveness. The contemporary relevance of Gandhian philosophy of education not only in India but also in many parts of the world where present education system has failed to achieve a holistic education of individuals, self-reliance of both, individual and their societies, as well as non violent and peaceful society. However, the basic education was naturalistic in setting, idealistic in its aim pragmatic in method, and humanistic in its outlook.

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Exploring Incentives in School Education: A Micro Study



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Abstract—The paper seeks to explore various dimensions of incentives in the field of school education which have gained momentum in the policy debates. The use of incentives to bring children to school is one of the paths that the Government has taken in recent years. This is the current trend in education systems. The paper is an outcome of my fieldwork in some areas of West Bengal. It involves bringing out micro details surrounding the notion of incentives. The data gathered is through field observation and semi structured interviews with respondents. The study is aimed at understanding incentives in totality in different schools. In most of the policy debates the voices of the beneficiaries are missed out. It is important to understand a particular policy from their perspectives. In this paper, incentive is understood through the perception of the beneficiaries. Incentives are tools that are designed to change behaviour of an “agent” in the intended direction. Thus policymakers in the sphere of education is relying more on this market based tools to attract students from the poorer sections by offering incentives like free textbooks, scholarships, cycles etc. on the assumption that poor people do not value education. Government schools provide free education and there are several incentive schemes. In spite of this a large section of low income group enrolls their children to low cost private schools. This raises question as to what is happening to the incentives offered in Government schools. Thus an interaction between choice and incentives is brought out. Also, the working of incentives in public schools differs from private schools. While incentives in Government schools have an equity concern, incentives in private schools are focused on raising standards, scores. Government incentives fail to work due to lack of coordination among the members and administrative lapses. The beneficiaries complain that the amount received is meagre because they have to pay for private tuitions. The study also brings out entrepreneurial incentives to invest in education market. Thus what we see is commoditisation of education.

Keywords: Incentives, Public, Private, Choice, School Market

INTRODUCTION

The paper seeks to explore several dimensions of incentives in the field of education in the context of West Bengal. Government policies in education have shifted towards market based approach-incentives being one of them. Thus the current trend in education systems is to generate demand for education by providing incentives. There is a clear shift of focus from the supply side factors like providing access, improving infrastructure etc. to provision of incentives like scholarships, free textbooks, mid-day meals etc. Since people value education, incentives offered in this direction are expected to motivate learning. But the working of incentives is complicated. Much of the policy debates in India are concerned with the question of “how to bring children to school”. Education has been made compulsory as it is recognized as a fundamental right. Even though the Right to Education Act is passed, the country has not been able

to attract students from the poorer section of the society. This necessitated provision of incentives which is believed to attract more children to school. The implementation of incentive schemes gained momentum since the mid-1990s with the introduction of mid-day meals, free textbooks, uniforms etc. The goal of such incentives was to increase enrolment of children. It was believed that poor people do not value education and to bring children from that section would require that the government “incentivise” education. This is why several incentive schemes are offered even today even in the form of free textbooks or as a conditional cash transfer (for example Kanyashree in West Bengal). Despite such incentives dropout rate has not fallen much. This certainly raises questions on the functioning of incentives. Incentives are seen as solutions to almost every problem. What is then happening in the domain of education? The answer to this question needs a deeper analysis of the context in which incentives are applied. It is also important to see how the beneficiaries

perceive incentives. Incentive imposes conditionality on an individual according to which the individual changes behaviour. This change in behaviour also depends on the social environment where he lives. Thus without analysing incentives in totality, one cannot conclude about the success or failure of incentives. I have made an attempt to complicate the generalized notion of incentives as a driver that change behaviour in the intended direction. Policy makers in education mainly focus on the “number” of beneficiaries of incentives. The success of an incentive scheme is equated with the number of beneficiaries. What get completely missed out are the voices of the beneficiaries. My aim is to introduce a perception based understanding of incentives. By doing so, much of the complexities surrounding the notion of incentives can be brought to the fore. This would be helpful to understand why incentives work differently on different individuals. Also, often the micro details are not considered in policy discussions. This study can shed some light on the problem of implementation. Indiscriminate use of incentives without understanding the need of the people would aggravate the problem.

Educational reform policies in India have introduced many incentive schemes based on the assumption that people respond to incentives. What is intriguing is the extent to which incentives are used in policy discussions on education to bring students in schools. Seen as a market tool, the concept of incentives has penetrated the domain of public goods. It is interesting to see how a market tool can correct inefficiencies of a public good (in this case education) or how the nature of public education is changing through incentivisation. The purpose of incentives provided in private schools is to increase efficiency (focusing mainly on raising standards) while in the public schools there are equity concerns (mid-day meal, scholarships, free textbooks etc. provided in Government schools in India). The idea seems quite appealing at the outset. But the goals of various incentives might compete with each other in the context of education. For instance, education has various goals like job assurance, making of a good citizen etc. It is often observed that incentives provided to score better per se results in focusing less on other aspects like creativity in case of education.

This paper discusses incentives provided in different schools under different managements and locations and maps out the way incentives function under different situations and contexts. Incentives are tools that are employed by the “principal” to change the behaviour of the “agent”. The behaviour of the agent may or may not change after incentives are designed. This depends on the context and the working of multiple actors. What I emphasize in this paper is that there are different manifestations of incentives. For some people a particular incentive is a success, for some it is a failure. This demands that we take a critical view of incentives. It might not always be a relief as the policy makers seem to

suggest. There are hassles associated with getting the incentives as suggested by many respondents. As we move to discuss fees provided by students we find more complicated version of incentives, including those provided ostensibly to improve learning. While Government incentives have an equity concern in many instances such incentives fail because of a lack of coordination among various actors in the public education system. Incentives as a market mechanism seems to be managed well in private schools where there are sophisticated tools to implement them. At the middle of the two poles—government and private—of the education spectrum are low cost private schools, NGO-run schools, unrecognized private schools, with no incentives provided to the students except the claim that they provide better education than the government schools where teachers do not apparently teach. There are issues in and around incentives which we do not question; or rather we take them as given. There is an all-pervading drift towards privatization of education and correspondingly an entrepreneurial incentive to invest in the “school market”. It is as if the nature of education is changing towards a profit maximization maxim where education is no more seen as a positional good but as an economic good through which one can earn profit. Following Grant’s (2006) arguments, however, one can say that incentives have an ethical dimension. It is not to be taken as a mechanism without ethical and moral connotations. Also, there is an intricate network of other processes that feed into the concept of incentives, for instance, the context of parental choice. Parents are not lured by incentives in the form of money. If it is so, there must be some other incentives which guide parental choice of schools. An incentive as the theory suggests is an external force which entices an individual. This external force in the domain of education takes various forms. The question that needs to be re-examined is the fact as to why parents are demanding private education even though the incentives provided in public education are not insignificant. What constitutes the choice set of parents? What is so appealing about private education to the low-income group? These are difficult questions to answer but I have made an attempt to answer these questions in the context of incentives with the help of the data that I have collected. A public good is provided when one cannot set a price for it or there is a problem of free riding. But in this context, no one wants to free ride but is willing to pay a price for a good which is ‘freely’ available. It means that education has an intrinsic value in itself which is not price determined and cannot be strictly called a commodity. My respondents unanimously agree that what matters to them is quality and not incentives. On the other hand elite private schools have a whole range of incentives from curriculum to extra-curricular activities. They have awards for attendance, good conduct, merit cards, pink slip for disobedience and so on. The most striking difference between incentives in Government schools and private schools is found in the ways in which they operate. In

government schools there are too many actors that are involved in the transaction of incentives which comes in the way of autonomy of decision making. For instance, when an incentive is given in a Government school to a student, it comes through various stages. By the time it reaches the beneficiary, it almost becomes ineffective. For instance, the monetary incentive given to young girls (Kanyashree) comes after such a long time that the students have to bear the cost of education themselves. These hassles around incentives often spoil the purpose for which it is applied. This is not to say that incentives in private schools are always effective in changing behaviour in the intended direction. There are instances where incentives do not always work for students in private schools.

I have employed qualitative methods to answer the research question. Semi structured interviews with the respondents were conducted to gather data. I have divided the paper into four sections. The first section deals with parental choice of schools and their incentives. The second section makes a comparison of incentives in government schools and private schools. The third section brings the case of entrepreneurial incentive in the field of education. The fourth section draws conclusions based on these findings.

PARENTAL CHOICE OF SCHOOLS

This section focuses on the school choice by parents. The issues addressed here are— a) increasing preference for low cost private schools by parents from lower income groups and b) how choice of school is guided by the medium of instruction that is followed in the school. The decision to make a choice of one school over the other is a result of interaction of many factors as my findings suggest. The factors include a person's social and economic status, the social environment, the state policy, the information that one has and the desire to be recognized as 'dignified' through one's school choice. Incentives in government schools are meant to reduce cost—both monetary and otherwise—of education. Following the argument of cost benefit analysis, one can say that a "rational" person would choose an option whenever expected benefit exceeds expected cost. In this case benefit (benefit that education provides and the benefit due to cost reduction) exceeds the cost of education. But this is far from the actual situation in the context of West Bengal. Despite free schooling provided in public schools, there is a tendency of parents to choose private schools. Why are parents so enamoured of the idea of private schooling which costs them higher than government schools? This trend is increasing among people from lower income groups who find it hard to pay the tuition fees of schools yet enrol their wards in private schools. Are parents not rational enough? Human's bounded rationality and the serious opportunity costs of actually considering every school to which one could reasonably transport one's child require parents to consider some smaller set (Bell, 2009, p. 192). Bell (2009)

asserts that parents create their choice sets and it is subjective.

The choice of a school is guided by socio-economic conditions and "the large institutional and social context" (Nambissan, 2012, p. 53). We need to probe deeper into the understanding of a choice set to find out whether incentives play any role in choosing schools. The choice in favour of low cost private schools tends to undermine the vision of public schools where students from different backgrounds are supposed to study under the same roof. Having more choice is often thought of as the best possible way to remain satisfied. The following is a field work based observation which brings out the discourse around school choice.

In a place named Maslandapur in North 24 Parganas, there are two neighbouring primary schools—one fully Government sponsored and the other a low cost school. People who inhabit the region are poor and mainly work in the informal sector. My discussion with one of the parents confirmed that people in this area find it hard to enrol their children in school situated in the cities. Both the schools provide education till class IV. The private school charges Rs. 200 per month and the travel fee is Rs. 300 (depending on the distance). What is surprising is the difference in choice between parents who belong to the same class structure. Interestingly, the low cost private school has 183 students and the Government primary school has enrolment strength of 139. The head teacher of the primary school said that students have moved to the private school because parents think teachers teach better in that school.

The question that the above observation raises is about the appeal of private schools in the minds of people from poorer backgrounds. This supports ASER (2013) findings that parents are increasingly relying on private education when they have the option of choosing free education. What is the effect of incentives that Government schools provide in this case? Are they inconsequential? The idea of private education has gained momentum in the present scenario. It has pervaded the whole system of learning and penetrated all class structure. 'Good education at a low cost' seems tempting. There is a common thread which joins the line of argument of different parents i.e. 'good education'. On being asked about what they mean by 'good', there were several responses. The majority of the respondents said that it is the medium of instruction which matters now. It is important that the children learn English. This was also confirmed by Nambissan (2012) that "sending children to English medium school is also a marker of status" (p.54). There is a pride in choosing an English medium school as my finding suggests. Other reasons cited were the extra-curricular activities present in private school which include singing, dancing, playing computer games etc. It is not just studies that matter now but other activities that are accorded priority by the parents. The low cost private

schools do not provide incentives like elite schools do but what attract parents are the co-curricular activities and English as a language. A parent (who is a member of Self Help Group in a government school) remarked:

“In government schools children do not get to play with computers. Here my son can learn computer. The teachers take a lot of care of every child. My elder son studies in a Government school. There are too many students in one class. Teachers cannot take care of every child in Government schools. We are not well off so I could not enrol my elder son in a private school. Moreover the elder one is not as bright as the younger one. So we kept him in the government school.”¹

It has been observed that parents belonging to the low-income groups suffer from indecisiveness regarding which child to enrol in private school because of their budget constraint. The limited income that they earn is not sufficient for enrolling all their children in a private school. So they have to favour the one who is thought to be more promising.

It appears that given a choice, the parents of low-income groups would want their children to study in private schools. It does not matter whether incentives are given or not. Their perception of incentive is the ‘extra’ thing that they get in private schools. Also some asserted that “primary school e porashuno hoyna” which means “no learning takes place in primary school”. Nobody could, however, say whether ‘learning’ takes place in the private school they have sent their child to. My interviews with the children of the same school suggested that in class they are given lessons to memorize. The parents informed that they are not well educated and cannot help their children with their homework. This required that they provide private tuitions to their children. The ‘private’ seems to be a dominant category which reveals the hegemony of the market. Even the public sector could not escape the ‘private’ which comes in the form of private tuition. The choice sets of parents are governed by the forces of market. For instance, there is a growing belief that in order to get a job one needs to have a grip of English which public schools have ostensibly failed to provide. Thus choice set is formed according to the market calculus weighing future job possibilities. Another aspect of choice is the ‘image’ that it creates in the eyes of the rest of the society. For instance, the choice of English medium school for a child also has a ‘demonstration effect’. One of the parents whose son is enrolled in an elite school said on the choice of school.

“There are many schools around but I preferred this school because of its brand name and the quality of education it provides. I have to spend Rs. 3000 on school bus. The school is not costly. It is because of the distance that I have to spend Rs. 7000 on an average for him every

month. I could not have afforded it if I had another child. He is my only child so I want him to get the best education.”²

The desire to be labelled as “different” from others can also be a reason for choosing a particular school. It is also guided by the number of children one has as evident from the above interview. The preference for a brand name simply reduces the provision of education as a commodity and the parents as consumers. It is as if the parents as consumers are choosing from various brands in the market. For instance religious private schools claim to “stand out” from other schools in terms of discipline and in instilling moral values in students. Each school has a distinct characteristic which separates itself from the other. A monopolistically competitive market with consumers having the luxury of choosing brands of their preference is what defines private education today. Schools compete with each other to grab ‘customers’. It is interesting to note that even parents who are themselves teachers of government run schools prefer their children to study in private schools citing reasons like ‘English medium schools fit this corporate world’.

Giving more choice to a person doesn’t seem to be an unethical idea. But it can make one worse off. Schwartz argues that too much choice can lead to paralysis, inferior performance and dissatisfaction (2009: 391). Choice can produce the opposite of liberation (2009: 401). A person gets imprisoned in his own dilemma about the choice he makes. This too happens in the sphere of education. A parent interviewed said:

“My son reads in an English Medium school. I am not satisfied with his progress and the school. What is the use of spending so much money on school when I have to send my son for private tuitions? These schools demand a lot. You have to buy books, uniforms and other stationeries from the school itself. Rote learning is the method in his school. ‘Pass koratai main uddeshyoe sob school e’ which means ‘the main goal in these schools is to make students pass’. That is why I have enrolled my daughter in a government school. At least it is better than my son’s school and at a much lower cost. These private schools are deceiving us.”³

Parents want their children to learn and there are several dimensions to the process of learning. ‘Learning by rote’ is one that is practised in most of the low cost private schools. There is a strong desire by some parents to provide good education to their children, the success of which does not necessarily depend on just ‘passing the examinations’. The choice of having an array of schools does not imply that parents are overtly satisfied with the “freedom” to choose. For some parents this freedom can lead to dissatisfaction due to the expectation that they have formed about the school of their choice. According

¹ Interview taken on 11.2.2015

² Interview taken on 11.11.2014.

³ Interview taken on 2.2.2015

to Schwartz, "When the choice set is large, blaming the world is a much less plausible option ... In other words, self-blame for disappointing results becomes more likely as the choice set grows larger" (2009:397). The idea to bring about equity by giving poor families more choice seems to be an excellent idea which is claimed to be accomplished by charter schools, school voucher programs etc. in America. In our country, the choice is offered by the large network of low cost private schools. The quality of education that they provide should be brought under scrutiny. A study on school choice for disadvantaged section showed that "private schools are not being able to add value compared to government schools" (Karopady 2014, p. 51). The study analyses the effect of providing school choice to disadvantaged section of rural areas of Andhra Pradesh on their learning outcome. It has been found that those who moved to private schools from government schools (after providing vouchers) did not show any improvement in their performance. Hence we cannot but question the freedom of choice of schools.

Another dimension to the choice of school is the ongoing policy of the state. The lottery system in West Bengal to enter a High school has resulted in many parents taking their children out of primary government schools. The uncertainty of admission after grade IV has resulted in such a decision. Those students who study in schools where primary section is in the same premise as that of the secondary school get admission directly to the secondary school. This has left the parents perplexed who decided to take their wards from primary school and enrol in schools situated adjacent to the secondary school. One can thus conclude the above section as follows:

- a) Parents' choice of school is a complex and a subjective issue which is not based on simply cost and benefit calculations.
- b) The choice that the parents make depends on many factors like state policy, social status, medium of instruction, and the signal the parents want to give by selecting a school (English medium school).
- c) It does not necessarily depend on the incentives provided by the government schools. All parents want 'good' education, how vague the idea of 'good' may be.
- d) Choice does not always lead to satisfaction.

INCENTIVES IN PUBLIC AND PRIVATE SCHOOLS: A COMPARISON

Public schools and elite private schools exist in the two ends of the spectrum. In between are NGO-run, unregistered private schools, low cost private schools operating parallel to the above two categories of schools. The different school structures represent different class of students. In government run and government sponsored

schools (which I call public schools here) there are similar kinds of incentives given to students. Low cost private schools do not provide incentives to improve learning but the fact that they provide instruction in English at the lowest cost is the biggest incentive for parents who come from low income groups. There is a discourse around a particular incentive. For instance, mid-day meal is an excellent incentive for some stakeholders in education in terms of increased enrolment and socialization that it creates by bringing students from different backgrounds to eat together. Mid-day meal has attracted much attention in policy discussions and has been a much-debated issue. On the other hand, the other incentives (Kanyashree and Sikshashree) are recent and have not received much attention. There are also other incentives given to students for carrying out studies smoothly. These come in the form of textbooks, uniforms etc. While their coverage is always brought under attention, the voice of the beneficiaries is not taken into account. There is a generalized notion that incentives are a solution to every problem.

Incentives serve various purposes. There is a goal that is inherent in each incentive. Educational incentives are given to increase the participation of specific groups in schools by accommodating some of their school related expenses (or disbursing the actual items) (Nawani, 2012). These incentives may be given from equity perspective or are based on the broader goal of ensuring social justice. Incentives to bring children to school have a much wider vision of giving opportunities to the disadvantaged children so that they are at par with other children. So the very idea of incentives seems impressive. Grant (2006) calls incentive as legitimate when it results in mutual benefit of both the parties. In this case, one can view government incentives as legitimate. On the other hand, incentives offered in private schools are different in terms of purpose. The purposes are towards behaviour management in class, scoring above 90% in each subject, for getting the highest in second language etc. There are group incentives in the form of 'points' given to each 'house' constituted by the school authorities. Private schools have thus ample incentives offered to change behaviour of pupils. In this case it is imperative that one sees how intrinsic motivation interferes with extrinsic incentives. I argue that incentives work best when there is autonomy where the "principal" can take decision on how to change "agent's" behaviour. This is not present in public schools since it is structurally and functionally different from private schools. Public education has multiple goals which "are not by any means mutually contradictory but, given the finite resources of schools and teachers, they must compete for attention and therefore be substitutes to a considerable extent in the school's production process" (Dixit, 2002: 718). Incentives in government schools involve coordination among various people-Head teacher, Inspectors and local communities or VECs. Such a structure is absent in private schools where teachers are the only 'principal' offering incentives to students.

This section focuses on different incentives provided in public schools particularly mid-day meal provision, Kanyashree and Sikshashree. I have analysed the working of such incentives and how they are perceived by the beneficiaries and other stake holders. People have different understanding of the same incentive but there is a common grievance of untimely delivery of such incentives which render incentive as inconsequential. Lastly, I describe several incentives designed in elite private schools and evaluate how they work.

INCENTIVES IN PUBLIC SCHOOLS

There is a rights-based approach of incentives which gets reflected in the various incentive schemes implemented by the Government so that every child gets enrolled in school (Article 21A of the Right to Education). From mid 1990s there has been an endeavour by the Government to ensure equity in terms of gaining access to education. Provision of mid-day meal is an outcome of such endeavours. There is a substantial body of research on the efficacy of mid-day meal. On the basis of my field observation and personal interviews with the respondents I have discussed the issue of mid-day meal as an incentive and how people perceive it. There are three ways of analysing an incentive as Grant (2006) suggests-purpose of the incentive, voluntariness and the change in the characteristics of the person after an incentive is offered. The purpose of mid-day meal is to bring more children to school, and to enhance child nutrition and social equity. Dreze and Sen refer to mid-day meal programme in primary schools “as conditional ‘in kind’ transfers: Children get the meal only if they come to school” (2013: 196). Head teachers and teachers interviewed in various schools suggested that mid-day meal attracts children and hence enrolment has increased over the years. Of all the incentives offered in public education, it is only the mid-day meal which the teachers think is working smoothly. Since the sample I have chosen is not large, no conclusion can be drawn on the efficient functioning of the mid-day meal scheme. I rather focus on the discourse in and around mid-day meal based on people’s perception. The following is a field observation of the functioning of mid-day meal in a school located in Maslandapur:

The Head teacher rang the bell (as there was no office bearer or clerk in the school) and all children came running from different classrooms. They gathered in the school premise and the headmaster made them wash their hands with Dettol. Thereafter the children sat down in their respective places for lunch. The guardians of many children were present to supervise if their wards were eating properly.⁴

This is an example of a school with proper functioning of mid-day meal. No one complained of the quality of food the children get. Interviews with the parents of the same school suggested that they are happy with the mid-day meal provision. Some parents informed that “children do not eat at home but when they sit with their friends, they eat properly”. A Head teacher of a primary school also confirmed the same. Children from middle class families are said ‘to learn’ to eat properly in school. The socialization that the mid-day meal creates is remarkable. In schools where students come from different classes, the provision of mid-day meal has reduced the gap. Also, this has created employment opportunities for women. My discussion with head teachers in various schools suggested that self-help groups consist mainly of women.

While mid-day meals are said to be successful in bringing children to schools, there is also a belief among teachers that ‘children from poor families come to school just to eat. They do not want to learn’. The rhetoric that ‘poor children go to school to eat’ after an incentive in the form of mid-day meal is offered, undermines the fact that children do want to learn. There are several motives on the part of a child to go to school. These motives are hidden (private information of the ‘agent’). The hidden motive in this case might be the fact that children find an additional reason to attend school due to midday meal. Teachers on the other hand, perceive that the hidden motive in case of children is the ‘attraction for food’ which makes the incentive (mid-day meal) ‘too tempting to resist’. Children from poorer background (SC students and also low income group) interviewed said that it is not mid-day meal that attracts them but the ‘school in itself’ attracts them.

Kanyashree Scheme

It is a conditional cash transfer scheme to empower adolescent girls and to discourage girls’ marriage before the age of 18. It was formulated in the year 2013. The implementation guidelines (2013) of Government of West Bengal, Department of Women Development and Social Welfare, states that the scheme aims to improve the status and wellbeing of the girl child in West Bengal by incentivizing schooling of all teenage girls and delaying their marriage until the age of 18, the legal age of marriage. The purpose of such an incentive is also to reduce drop outs among girls. The beneficiaries are grouped into two categories: K1 and K2 beneficiaries. K1 beneficiaries receive scholarship of Rs. 500 annually and specifically those who are enrolled in a Government run or Government aided school between 13 and 18 years of age. K2 beneficiaries get a one-time grant of Rs. 25000. In both the cases the family income should be less than or equal to 1, 20,000 per annum. Since it has recently been introduced, it is hard to come into any conclusion regarding its functioning. The field observation gave some important insights into its functioning. Focus group discussions with Kanyashree beneficiaries suggest that the

⁴ Field observation 11.2.2015

amount they annually get as scholarship is not enough for them because of the additional expenses they incur such as those for 'private tuitions', buying books which are costlier and Rs. 500 a year is a meagre amount to sustain such high cost of education. Monthly expenditure on private tuition is in the range of Rs. 1750 to Rs. 3000. The beneficiaries belonging to the middle class families are not bothered about the money. The annual amount of Rs. 500 gets deposited in the bank account and they do not care to enquire whether the amount comes on time. Those beneficiaries who are poor complain of the untimely delivery of the incentive. A parent said:

"500 rupees in a year is nothing when we have to spend more than Rs. 1000 every month on private tuitions. Books are also costly these days."⁵

A large sample is required to draw conclusion regarding its functioning. But micro details are also important. My data suggests that the beneficiaries are not targeted. Parents in any case want to educate their children. The incentive becomes redundant because of the delay in supply. As long as the parallel system of education i.e. private tuition market is there, government incentives in the form of cash transfer do not work. This is because of the expenditure incurred on private tuitions which exceed the amount given as incentives.

Sikshashree

Sikshashree is a scholarship which is offered to SC students of classes V to VIII. This scheme was formed by merging book grant and maintenance grant. The amount varies according to the class in which a student is enrolled. In 5th standard the amount offered is Rs. 500 per annum and in 8th standard the amount is increased to Rs. 800 per annum. The beneficiaries are required to have an account with a bank. Though the application form is made available through the school, often the school does not keep track as to whether the beneficiaries receive the amount timely. A head teacher of a school said:

"I do not know how many Sikshashree beneficiaries we have. They do not receive money from the school. They get it through banks. So I do not know how many get the scholarship."⁶

The discussion with boys belonging to the Scheduled caste pointed to the fact that by the time the money comes to them a new session starts. The parents have to pay for the books. The money that they are to get in 7th standard comes at the end of 8th standard. They also pointed out that due to changed syllabus by the West Bengal board, books have become costly and the meagre amount that they get per year is not sufficient. The cost of private tuition is hard to bear for them. Some could not even name the scholarship that they get.

The experience of Sikshashree beneficiaries is not different from Kanyashree beneficiaries. For incentives to work there has to be a well-functioning system with proper monitoring and co-ordination among its members. In case of both the incentives, there is a delay in the provision of incentives which renders incentive as ineffective.

Beneficiaries in both cases informed that incentives do help them somewhat but it is not because of incentives that they study.

INCENTIVES IN PRIVATE SCHOOLS

The purpose of incentives in private schools is different from that in government schools. Incentives here are applied to classrooms by a teacher who as a "principal" delegates a task to the students. There are ample incentives which are at play in elite private schools. Some deal with the students' test scores, some to elicit 'good' behaviour on the part of students. Incentives work differently on different students and depend on the setting and context.

Incentives for Positive Behaviour Management

Various incentives are offered to students to entice them to behave in a good manner in the class. This involves non-monetary incentives like pink slips, yellow slips and green slips in some schools and 'good conduct' award in some other. They work differently on different students but there is a commonality that is observed in the way students perceive them.

Pink slips are offered to students as a warning when a student disrupts the working of the class or do not abide by the rules of the school. Three pink slips would mean 'parents' call'. Green slips are offered when a student does anything good. Any good activity, say responsiveness in the class would yield a student a green slip. Yellow slip would mean suspension. Good conduct award on the other hand is given to the student who behaves well in the class. These incentives as suggested by respondents work up to a certain level. As the student gets promoted to higher class, these incentives lose their power. There are cases where incentives are not properly applied by the teacher. This leads to loss of credibility on the part of students. A student remarked:

"I do not think this works. A boy got 6 pink slips but he did not get a parents' call."⁷

The working of incentives for a student also depends on how they are working for his fellow classmates. The fact that his classmate was not punished gave him a 'signal' that such incentives are not credible. Also incentives as punishment and incentive as reward work in different ways. A teacher of an elite private school said:

⁵ Interview taken on 23.3.2015

⁶ Interview taken on 13.3.2015.

⁷ Interview taken on 5.12.2014.

“My school often takes children out for study trips. When I see that rewards are not working on children or they do not behave properly in the class, I warn them that they won't be taken to the trip. This works more than rewards.”⁸

Classroom thus becomes a space where several incentives are designed in the form of rewards or punishment to get a particular work done. It no more represents a typical classroom where teachers punish students by throwing them out of the class. It is more like a private organization where principal agent interaction involves design of incentives. Incentives in the form of green slip and good conduct award are offered to direct behaviour in a positive direction. Drawing from Grant (2006), the purpose is legitimate since both the teachers and the students are mutually benefitted. The teacher can teach without hindrance and the students learn good manners (if incentives are operative). Often it is not the case, as students have a vague idea of what 'good conduct' is. There is an element of uncertainty associated with such an incentive. One of the students interviewed said:

“I always behave well in the class. But I do not always get the good conduct award. It depends on the teacher. She gives the award to her favourite student.”⁹

Thus students interviewed do not necessarily work hard to change their behaviour for the award. The information that the incentives carry here does not change behaviour in the right direction.

Incentives for Scholastic Achievements

There are incentives designed to increase marks of students in each subjects. There is a general proficiency award given when a student scores above 95 in all subjects. On the other hand, a merit card is given as a reward when a student gets above 90 in any particular subject. There is an assessment by teachers made on 'improvement', 'sustained excellence' etc. on the basis of which prizes are given to students. Also, in some schools a prize is given for getting the highest marks in second language. Almost in every activity incentives are given in schools undermining somewhat the fact that the urge to learn might come naturally to them. An interview with a student confirmed this.

“It does not matter to me in which school I am studying. Any school works for me. I am also not bothered about prizes. I love to learn.”¹⁰

Teachers and parents suggest that these incentives work well on students. They are motivated and there is increased competition among students. The goal of increased competition among students is making the school a corporate firm where employees compete for

promotions. The performance in the examination in this case becomes more important than learning. Parents informed that their wards work day and night to get the merit card. One of them remarked, 'They know the language of examination. There is no interest to know a particular subject well'.

As stated earlier, incentives interfere with various human motives. Incentives given to perform one activity may undermine the importance of another activity. In this case, merit card as an incentive undermines the other goals of education as the students prepare only for examinations.

As is evident, government schools and private schools differ in the purpose and implementation of incentives. In private schools incentives are applied in the classroom by teachers without any outside interference. A teacher is the “only” principal unlike in government schools where there are multiple principals (teachers, head teachers, District Inspector, School Inspector, VEC etc.). The working of incentives thus becomes complex in case of government schools. For incentives to work there needs to be a proper co-ordination among members (in case of multiple principals) and autonomy to implement such scheme (in case of private school teacher who makes her own decision in the classroom).

ENTREPRENEURIAL INCENTIVES AND SCHOOL MARKET

With an increasing number of private players in the domain of education, there is a parallel market which is created along with the school market: the market from where other business players are able to extract profit. The private schools provide ample attractive packages to the children ranging from smart boards to learning management system to many other attractive things. This has created a congenial environment for business firms to invest. The technologically driven learning ambience in the form of interactive boards, green boards, white boards make the learning environment distinct from that of government schools and low cost private schools. Schools are no more a site where only students and teacher interact; there is something more to it: the technology in the form of smart boards. Parents and students interviewed are overtly satisfied with the new learning method. There is a proliferating market underneath the whole business of education which is the market for publishers, for companies like Educomp, businesses providing food, uniforms, shoes, bags, stationeries etc. These characteristics separate elite private schools from low cost private schools. Buying shoes, bags, books and uniforms are compulsory for students. The whole rhetoric of providing “better facilities” to students in terms of education is “incentivising” entrepreneurs resulting in compulsion for middle class families who send their child to these 'elite' schools. Shoes for Reebok and Adidas are a must for students. The companies are creating a brand

⁸ Interview taken on 5.12.2014

⁹ Interview taken on 5.12.2014.

¹⁰ Interview taken on 5.12.2014.

preference in children whereby students are brand ambassadors for their products. Parents from affluent background do not find problem with that saying "It's there in all 'good' schools". How does the idea of these kinds of schools become dominant? According to Harvey (2005).

"For any idea of thought to become dominant, a conceptual apparatus has to be advanced that appeal to our intuitions and instincts, to our values and our desires, as well as to the possibilities inherent in the social world we inhabit. If successful, this conceptual apparatus becomes so embedded in common sense as to be taken for granted and not open to question." (p. 5).

The way these elite schools are constructed with lush green space, fully air conditioned rooms and the technology enhanced learning environment attract the parents. Thus the extra charges that the parents have to bear seem nothing to them. The middle class parents bear the brunt of these 'extra' markets within school. One of the middle class parents interviewed remarked.

"There is too much that the school demands. Every year you have to buy stationeries from the school. Last year's stationeries are still there, yet you have to buy new for this session. Children are simply learning to waste. But what can we do? We are forced."¹¹

There is a compulsion which is unavoidable if one has to impart 'good' education to one's child. This is what gets reflected in most of the interviews conducted with parents from middle class background who send their children to 'elite' schools. Though satisfied by the curriculum and the extra-curricular activities in the form of karate class, swimming, dance, singing etc., the extra charges imposed on them in the name of fest, carnival, branded shoes, bags etc. is a cause for dissatisfaction. It has been informed by respondents (both students and parents) that the companies tie up with the school owners to get a good base of client in return of which schools get commission. There is an incentive for both schools and companies in this domain. A high school pass out who was engaged with school magazine pointed out that he observed that his school has a nexus with a particular publisher.

The 'corporate' entry is in all spheres of education in such schools. There are corporate teacher training programmes to guide as to how a teacher should use audio video learning methods in classroom, how to make lesson plans with the use of computers. The teachers claim that this method of learning is a good way to make students more attentive in class rather than reading out texts. In some schools teachers are given free laptops to prepare lessons. Teachers are made to use them in classes with interactive boards and projectors. There is also a system of remote control through which students can answer and the teacher can assess the overall performance of the class. Clearly schools have been transformed by

technology and the private interventions. Learning is just a click away. Nambissan and Ball point out that "the idea is to empower teachers to use IT as a tool for classroom teaching. There is today a large and growing market for IT in schools and a policy climate i.e. beginning to encourage the participation of the corporate sector in the sphere in the name of 'improving' the quality of education" (2010: 15). There are also instances of FITJEE and Pathfinders providing coaching in schools. CBSE bans coaching centres running in schools in the year 2014 because it thinks it as commercialization happening in schools. Despite such bans, these activities are still looming large in schools. All these point to the fact that there is an emerging market with a lot of prospects for profit which is changing the very idea of a school. This demand for corporatization in schools is a recent phenomenon which is undermining the goal of education. Preferences are changing so far it fits the market logic. Ian Macpherson *et al* argue that "education has been deeply implicated in this (globalization), not only because it has become the sector through which the new entrepreneurial self is created and has learnt the techniques of self-regulation, but because the sector itself has come to be viewed as one that can be opened to profit making activity..." (Macpherson *et al.* 2014, p. 12). It has slowly gained consent of the stakeholders and they are but captives in the hands of such networks. In this process education is increasingly seen as a "good" and school market, a base for ample profit opportunities. It is not only the private companies who are finding this a promising area for investment but also micro finance institutions. These institutions are investing in "budget" schools to attract low income groups who show preference for English medium instruction. Nambissan and Ball (2010) argue that the driving force behind this "is profit rather than broader aims of education" (p. 14). In West Bengal one example is the Micro finance institute Bandhan which gives loans to poor people for various purposes. What is interesting is that it also runs formal schools in the name Bandhan Academy. An interview with Bandhan education officer suggested that they have non formal schools which are functioning in many districts of West Bengal. The reason cited is that it comes under corporate social responsibility. While free non formal schools to empower children are for philanthropic cause, the functioning of low cost private schools certainly raises doubt. My visit to one such school in Maslandapur during my field work confirmed the popularity of the school among parents belonging to low income group. Most of the respondents I interviewed were members of "Bandhan Samity" as they call it. They get loans for business, farming etc. from the Samity. They said to have benefited from such loans. The respondents informed that they came to know about the Academy from the people who work in the Samity. They were told about the benefits that they would get from the school and thus gained their confidence.

¹¹ Interview taken on 5.12.2014

CONCLUSION

This paper brings out various dimensions of incentives given to students and parents as current trends in the education system. In this context I discussed about choice and its relation with incentives. Incentives do not govern the choice decision of parents. Parents, even from low income groups are ready to spend more for the education of their child. What came out interestingly in this context is the popularity of English medium schools. Preferences for 'extracurricular' activities in schools are also found in this study. The chapter then compared incentives in government schools with those in elite private schools (as low cost private schools do not provide incentives to children). Government incentives are offered from an equity perspective i.e. to bring more children to school so that those from the disadvantaged section can also get an opportunity to climb the social ladder. Incentives in private schools are more individual centric focusing on each student's performance. The two differ in their purpose. Government incentives are legitimate in the sense that they are beneficial for the students. Incentives offered in private schools may not be legitimate if we are to think of education in a broader sense of the term. For instance, incentives offered to score higher marks (in this case merit card) may distract the student's attention away from other aspects of studies, say, creative thinking. The student though passes the exam securing good marks but is not benefitted in terms of acquiring knowledge as the preparation he takes is exam based. Government incentives do not function well due to administrative lapses and the amount the beneficiaries receive is meagre because education they think is costly (due to the cost of private tuition). Lastly, I have shown how the private schools are creating a good investment climate for many entrepreneurs and encouraging the involvement of Microfinance institutions in the sphere of education. Thus the sphere of education also fulfils profit interests. What is

important is to view education in a broader sense, as an end in itself which in the present day seems to be a distant possibility. Looking at incentive structures in different schools opened up some hidden aspects which are proliferating beneath the notion of "Education for All". Incentives alone cannot solve the problem that education system is facing. It needs a thorough assessment of what is going wrong in the system. It is because the first step towards solving a problem is identifying the problem. This paper thus attempted to shed light to some of the problems focusing only on incentives.

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CHAPTER XII

ETHICS AND KNOWLEDGE SOCIETY

Aligning Science and Values in Classroom Teaching: A Myth or a Reality?



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Abstract—*“To offer science education conducive to the development of physical, intellectual, moral, social, spiritual and economic aspects of life and to understand, appreciate, promote and use knowledge of Science and Technology for enhancing productivity and human happiness.”*

Strategies and Methods for Teaching Values in the Context of Science and Technology, p.5 (APIED)

One of the major challenges of this present day world is to align humanity and education in classrooms. Science education has definitely resulted in advancement in all fronts except making human humane. Inculcating values along with science education in the classrooms is the only solution to this challenge. Keeping Gandhian view on values and education, it's very important to keep the right attitude and spirit towards science and pay heed to the direction it leads along with the cutting edge research leading to discoveries that change the world we live in. It's very important to develop the right scientific temper and inquiry in the young generation but along with it, it becomes inevitable to inculcate in them how to use it for holistic development.

The current paper posits three pedagogical models which are based on different theoretical premises and practice based frameworks which will help to infuse values alongside science within the four walls of classrooms and outside. These models when implemented in the right spirit and enthusiasm will definitely aim to kindle in the young minds parallel, all the necessary qualities and scientific temperament, to sustain the modern world in the right fashion.

Keywords: *Science, Education, Values, Pedagogy, Classroom*

INTRODUCTION

Changes are inevitable for the development of society if it's leading to the progress of the society. The changes occur from individual to the different layers of community; hence transformation of the individual plays an important role in the societal change. Today's society is being challenged by a lot of complex scientific and technological issues. The need of the hour is to prepare a better tomorrow. This can be only achieved if the students are prepared with the right 21st century skills which will make them proper democratic citizens of tomorrow. The students who have the right mission and vision will in turn save the environment and save the world. The challenge lies in how to prepare such students through classroom transactions. What pedagogy literacy can be used in science classrooms to inculcate values and what theoretical frame works can be used for practical teaching of imbibition of science and values to bring in the right amalgamation of science and values in the right proportions. The common question that pops up in the

science teachers mind is how to align science and values in the class room transactions. These challenges can be better addressed, if in the grassroots level, science education is implemented in the right manner. Science education infused with values in the teaching learning process in the classroom transactions can bring about the right sensitization in the young generation who in turn will learn right social values and reach out to the community and environment better. Here the science teachers are the catalysts for bringing the transformation in the young scientific minds and prepare them to be instruments pivotal for the desired societal change.

THE CORE

Educating people regarding environmental problems should start at a very young stage and a formative evaluation process should be kept in mind to yield fruitful results. What students learn in classrooms should be relevant to them in the local and global contexts as well as for individuals and members of society in the present and

future contexts. For reorientation and reorganization of the curriculum, as Zhou Nan Zhao suggests,

"Educational learning and sensitization should enable learners not only to be successful learning achievers in the school, but also responsible citizens, caring community members, effective workers and lifelong learners in an increasingly interdependent world." (Retrieved from

<http://www.ibe.unesco.org/cops/Competencies/Pillars LearningZhou.pdf>)

There is a need to broaden the educational goals and achieve holistic education for all to tackle the emerging global as well as local environmental issues of the 21st century. Text materials and other educational contents and activities should be designed in such a way that students are taught to develop knowledge of self and others, appreciation of diversity and awareness of similarities of human races and interdependence of humans, empathy and cooperative social behavior, capability of encountering others and ability to resolve conflicts.

Therefore, this paper posits two prime areas of attention: using pedagogical literacy in science classrooms to inculcate values; to suggest three theoretical frameworks for classroom teaching which also includes a frame work that I have experienced in my home school as well as in the Indiana University, USA, as a part of the Fulbright program which can infuse science education with values

The three theoretical frameworks proposed, if properly implemented in the classroom, through various activities can act as a great medium and tool to bring forth the infusion of values with science education. This paper posits to use these theoretical frame works, that works best, to embed values in science education within classrooms, depending on the situation and need of the science teacher so that science education do not lose its purpose and charm. The main objective is to show that any of these frame work can serve the main purpose and teacher will have the freedom and the option to use whichever works best for him or her students. If the coupling works, the student fraternity can greatly benefit and can develop holistically to their fullest potential.

Classrooms and the activities undertaken can act as wonderful sites of imbibition. Sensitization of younger generation happens through these activities and projects and it combines social values with science education. Along with science, students learn patience, team spirit, empathy, develop self-esteem, work cooperatively and collaboratively with each other, and reach out to the community and environment in their vicinity. The paper boils down to an education with respect to physical nature which has an impact on human nature. In doing so, the paper will go through proposed models developed from different theoretical premises and practice-based frameworks that aligns humanity and education in

classrooms that teachers may facilitate classroom transactions for developing altruism.

Overlapping Instructional methodologies in science education existing all around the world varies from project based learning, inquiry based learning, and problem based and place based learning. Science learning brings in students critical thinking, problem solving, develop curiosity and help in decision making. Certain commonalities are shared by all these methodologies: student-centricity, participatory in nature, use of multimodalities, and flexibility. But these methodologies also have their own individual characteristics. The challenge is to adopt a model that would impart effectively the above mentioned traits besides effective value system to the students.

PEDAGOGY LITERACY IN INDIAN CONTEXTS

Pedagogy literacy in terms of Indian contexts chiefly rests on two methodologies: Project based learning (PBL) and Inquiry based learning (IBL).

In the project based learning of science, the questions addressed are very much related to real life and are meaningful. As Krajcik *et al.* (1999) suggests, "Project based science calls for a question or problem that is meaningful and important to learners." (p.9). The source of the question can be real life contextual question from the teacher or a natural question from the student. In project based learning students, teachers and community collaborate to meet the end. This is inevitably very important as this helps in building up of the right skills and attitudes in the students.

Inquiry based learning requires the identification of assumptions, use of critical and logical thinking, and consideration of alternative explanations. (p.3). Students should become conversant with the strategies of using thinking skills, while they learn. This would include hands-on experience such as inquiry and problem based approaches "including asking questions, planning and conducting investigations, using appropriate tools and techniques to gather data, thinking critically and logically". (Llewellyn, 2013, p.3). Five essential features of inquiry include "engagement of learners in scientifically oriented questions, giving priority to evidence, formulate explanations from evidence, evaluate their experiences in the light of alternative explanations, which reflect scientific understanding and communicate and justify their proposed explanations". (Llewellyn, 2013, p.3).

Place based education is based mainly in this thought, if we want children to flourish, to become truly empowered, then let us allow them to love the Earth before we ask them to save it. As Sobel (1993), quoting from Thoreau's *Walden* puts it, "the more slowly trees grow at first, the sounder they are at the core, and I think the same is true of human beings." (Source: internet)

PROPOSED MODELS THAT ALIGN SCIENCE WITH VALUES IN CLASSROOM TRANSACTIONS

DOUBLE HELIX MODEL

The importance of teaching values along with the concepts of environmental science is rightly suggested by Elliott (1993)

“cognitive initiative” or the capacity to initiate a course of action to improve situation; the capacity to diagnose, discern and discriminate the practically relevant dimensions of the problem situation; the capacity to share the thoughts and feelings, the points of view, of those who are involved in the situation; and the capacity to reflexively self-monitor one’s own actions and their consequences in the environment.” (p. 23).

This double helix model proposed by me (2014) is a small attempt to correlate environmental education with values.

“One strand representing the environment and another representing the values, strongly intertwined and bonded with each other.”(p.184) Day to day classroom transactions is the interconnecting bond. Same color of both the strands emphasis their equal importance and brings together two disciplines.

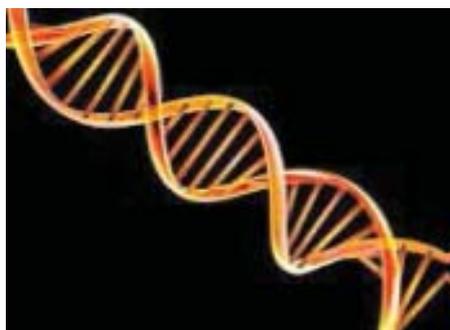


Fig. 1

Present model rests on the following five methodologies that are closely related to classroom transactions

1. Constructivist approach meaning making education, working from questions to situate discussions at different levels of proficiency, unique to each group.
2. Historical cases-common daily incidences of life
3. Classroom transactions inside and outside the classrooms
4. Practice stimulated actions in real life situations
5. Real practice infield trips after learning theory in classrooms.

The model is activity based and is flexible.

PROGRESSIVE MODEL FOR CLASSROOM TRANSACTIONS IN INDIA

Being fortunate to be a Fulbright Distinguished Teacher, I got an opportunity to attend the classes at Indiana University (IU) and visit some schools in Bloomington like Bloomington High School North. I also got an opportunity to discuss with academics of IU and library readings have shaped the end product of this project. The end product of all these resulted in an activity based pedagogical model for sensitizing young learners towards protection, conservation, and enrichment of environment. Hands-on experience that would crystalize around life-centric situations coupled with classrooms activity in Environmental science classrooms together makes this model effective. The scope of making learning interesting lies in this model as it relates to real life situations of students.

This model has one main driving question like PBL (Project based learning) and many open ended questions like IBL (inquiry based learning). All the seven steps of the model leading one to another makes it a really progressive transaction model for classroom transactions. The model is activity based, has multiple modalities, is flexible and can be carried across the curriculum

WORKING OF THE MODEL

This model involves seven steps, one leading to another. The steps are as follows:

REFLECTION OF KNOWLEDGE

The teacher tests the previous knowledge of the students through some activity or specific questions related to the topic. Students actively engage in discussions so student talk time is more than teacher talk time. Active participation of the students itself reinforces the previous concepts and helps the teacher to locate the learning *locus standi* of the students of the particular topic. Students are genuinely interested as they are active in answering the questions and discussions.

SETTING UP AN EXTENSION THAT IS UNEXPLORED

This step is where context is introduced. The teacher tries to create a right ambience where students come up with the right driving questions. Teacher can also come up with the driving question. Here also student talk time is more than teacher talk time.

MAJOR QUESTIONS ASKED BY THE STUDENTS AND REFINED BY THE TEACHER

Students actively involved in the discussions collaborate and cooperate with each other and come up with topics

they want to work. If there is slight disagreement, teacher helps them to refine the questions. Again student talk time is more than teacher talk time.

COMPREHENSIVE INPUT FROM READINGS, EXPERT INTERACTION/ PEER INTERACTION

Teacher gives the textual material regarding the concept and students also interact with peers or experts. Teacher is facilitator.

COLLABORATIVE WORK: FINDING ANSWERS, GATHERING DATA

Students seek answers to the refined question and they collect data to seek answers. Here again cooperation and collaboration of students come into play. It involves critical thinking and problem solving skills. Student talk time is greater than teacher talk time.

REFINING DATA: ANALYSIS AND SYNTHESIS

Unless data is not correctly interpreted the output will fail. All the global competencies are involved in this step. This step crystallizes the data collected by the students in the previous step.

Scientific communication is at maximum and conclusions are derived. Students are completely involved in this step and feel the ownership. Teacher merely acts as a guide.

SHARING WITH PEERS AND TEACHERS

For completion of any step it should cascade down to the peer group. Feed backs and reflections help to concretize whatever learnt properly as well as leads to the next driving question. Here again, student involvement is more than teacher involvement.

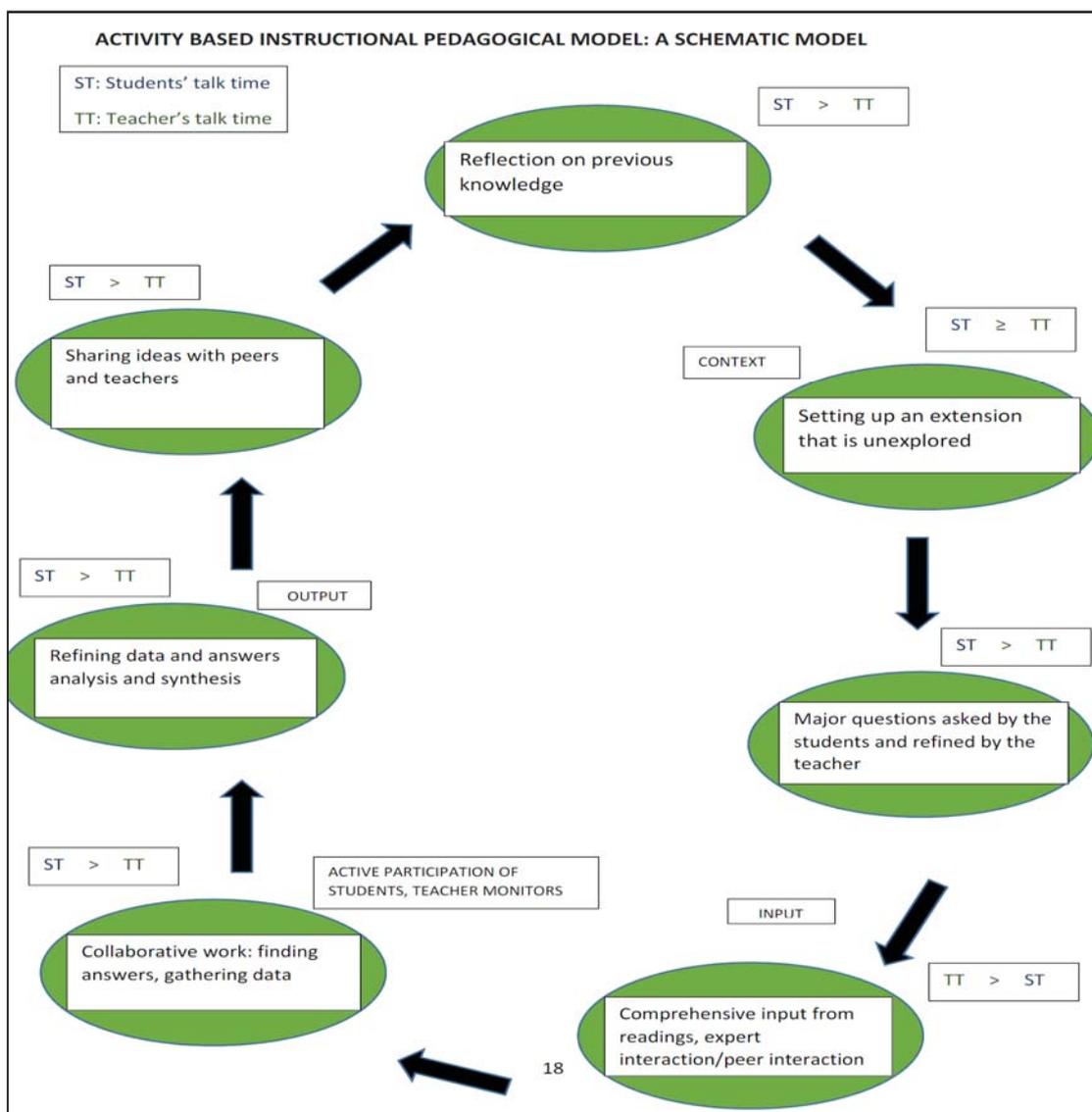


Fig. 2

PRISMATIC MODEL AND CLASSROOM PEDAGOGY-A FRAME WORK

Here is the prismatic model proposed by me (2015) which integrates science education with value inculcation in the classroom transactions. As the frame work puts forth

“The seven corners of the prism represent the seven values which learners acquire in the path of their scientific inquiry and seeking answers to the questions. These values are sympathy, empathy, ability to take calculated risks, perseverance, problem solving and decision making skills, responsibility and we spirit.”

METHODOLOGY

The different steps involved in the model are as follows:

ADDRESSING AN ISSUE OR PROBLEM

Scientifically driven questions are addressed in this step. Teacher being a facilitator creates an environment where the Students out of curiosity and enthusiasm come up with the inquiry question or teacher can pose the questions herself/himself.

BRAINSTORMING

In this step, brainstorming occurs among learners and they discuss various aspects of the issue cooperatively and collaboratively. Here empathy is reflected. They learn to listen and respect others views as well as their own.

SUPPOSITION

In this step, the hypothetical question is crystallized. Here the ability of learners to take calculated risks is developed.

Prismatic Model

It definitely shows the progress the human being. Teacher helps to refine questions.

DATA COLLECTION

The students cooperatively and collaboratively identify the sources of data collection and persevere to achieve the most valid data tapping all the resources. Perseverance and firm belief in the purpose drives them and teacher acts as guide and facilitator here.

ANALYSIS AND SYNTHESIS

Data that is collected are analyzed and synthesized to come up with the right output stage and hence is the most important step. If this comprehensive step is not executed properly, the output fails. The 21st century skills of problem solving and decision making skills are exhibited here by the students.

INFERENCE

After analysis and synthesis, learners infer the right conclusions of the issue/ problem they were working. Since they are completely involved they claim ownership in the knowledge acquired in the process. This brings about the responsibility in them towards solving the issue/ problem as they feel involved in the process.

SHARING

No knowledge is complete without sharing with their peers/teachers and this helps to get the right feedback which allows them to think more critically. The sharing brings we spirit in them and makes them bond better as a team

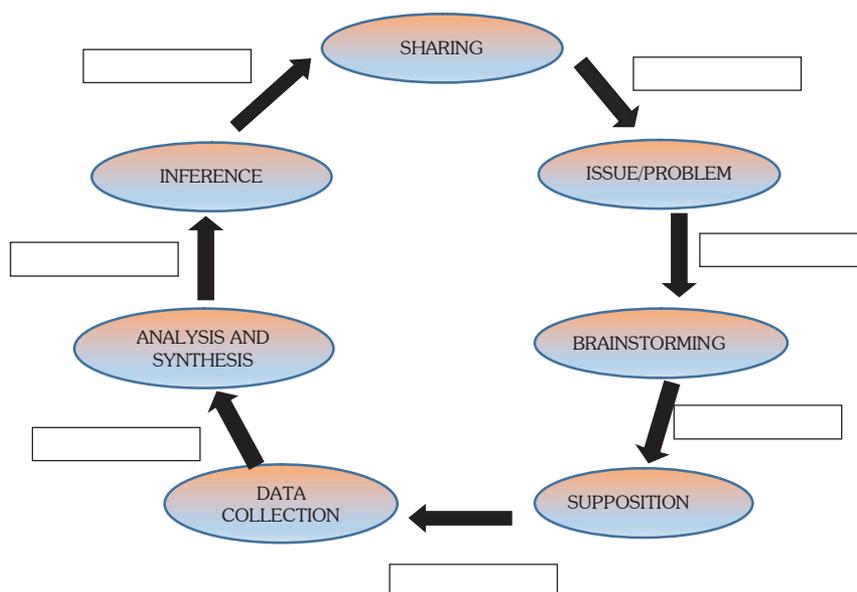


Fig. 2

CONCLUSION

All these theoretical frame works that rests on PBL and IBL methodologies is intended to build in student's consciousness towards environmental concerns, empathy towards societal problems and make them participate actively in ameliorating them. As rightly echoed in Environmental Education Series 3 UNESCO-UNEP International Environmental Education Programme (1985).

"Environmental education should not be confined to provide the learners knowledge but should develop environmental attitudes and skills which reflect the awareness of the surrounding environment and acceptance of the responsibility of actions to resolve environmental issues and concerns."(p.2)

I strongly believe that transformation begins with the individual and filtrates to the society. I quote Gandhi here "Be the change you want to see in the world". Source (internet).To bring this transformation it's inevitable to infuse science and values and have right amalgamation of both. I leave it to the science teachers to use whatever theoretical frame work they want to adopt in the classroom transaction which they believe will bring about the best transformation in the each and every one they teach in a science class room.

All these frame works are humble attempts to align science and values in classroom transactions and I strongly hope it would go a long way in teaching values and science in proper amalgamation in classroom transactions.

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Gandhian Values through the Lens of Scientific Temperament



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Abstract—*The philosophy and the contributions of Gandhiji have put everlasting impression, not only on the heart of Indians, but also to all the global citizens. His work and experiments in India and abroad, especially in South Africa, put magical impact all over the world. Gandhiji's work, experiments, sacrifices and dedication for the common people make him the real hero, a perfect patriot and the real son of the Indian soil, which make him 'father of the nation'. He was so loved and appreciated by all sections of society, even by the scientists that after his assassination, the world's greatest scientist, Einstein, wrote in these words "Generations to come will scarce believe that such a one as Gandhi ever in flesh and blood walked upon this earth". Most of the people, politicians, sociologists, philosophers and scientists consider him as a great political leader with great humanism in him, who devoted whole of his life for the welfare of mankind, especially to give freedom to the oppressed. Many of these people see Gandhi as anti-science, which was also the perception of Nehru, who was supposed to be the nearest to him. When we see the life style, political career and experiments of Gandhi through the lens of scientific temperament, it seems that Gandhi was not a theoretical scientist; but a great practitioner of scientific temperament, the core of science teaching and learning process, which is sometimes not even seen among the science people.*

The present paper explores this linkage by considering it in the context of Gandhian principles and practices on one hand and ethics, morality and values inherent in science and scientific temperament on the other hand.

Keywords: *Gandhian Values, Scientific Temperament, Gandhi Neurons, Philosophy, Science, Ethics*

INTRODUCTION

Science encompasses processes, products and related values and ethics. Theory and practice of all these three elements or some of them reflects the degree of association of individual's towards science. Gandhiji has been considered as anti-science, as per common misunderstanding, despite the fact that the inclination of Gandhiji towards science is reflected in his various experiments that he conducted during India's freedom struggle.

Scientific temperament is one of the most important objectives of science education and an essential attribute in the personality of scientists. Scientific thinking and attitude is not reserved solely for scientists, it is open for all. Anyone can "*think and act like a scientist*" who understands the scientific method and applies its precepts, whether he or she is investigating nature or not. When a person uses the scientific methods and principles in his or her daily life; such as while studying any of the discipline like history, geography, commerce or literature,

investigating communities, societies or governments, seeking solutions to problems of diverse nature, may be from economics, sociology or philosophy, or just trying to answer personal questions about oneself or the meaning of existence; one is said to be practicing critical thinking, the core of scientific temperament. Critical thinking is thinking correctly for oneself that successfully leads to the most reliable answers to questions, and solutions to problems. In other words, critical thinking gives reliable knowledge about all aspects of our life and society, and is not restricted to the formal study of nature. Professionals in humanities, social sciences, jurisprudence, business, and journalism also practice critical thinking as well as any scientist.

The practice of the following values reflects the scientific temperament of an individual:

- Objectivity.
- Critical thinking.

- Empathy for human condition.
- Open mindedness.
- Respect for other's views.
- A belief that problems have solution.
- Suspended judgment.
- Belief in cause-effect relationship.
- Curiosity and imagination.
- Rationality or logical thinking.
- Empiricism.
- Skepticism.
- Aversions to superstition and automatic preference for scientific explanation.
- Parsimony (Preference to simple explanation to the complex one).

If we observe Gandhiji's life and his way of looking at the problem and finding their solution, we find that he strictly observes most of the above values, hence it seems that Gandhi was inclined towards science and scientific temperament.

WAS GANDHIJI AGAINST SCIENCE?

Aldous Huxley was among the first who branded Gandhiji and his Khadi movement as anti-science. Tolstoyans and Gandhites advocate strongly the slogan that we must 'return to nature'. It may be interpreted in different way that we should abandon science altogether and live like primitive men, or, may be in the style of our medieval ancestors. Huxley's criticism of Gandhiji was representative of contemporary understandings of Gandhiji on science. Even Nehru revealed the extent of his misunderstanding when he responded to Huxley in affirmative tone. In the following paragraphs we will explore the association of Gandhiji with values and ethics of science by trying to develop a link between these two.

The scientific nature of Mahatma Gandhi is also reflected in his quote, "Forces of nature act in a mysterious manner. We can but solve the mystery by deducing the unknown result from the known results of similar events" (Richard and Mary, 2005).

Gandhiji never opposed science or even technology, as many of us think; instead he wanted science to be in control of ordinary people (welfare of mankind), and not the corporate elite and the government that serve them. He observed science being aligned with commercial and mercantile interests and the propertied classes in the seventeenth century. He saw science leading to a predatory attitude towards nature, which makes not only for ecological disaster but destroys human relations among us who inhabit the natural world. This can be observed

today that those ideas of Gandhiji are being reproduced by the new generation that is opposed to the dehumanizing effects of rampant globalization and destruction of the earth as place to live in.

Basically Gandhiji was alarming the world about conservation of ecosystem, biodiversity and culture, which is the need of the present as well as future. He was pointing towards the need of sustainability of environment and sustainable development, for which the global leaders and international organization like UNESCO are talking now.

OBJECTIVITY-THE CORE OF SCIENTIFIC TEMPERAMENT AND VALUES

Objectivity, in terms of Gandhian principle of truth and compassion, in the present day goal-driven and competitive environment, in academic environment wherein the UGC directs to collect API points for CAS or promotion, it is easy to forego moral principles. At its extreme, the negation of objectivity and truth and the distortion of means to justify ends can be seen in scientific fraud (Catano and Turk, 2007; Blume, 2009). Researchers may often be over-zealous in 'borrowing' ideas and data from other researchers and incorporating them into their own ideas, without giving proper attribution. The most convincing and celebrated example of this is the discovery of the helical structure of DNA propounded by Watson and Crick in 1953. In the discovery of the helical structure of DNA, the most important function was done by X-ray crystallography developed by Rosalind Franklin, which provided convincing evidence for the helical structure of DNA. It is known to all that Watson and Crick were awarded Noble Prize for their work, but Rosalind Franklin did not share the prize (Maddox, 2003, Tobin, 2003). If it could be truthfully or objectively informed that the discovery of helical structure of DNA became possible only because of the Rosalind Franklin's X-ray crystallograph, which showed the structure. May be Watson and Crick did not obtain the Franklin's approval for using the equipment or the information which could be possible only by using that equipment. We require being rational and objective in all walks of life. Did the end justify the means in the case discussed above? Gandhiji always talked and practiced his principle of truth and compassion thorough out his life.

SELFLESSNESS AND WELFARE OF MANKIND

The very purpose of science is not just to satisfy the curiosity of the scientist, but also the welfare of mankind, as the secondary goal, which is fulfilled by technology using the science concepts, principles, theories and laws. It is well known that selflessness and welfare of mankind are the core Gandhian values which he practiced wholeheartedly till his last breath. Scientists suffer and make self-sacrifice for the sake of truth and for the sake of the betterment of their fellow human beings. Gandhiji advocated and did the same.

There is broad agreement as to what are the core ethical values. Kidder (1994), while researching with an international perspective, delineated the following virtues: love, truth, fairness or justice, freedom, unity, tolerance, responsibility, and respect for life-as core values. There are the seven Nolan principles of public life in Great Britain, which are named after Lord Nolan, who was entrusted in 1994 by the Prime Minister, John Major, to examine standards in public life. These seven Nolan principles coincide with Gandhian values as well as values and ethics of science. These are: selflessness, integrity, objectivity, accountability, openness, honesty and leadership. The attitude of Gandhiji towards selflessness and welfare of mankind may be understood by the following quotation of Gandhi which is inscribed in the outpatient suite at the AIIMS (All India Institute of Medical Science) New Delhi, "It is not our patient who is dependent on us, but we, who are dependent on him. By serving him, we are not obliging him; rather giving us the privilege to serve him, he is obliging us."

PEACE AND NON-VIOLENCE

Peace and non-violence are the inner core of the Gandhian values, which have been practiced by some outstanding scientists, like Joseph Rotblat-a nuclear physicist who played a part in developing the atomic bomb. Subsequently, he tirelessly worked and campaign for peace, and was awarded Nobel Peace Prize in 2005 along with his colleague, Robert Hinde (Zoologist). Rotblat emphasized the moral responsibilities of scientists to work for peaceful applications of science (Underwood, 2009). Joseph Rotblat (a nuclear physicist) and Robert Hinde (a zoologist), jointly provided scientific insight into morality across a number of domains (Hinde, 2007). We need more scientists to carry the Gandhian torch of peace and non-violence, which is illuminated with the energy and brilliance of scientific genius and temperament.

RESPECT FOR OTHERS VIEWS, OPEN MINDEDNESS AND SUSPENDED JUDGMENT

These are some other very important aspects of scientific temperament, which are opposed to the concept of 'cult of personality', 'hero worship' and the general agreement that 'boss is always right'. The 'cult of personality' is observed in many countries, including India. It is not surprising in countries with royalty, but it is commonly seen in India as well, where it seems to have even imbued vocabulary. Gandhi himself was opposed to the concept of 'Gandhism', the Nehru dynasty, a sadhu, a film star, a senior bureaucrat, senior doctor etc. In India, 'who the person is' matters, with meritocracy taking the back seat. Gandhi used to listen to everybody, gave respect to everybody and always had an open mind. These are the qualities of scientists, who are always open for discussion, listening the views of others with patience-junior or senior, suspends judgment until it is proved from various sources or repeated experimentations or observations.

EMPATHY AND GANDHI NEURONS

The values and ethics of Gandhi were comprehended by Ramachandran (2008) to be so scientific in nature that he named certain cells of the brain after him. Mirror neurons, which act like a mirror and respond when an action is performed and also when same action is observed, appear to underline feelings of empathy and have been named as 'Gandhi neurons' by an India-born American neuroscientist (Ramachandran, 2008). This nomenclature reflects the views of a biologist regarding the Gandhian values, with special reference to 'empathy'. Gandhi was having deep empathy for human conditions that he once said, basically suggested to all human beings,

"Whenever in doubt recall the face of the poorest and the weakest man whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him."

—M.K. Gandhi

SCIENCE WITHOUT HUMANITY: ONE OF THE SEVEN SOCIAL SINS GIVEN BY GANDHI

A list of seven social sins that Gandhiji published in his weekly newspaper *Young India* on October 22, 1925. Sometimes these are also called as Seven Blunders of the World. These seven sins are:

- Wealth without work.
- Pleasure without conscience.
- Knowledge without character.
- Commerce without morality.
- Science without humanity.
- Worship without sacrifice.
- Politics without principles.

Since its first publication in 1925, the list has been widely cited and discussed. Some books have focused on the seven sins or been structured around them. Many books highlighted one or the other sins as indicated by Gandhiji. Putting 'science without humanity' in the list of seven social sins indicates the inclination of Gandhiji towards science. He simply put emphasis on humanitarian aspect of science, without which science is of no much use for human kind. After all humanity is central to the human civilization, if humanity is lost, everything is lost. Human being without 'humanity' is like a dry plant, which is just a burden on the earth, which gives nothing back to the society.

CONCLUSION

Science is not immune to error, be it at the level of human cognition or emotions/ morality. On the one hand our systems do much efforts to rectify the error done by human cognition (e.g. blind peer review, clinical governance, audit, ratings and citing of publications, awards for achievement, etc.), on the other hand, comparatively very little is done to rectify errors committed due to emotions/ morality. We have to find solution of this problem, how it can be changed? First of all, individuals and stake holders should recognize and be aware of the problem that exists. Only after this acceptance, the second step comes in which some attempts need to be made to measure the problem and find solutions for them. This should be done at the level of individual, as well as, at the level of prevalence. Thirdly, different schemes should be piloted to see if some specific interventions may influence the behaviour of those who practice science.

Science means not only the disciplines studied under the banner of science, the experiments or project conducted in various areas of science, and the technology which uses science to creates something new for the welfare of mankind; but also the inherent values and ethics which are supposed to be practiced by people engaged in science. If these values and ethics are practiced by the people who are not working in the disciplinary areas of science, they may be considered and actually they should be treated as a real follower of the scientific values. Having discussed various issues, experiments, working pattern and inclination of Gandhi towards using scientific temperament in dealing with problems of personal, local, national or international level, it may be concluded that Gandhiji was not anti-science, but a real practitioner of scientific principles and values.

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Open Educational Resources: An Overview in Indian Perspective with Special Reference to Professors and Students



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Abstract—World of higher education is struggling with the quality, availability and utility of contents. Educational material is becoming day by expensive and unapproachable to a common student. New developments in higher education all speak to the efforts on the part of the traditional higher education community, as well as more flexible providers such as open universities, to address these challenges. Such developments have the potential to increase access and flexibility in higher education. In these efforts an Open Educational Resource (OER) is a new concept in higher education. It is a new approach and an opportunity to learn throughout their lives to students and academicians. In this research paper meaning of OER, OER's fundamental, awareness towards OER among academicians and students, challenges to OER and Indian perspective have been assessed. Sequential Exploratory Design was used to study. To find out the knowledge of students and professors of universities and colleges closed questionnaire was used. To know the challenges in depth interviews were organized with the same. Through personal interviews with professors many reasons of unpopularity of OER were explored.

To achieve the decided objectives of the study a sample of 200 professors 100 each male and female were selected through convenient sampling. Along with professors, 200 students of Post Graduate level were selected through random sampling in which 100 were girls and 100 were boys. After the survey it was find out that the awareness about OER between male and female academicians is only 22% in male and 18% in female knew about OER's real concept and parameters. From students' prospective the ratio of awareness is less then professors that was only 8% in boys and 9% in girls.

Keywords: OER, OER Challenges, Open Educational Resources, OER's Scenario in India

INTRODUCTION

World's population is rapidly increasing. With this demands of educational resources are also growing. Open educational resources are one of them to meet out the demands of academic fraternity. First of all to get the complete meaning of the paper it is required to understand the meaning of OER. Open Educational Resources (OER) are teaching, learning, and research resources, including media and tools, that are free from copyright restrictions or are publicly licensed for anyone to distribute, adapt, translate, re-mix, and improve. OER are the foundation for open, free and worthwhile education

movement, which is rapidly expanding in the numbers of people, projects, resources, and policies designed to support its continued growth and impact. It is a relatively new theory which can be seen as a part of a new trend towards openness and freeness in higher education. The goal of the open education movement is to build a global learning commons—a large pool of OER that anyone in the world can access, share, modify, and combine with other open resources.

The term 'Open Educational Resources' (OER) was coined in 2002 during the UNESCO **Forum on the Impact of Open Courseware for Higher Education**

in Developing Countries, convened to consider the potential, for developing countries, of the Massachusetts Institute of Technology (MIT) initiative to put course materials online for open access. The participants in the meeting defined Open Educational Resources as digitalized materials offered freely and openly to educators, students and independent learners to use and reuse for teaching, learning and research. They define it as "The open provision of educational resources enabled by information and communication technologies, for consultation, use and adaptation by a community of users for non-commercial purpose."

The two most important aspects of openness have to do with free availability over the Internet and less restrictions on the use of the resource. The user should be able not only to use or read the resource but also to adapt it, build upon it and thereby reuse it, given that the original creator is attributed for her work. In broad terms this is what is meant with "open" in all three movements. It is also what is more or less covered in the definition used by The Open Knowledge Foundation when they say that knowledge should be legally, socially and technologically open.

The currently most used definition of OER is: "Open Educational Resources are digitised materials offered freely and openly for educators, students and self-learners to use and re-use for teaching, learning and research." To further clarify this, OER is said to include: Learning Content: Full courses, courseware, content modules, learning objects, collections and journals. Although the most used, this definition needs further refinement. To start with it is not obvious what is meant by "open". Walker defines "open" as "convenient, effective, affordable, and sustainable and available to every learner and teacher worldwide" and Sir John Daniel speaks of "the 4 As: accessible, appropriate, accredited, affordable" (Downes, 2006). Downes argues that "the concept of 'open' entails, it seems, at a minimum, no cost to the consumer or user of the resource" and goes on.

There is no consensus the term "open" should mean "without restrictions" as is apparent from the Creative Commons license, where authors may stipulate that use requires attribution, that it be non-commercial, or that the product be shared under the same license. So while "open" may on the one hand may mean "without cost", it does not follow that it also means "without conditions". (Downes, 2006)

Furthermore the term "educational" is not univocal. Does it mean that only materials produced with the intention of being used within formal educational settings should be included? If so it would exclude resources produced outside schools or universities but used in formal courses, and materials produced inside such institutions but used for informal or non-formal learning outside. One alternative is to say that only materials actually used for teaching and learning should be considered. (OLCOS, 2006) The advantage with this

option is that it avoids making an a priori stipulation that something is, or is not, an educational resource. The disadvantage would be the difficulty to know whether a resource is actually used for learning or not, be it formal or non-formal learning settings.

Finally it is also open to debate what the term "resources" should mean. It is possible to distinguish between the type and the media of the resource. Resource types might be courses, animations, simulations, games etc. and resource media might be web pages on the Internet, radio, television or paper.

In the present scenario of Indian population and its economic status, these open and free educational resources are required because it is required to obtain latest knowledge and information. In knowledge societies, the educational models those developed in eight or nine centuries ago will no longer supportive and relevant. Knowledge societies require more citizens and knowledge with high-level skills, given an ever-changing context that demands a population of lifelong learners. Meeting the scale of such a demand for learning opportunities cannot be addressed easily in the current model. The cost of meeting escalating demand by building more infrastructures are simply not feasible: it would be too costly, and it would take too long. For that other options should be encouraged, using technology and distance education to reach more learners in a more cost-effective manner. And, finally, to spread the quality education to many more population it will be a cheapest mood to instructional educational methodology. Even in the promotion of Idea cellular company advertisement we can see that they are promoting online learning.

But if we look forward its future there is extremely lack of OER's awareness. Students and professors don't know the actual meaning of OER system.

Through many references it came into notice that there is not a single study on the perspective of OER in Indian scenario in which professors and students point view has been taken. That is why present topic has been taken to study.

STATEMENT OF THE PROBLEM

"Open Educational Resources: An overview in Indian Perspective (With special reference to Professors and Students)"

RESEARCH QUESTION

After a details study of OER in foreign countries these research questions were raised. The three over-arching research questions were:

1. What is the awareness level of OER in professors and students?
2. What are the benefits of OER in Indian scenario?
3. What are the challenges to OER system?

OBJECTIVES OF THE STUDY

1. To explore the students and professors awareness.
2. To know the benefits of OER in Indian scenario.
3. To find out the challenges of OER.

RESEARCH METHODOLOGY

Present Study “Open Educational Resources: Awareness in Indian Perspective (With special reference to Professors and Students)” is an exploratory research as not a single study went through the sight of the researcher; on the “Open Educational Resources: Awareness in Indian Perspective (With special reference to Professors and Students)” and as per the requirement of the study a need of mixed methods for collection of data is felt by the researcher. Combination of mixed methods and exploration was found appropriate and therefore present research selected a sequential exploratory design among various mixed method research design. **Sequential Exploratory Design** possesses the ingredients of mixed methods as well as exploratory research design. As explained by **Creswell, Clark, Gutman & Hanson, (2003)** in the hand book **Mixed Method In Social And Behaviour Research** in the section advanced mixed method design, “Sequential Exploratory Design is characterized by an initial phase of qualitative data collection and analysis followed by a phase of quantitative data collection and analysis. Therefore the priority is given to the qualitative aspect of the study. (**Creswell, Clark, Gutman & Hanson, 2003**).

SAMPLE SIZE

To achieve the decided objectives of the study a sample of 200 professors 100 each male and female were selected through convenient sampling. Along with professors, 200 students of Post Graduate level were selected through random sampling in which 100 were girls and 100 were boys.

TOOLS AND TECHNIQUE

To find out the level of awareness in professors and students. For Quantitative research descriptive survey method was selected in which self made closed questionnaire was used by the investigator. Interview had been taken of professors and students to know the challenges and perspective for OER in India.

RESULT AND DISCUSSION

LACK OF AWARENESS

There is extremely lack of awareness for OER in academician and students lobby for OER. Both the communities are thinking that whatever is available on internet is OER. While OER are licensed by Creative

Commons. When a survey was conducted to find out the awareness between male and female academicians the results were very shocking as out of each 100 only 22% male and 18% female knew about OER’s real concept and parameters. They told that there is no proper training, management and workshops for their use. Even in the higher education, students prefer one week series, pass books and printed text books only because of lack of computer literacy, internet illiteracy, tendencies towards universities exams, descriptive type questions, faculty attitude etc. They don’t want to get extra knowledge as they know that only last five year papers are enough to pass the final examination.

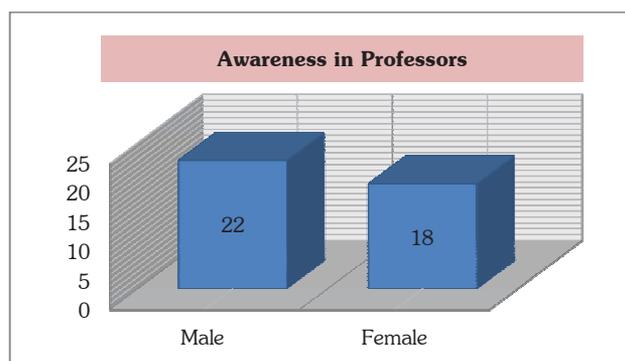


Fig. 1

From students prospective this ratio is less than professors as only 8% boys and 9% girls know about it.

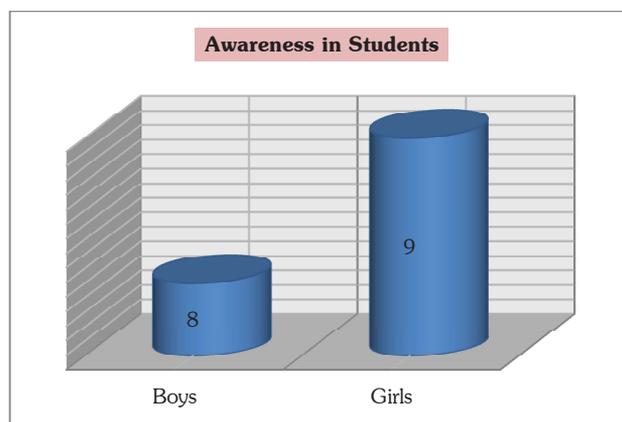


Fig. 2

BENEFITS OF OER IN INDIAN CIRCUMSTANCES

There are uncountable merits of OER in Indian Scenario. As it is free of cost so it is available to poorest to poor. It can meet out the demands of the individuals. People can be benefited faster by knowledge. Geographical boundaries can't be stopped them. Their problems can get better and quality solutions through OER. It will help in rapid quality improvement, faster technical and scientific development, decentralised development increases quality, awareness, availability, security of content. Free sharing of software, content, results, outcomes and educational resources

reinforces societal development and remove social inequality. Even from an individual point of view, open sharing is claimed to increase publicity, reputation and the pleasure of sharing with global reader. These are techno friendly, powerful resources for 365 days open supplemental and lifelong learning available, create and maintain high quality open materials, promote self learning, learning by doing, accelerated Learning and provide immersive teaching environments and powerful educational games. It reduce instruction time up to 60%, OER promotes knowledge retention, it is inexpensive, eco friendly and paper saver, user friendly, based on modern web technologies, affordable, customization, freedom of open source, provide amazing support, wide range of features, enhance creativity and innovation capacity of students, enhance students' engagement secure and reliable.

CHALLENGES TO OER IN INDIA

Although the vision of OER is attractive, it is also important to look at the challenges that might stifle the further growth of the movement. Through the open ended interview many challenges came into light to the growing OER system. While OER are very useful and freely accessible and available these are not very much popular in Indian academic circumstances. These are some reasons for unpopularity of OER in India.

Lack of Awareness of Copyright Issues

Publication, consumption and distribution of texts, books, novels, research papers etc. were famous through print cultural. But many people don't know their intellectual rights and licensing policy etc. Even they are unaware from exploitation of their work and publications. And now internet and other digital media have changed this scenario and extend the culture of copy pasting. With the excessive use of internet academician came to know about their rights and they are now collaborating with global intellectuals. By having access to publishing and production tools, and by licensing access to a digital, ephemeral product rather than a physical object such as a book or print, researchers as well as teachers now interrelate with licensing as never before. And for the most part they seem either unprepared or unwilling to engage with awkward licensing procedures.

Although many academics are willing to share their work, they are often hesitant as how to do this without losing all their intellectual property rights. While some people release work under the public domain.

Several open content licenses have been developed, like the Creative Commons to resolve this problem. Open licensing provides a way of controlled sharing with some rights reserved to the author. They have the benefit of introducing certainty and clarity into the process of obtaining permission to use the work of others. They also reduce the administrative burden of having to clear rights

before use. This is particularly useful in the educational context where users have little or no inside knowledge of the mechanisms used by the media industries. Finally, open licenses establish a body of works licensed as "open content" that may be freely shared. However, it must also be recognised that they have some disadvantages. Moral rights are waived under licences offering the right to make derivative works and different and often blurred and overlapping boundaries emerge between not-for-profit, educational and commercial exploitation or distribution. Despite some shortcomings, there seems to be a growing interest for open licenses, as shown by the increasing number of objects released under the Creative Commons license.

Quality Assurance

The issue of the quality of resources is fundamental. The present scenario of OER showed that a large number of initiatives and digital resources are available on internet. Academic fraternity is looking for those resources in which they didn't find difficulties in searching content. With this they are struggling with the judgement of quality and relevance of content. Instead a few different approaches to the issue of quality management are following.

Some institution-based providers use the brand or reputation of the institution to persuade the user that the materials on the website are of good quality. If not, the prestige of the institution is at risk. Most probably they use internal quality checks before the release of the courses, but these processes are not open in the sense that the user of the resource can follow them.

Another approach is to have the resources reviewed by peers. The peer review process is one of the most used quality assurance processes in academia. As well as being a well known and well understood routine, there are other arguments for using peer review schemes to guarantee the quality of resources in a repository.

A third quality management approach is not to have a centrally designed process, but rather let individual users decide on whatever ground they like whether a learning resource is of high quality, useful, or good in any other respect. This can be done by letting users rate or comment on the resource or describe how they have used it, or by showing the number of downloads for each resource on the website. This is a kind of low level or bottom-up approach often used on Internet based market places, music sites, etc.

To sum up there are several alternative ways of approaching the quality management issues. It can be done by a centrally designed process or in a decentralised manner, one might use open processes or more closed ones.

Hesitation in Involving OER System

A big community of academicians still have feelings that there is no use of OER because printed material is available and printed material are best forever to read. They are afraid from misuse of their material. They have question in their mind that why are free and open sharing of content required? What are the benefits of these? But for the welfare of society and global education educationist, scientists and researchers must share their creativity and work openly. If universities and educational institutions won't share or support the open sharing of research results and educational material, traditional academic values will be drastically marginalised by technology.

Geographical Inequality/ Barriers

The world is full of geographical inequality. A particular knowledge may not be relevant to others. We can't apply the theory of a particular place in our circumstances. Universal acceptance of OER is not possible. It can only give a ideology and vision to a reader towards their requirements.

Content Developers

In the higher education context, online course content may be created by instructors or acquired from external sources. The growth of e-Learning has created a market for commercialized educational content creators, particularly for more introductory courses that are offered consistently at multiple institutions but these developers are very hard to explore. There are also demands of accreditation bodies and technical teams because content should be universally accepted.

Administrative Support

Administrative support is critical to the successful integration of OER into teaching and learning process. Administrative websites can provide the conditions that are needed, such as OER policy, incentives and resources. The commitment and interest of the top management and other leaders at every level is the most critical factor for successful implementation of OER.

Technical Reinforce

This includes issues like installation, operation, maintenance, network administration and security. This is an important part of the implementation and integration of OER in education system. Appropriate strategies should be placed to ensure that integration of OER in teaching and learning process goes together with training.

Deficient Funds

Financial resources play key role to the successful implementation and integration of OER in education. It is obvious that countries with higher financial resource bases stand a good chance than those with limited resources.

But developing countries don't have sufficient funds to pay website developers, content developers, analyst etc.

Sustainability of OER Initiatives

The fact is that so many OER initiatives have been started in the last years which has created competition for getting funds. Although some projects have a strong institutional backing it is most probably start up funding that will cease after a few years. Therefore it is important to seriously consider how the initiatives can be sustained in the long run. There are many different kinds of OER providers but single sustainability model will not fit to all content. Instead there is a need to discover different approaches that might be useful in a local context. Two different approaches will be discussed here that might be looked upon as ideal types at each end of a continuum, where a lot of models could be invented in between. These two are the institutional model and the community model. The growing competition among institution based OER initiatives calls for the development of a strong brand, user communities, increased site usability and improved quality of the resources offered. Community "marketing" is very important for the institutional OER initiatives.

The alternative approach to building an OER programme with a strong institutional backing is the community model. This is more of a grass roots activity where individuals contribute with their time, knowledge and resources on a voluntary basis. In this model, production, use and distribution are decentralised, compared to the institutional model where at least production and distribution are centralised. From a community perspective, one might take an alternative view on the over-all concept of sustainability. From this standpoint, it is not enough to look at the advantages and disadvantages of different revenue or funding models—one should look not only at who pays for the resources but also who creates them, how they are distributed and how one can work with them.

CONCLUSION

In the conclusion of the paper we can say that Open Educational Resources (OER) are open to everyone free of cost by the use of a Creative Commons licensing policy and are generally created by those who want to share their work global readers, writers, listeners and academicians with the facility of use, revision, translation, improvement and sharing by anyone. OER are learning content which provide full courses, courseware, content modules, learning objects, collections and journals. They having various tools like software to support the development, use, re-use and delivery of learning content including searching and organization of content, content and learning management systems, content development tools, and on-line learning communities. OER encourage educators and learners to actively participate in the emerging open education movement. Creating and using

open resources should be considered integral to education and should be supported and rewarded accordingly. Even they are promoting writers and publishers to digitized and open publishing to their intellectual work and material through intellectual property licenses, design principles of best practice, and localization of content. Awareness should be increased in the educational community and students so that they can be benefited by these resources. In the coming years OER's challenges, issues of pedagogical and financial should be discussed and meet out. There should be regular trainings, workshops, conferences and seminars on OER to solve the quarries of the academicians and students and to explain the concept, fundamentals of OER, benefits and barriers for institutions to use and produce OER, usability issues together with management concerns around quality and validation, and finally policy of implications on regional and national level. Universities and academic institutions should collaborate and contribute in sharing knowledge on this platform. Resources should be published in formats that facilitate both use and editing, and that accommodate a diversity of technical platforms. Governments, school boards, colleges and universities should make open education a high priority. Accreditation and adoption processes should give preference to open educational resources.

FUTURE SCOPE

1. Sufficient number of sample has been involved in the research. In future a grand study can be conducted on the experience of OER.
2. In future inferential statistics can be used to measure the significant difference between groups' demographic variables.
3. In the next year a detail comparative study can be conducted on rural and urban areas' academicians and students.
4. Effects of OER can be measured by experimental research methodology.

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Understanding the Gandhian Ethics of Education: A Case for Vernacular Cosmopolitanism



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Abstract—*It was the incisive vision of Gandhi which enabled him to understand the importance of the notion of equality and education. Education was for him an issue of the basic human rights. His philosophy of education is deeply saturated with Indian philosophy of karma. He realized the importance of music and handicrafts in educational system hence advocated vocational education instead of abstract one. He himself became epitome of the pragmatic importance of manual labor in Indian education system. But what makes his philosophy of education enduring and universally plausible is the way he emphasized on the importance of ethics in education.*

The present paper is divided in three parts. The first part of the paper talks about the philosophy of the self and other which was at the base of understanding Gandhian philosophy of education. The second section builds upon the importance of use of vernacular in Indian school against colonial model of English education. I would argue that his notion of vernacular has found the suitable resonance in the postmodern theory of “vernacular cosmopolitanism”. The last part of my paper will discuss Gandhi’s deep skepticism towards Western notion of modernity which he found responsible for annihilating the Eastern civilization. Gandhi advocated the use of multiple/ alternative modernity which not only allowed the Indian educational system to stand correct but also invested it with modern sensibility in Indian way.

Keywords: *Gandhi, Ethics, Levinas, Vernacular Cosmopolitanism, Alternative Modernity, Postcolonialism*

SITUATING THE GANDHIAN ETHICS

To understand the overall development of a student in Indian education system, Gandhi had emphasized a lot on a subtle and all encompassing understanding towards others. I would borrow the theoretical framework of Emmanuel Levinas to explain Gandhian notion of ethics.

In the phenomenological tradition, postmodern philosophy deprived the Self of its agency. The metaphysical understanding of subjectivity was deeply affected by the loss of its claim to centrality and authenticity. This forced many postmodern thinkers to confront the pernicious charge of anti-humanism. Comprehending the intricate relation of ethics and politics became urgent with the “ethical turn”. The understanding of this ethical turn is important to understand Gandhian ethics as well.

Like Gandhi, Levinas is a philosopher of ethics, but the way he approaches ethics is different from most other philosophers who deal with ethical questions. Though coming from the Continental philosophical tradition, he does not claim to formulate any universal formula of right and wrong. He is neither inclined to answer any of the

Socratic questions about happiness nor to maintain any unified discourse of ethics in any philosophical sense. For Levinas, the aim of ethics is to understand the notion of subjectivity in totality; for him, it becomes meaningful only when bracketed with alterity. He is not just a philosopher of merely intersubjective relations; rather, he concerns himself with the notion of the ethical as a precondition to any sort of human existence. Gandhi was also skeptical about the notion of Eurocentric subjectivity which denied the presence of others. The Self’s relation to the Other is essentially violent; it tries to assimilate or discard the otherness of the Other and, metaphysically speaking, it tries to exercise power over the very essence of the Other. It is against such totalitarian views of philosophy that Levinas’ ethics claims itself as the “first philosophy”.

Levinas’ contribution cannot be neglected either in continental philosophy in particular or in philosophical investigations in general. He moves away from Husserl and builds a new inter-subjective model of interaction based on the Heideggerian notion of ethics. But the freshness of his approach and commitment towards the philosophy of Being imparts to otherness its due place in philosophy.

Husserl's notion of 'intentionality' and 'consciousness' lends the Self a place of privilege in the phenomenological tradition. This approach ossifies the object and unknowingly makes it prey to master/ slave dialectics. Heidegger's notion of *Dasein* adds a temporal dimension to the understanding of Being. But both fail to present a systematic understanding where the Other being also has a relatively respectable and autonomous place. Husserl imparts importance to the self/ ego and considers it a focal point to understand the other ego which he calls 'alter ego'. The empirical self recognizes the Other via empathy. Like Gandhi, Levinas also challenges the western philosophical tradition for its lack of enquiry into the Other. *Totality and Infinity* redirects the path of inquiry towards a better understanding of the Other. What was to be for Derrida a 'logocentric' approach is described by Levinas as 'totality of Being'. Given the importance of the question of Being, it is no surprise that Levinas considered moving away from the question of Being in western philosophy as moving away from everything. And his Archimedean points of inquiry were—exteriority, the Other, infinity, alterity, death, proximity and ethics.

Prior to this, ethical investigations were based on the question of Being. But Levinas maintains a difference between ethics and ontology, because for him the aim of ethics is to give due importance to the question of otherness, while moving away from the hitherto grounded totality of being. His use of the term 'ethics' is enigmatic: he calls ethics "an optics" (TI 23).

If Self and Other both are deemed to be autonomous, then the chances of reconciliation are reduced because both categories exercise power and contest each other. If we consider these categories as radically different from each other, we risk objectifying them. Considering these intricacies, Levinas proposes a focal point where the notion of Same and Other can be understood properly without falling prey to any rhetoric of totality. He recasts the whole philosophical problem anew by understanding the Self as being constitutive of the Other without sacrificing its ontological essence. The Self evolves, enjoys and relates to the otherness of the world. It is at this phenomenological point of *jouissance* that the Self derives nourishment from the Other. It is also because of this 'pleasure drive' that the ego locates itself in the world. In this relation the Self is constituted by alterity, but it does not pose any threat to the Other.

This unique position of the Self suggests that Levinas puts forward a sort of hedonistic or evasive notion of Self, who is either too involved in the world to observe the Other, or too apathetic to acknowledge the Other. Levinas emphasizes this tension as a necessary condition for the relation of Self and Other. The unknowability of each category constitutes the alterity here. In other words, the existence of the Self is based on the radical alterity of the Other. So this relation between Self and Other cannot be

known, and Levinas can posit that it is a "relation without relation" (80). One of the most important characteristics of this relation is that it is not violent but 'pacific'.

However, if the Self seems to be so happy by itself in the world, what makes the Self move towards the Other? In Freudian fashion, Levinas answers this question making a distinction between 'desire' and 'need'. It is the desire of the Self towards the exteriority of the Other which brings these categories together. Desire is insatiable, whereas need can be fulfilled. The Self desires alterity, but does it not objectify the Other? While explaining this problem, Levinas propounds one of the most crucial notions of his philosophy. The drive of the Self is not to judge or know the Other. The Other is not waiting to be known; it is just there. In other words, the Other also does not exercise its power over the Self. It is neither in harmony nor in conflict with the Self, it is just out there. It is this mysterious relation which Levinas calls *le visage* or *le face à face* (the face-to-face). Levinas does not use the term 'face' in the sense of human face, but in the sense of 'expression'. It is beyond the conscious objectification of human sensibility. It is the 'expression'. It is because of this notion that the Self cannot know the Other—because it is beyond such categorization. The face of the Other cannot be reduced to any system of thought. It is evasive, and an epiphany.

Levinasian ethics progresses on the central notions of acknowledgement and responsibility. The Self, without the presence of the Other, develops a sense of egocentricism. It is only in the presence of the Other, in the sense of freedom and responsibility that ethics develops. But it is not as simple as that. The nature of responsibility is not reciprocal. In other words, the Self should not feel responsible towards the Other expecting the same in return. Responsibility cannot be an obligation. Nor there is any deontological prescription that as soon as the Self comes in contact with any Other, he or she has to only feel responsible for the Other. But this is where a normative approach is of immense importance because it allows us to see other aspects and justify the implication of such an ethical framework. It is with equal sensibility Gandhi had also developed an over encompassing view towards education in which he included women and the marginalized also.

VERNACULAR COSMOPOLITANISM

Like Ngugi, Gandhi emphasized a lot on the true 'decolonization of mind'. According to him, it could only be achieved by discarding the forceful use of English medium education in Indian scenario. His position in the anti-colonial movement enabled him to promote the use of the vernacular languages as an alternative to English. Colonial master's language was robbing the Indians of its true identity and indigenous culture. He was forwarding this case in Indian scenario what was promulgated in other countries by the anti-colonial writers like Aime Cesaire, Albert Memmi, Frantz Fanon, Edward Said etc.

The use of Gujrati in education system was a generic metaphor for Gandhi which would not hinder the growth of the student but rather will enable them to have a cosmopolitan sensibility- which will be open towards others. In our attempt to think about cosmopolitanism outside the box of European cultural and intellectual history, “vernacular cosmopolitanism” plays a dominant role in allowing us to redraw a new and alternative theory of cosmopolitanism. An oxymoron which is an odd conjunction, it refers to a contradiction in terms and notions, and is now a central topic of debate and discussion. If cosmopolitanism assumes universal intelligibility and a privileged mode of life, the vernacular encompasses smaller, local, cultural, political and literary practices to “reshape the boundaries of their cultural universe by renouncing the larger world for the smaller places” (Pollock ‘Cosmopolitan and vernacular in history’).

Drawing the parallels in Gandhian philosophy, One could look at vernacular cosmopolitanism from another perspective by looking at non-western literary culture. Pollock, who has discussed Sanskrit, Urdu and Persian traditions, points out that Sanskrit literary culture¹ and tradition, for instance, spanned an area from Afghanistan to Java and from Sri Lanka to Nepal. It had travelled worldwide without claiming majoritarianism, not attempting to transform the world into a centre of Sanskrit. ‘Sanskritization’ transcended the boundaries of centre and periphery and created multiple spaces of dominion through synthesis, circulation, borrowing and lending.

Like Urdu and Arabic languages, Gujrati can also come under the umbrella of vernacular cosmopolitanism. Like Appiah’s concept of ‘rooted’ cosmopolitanism, vernacular cosmopolitanism too does not argue for an abstract humanity, and shows concern for home, family, community, and country, which lead to moral responsibility for others and incorporation of differences as well as learning from them. Thus, people ‘rooted’ in the vernacular could be cosmopolitans, and like ‘rooted’ cosmopolitanism, vernacular cosmopolitanism may also claim its solidity and substantiality as well as relevance in the postcolonial globalized world.

One more aspect deserves our attention, which is that of the association of the cosmopolitan outlook with the elite and the urban privileged class who can travel to different countries. This is incorrect, because, statistics indicate that only about one fourth of the total population of a state achieves that. Being cosmopolitan is not a status, it is one of the, what Pollock and Bhabha call ‘infinite ways of being’. They have argued that there is no centre for diffusion of cosmopolitanism, rather “centers are everywhere and circumferences nowhere” (*Cosmopolitanisms*, 12). What they suggest is that we always have been cosmopolitan without knowing it. This is what I call alternative cosmopolitanism, a cosmopolitan consciousness rooted in the vernaculars. Arjun Appadurai also takes vernacular cosmopolitanism to refer to a multi-centred world beyond Eurocentrism.

ALTERNATIVE MODERNITY

After analyzing the notion of “vernacular cosmopolitanism”, it is very easy to justify Gandhi’s aversion towards Western notion of Modernity as a touchstone of judging the development of societies. Gandhi put forth the idea of alternative modernity which emphasized on an Indian way of advancement which necessarily was not in competition with the West. We had our own way and pace to claim modernity.

As Eurocentric modernity could be challenged by alternative modernity, globalization could also be viewed as a challenge to postcolonialism. Postcolonialism does not project any counter force against globalization; instead approaching the latter from a unique postcolonial perspective, providing an alternative knowledge to the already established power structures and machineries of powerful capitalist agencies. Postcolonialism is free from hierarchical power structures—it neither negates the importance of the west nor does it overlook colonial discourse as it reshapes and reappropriates global culture, politics, society or technology.

I begin by looking at Eurocentrism and the concepts of multiple modernities and alternative modernity, providing a few examples from different postcolonial theories and literatures which have been produced by postcolonial writers, who accentuate local traditions, histories and the uniqueness of their cultures. I next propose a concept of alternative cosmopolitanism, which is more like ‘glocalization’¹⁹ rather than globalisation. I would also like to place in perspective ‘vernacular’ cosmopolitanism, and whether it will be an alternative to cosmopolitanism or an alternative cosmopolitanism.

Alternative modernity also aims at de-westernizing modernity or the process of modernization. However, it seems to have an inherent ambivalence, whether it is seen as an alternative to western modernity, or to modernity itself, finding something new, because the term ‘modernity’ characterizes development, improvement and innovation which is not necessarily related to the West. Therefore, the question is whether modernity is always in contrast with tradition, a binary which cosmopolitanism addresses, the answer to which may be found in Jose Casanova’s observation on ‘tradition’ and ‘modernity’. In his view, modernity is a reproduction and reconstruction of tradition to form something new. It is not just a “homogeneous formation to which tradition has to simply adapt. There is a continuous dynamic relationship whereby multiple traditions help to shape multiple modernities while modernity radically alters all traditions” (264). These multiple forms of modernity engage with other modernities and in the process of adaptation, appropriation and transformation, form alternative modernities which are pluralistic, and not synonymous with western hegemony. One might also ask whether cosmopolitanism, or even westernization which traditionally aims at homogenization

and the formation of a world society, can coexist with multiple forms of modernity which aim at celebrating difference rather than homogenization. It is in this broad philosophical way, I submit to understand the meaning of "Vasudhaiva Kutumbakam".

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Religious and Scientific Education in the Knowledge Society



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Abstract—*Knowledge society refers to a society in which the creation, dissemination, and utilization of information and knowledge has become the most important factor of production. On the basis of reliability knowledge can be classified as two categories ie theoretical and empirical knowledge. Theoretical or conceptual knowledge is based on a supposition or belief. Empirical or scientific knowledge is based on observation and experience. On the basis of validity knowledge can be classified as two categories ie revealed and rephrased. Revealed knowledge means disclosing fresh or previously unknown information to others. Rephrased knowledge means expressing an existing idea in alternative way for the purpose of clarification. Revealed knowledge is more valid compared to the rephrased knowledge. Advancement in education is an indicator to measure the competence or well-being of an individual and the welfare of a society*

Keywords: *Knowledge Society, Theoretical Knowledge, Empirical Knowledge, Revealed Knowledge, and Rephrased Knowledge*

INTRODUCTION

Knowledge is a symbol of human progress and a metaphor of civilized society. Knowledge refers the fact, information and skill acquired through experience or education. Literacy and numeracy are the pre-requisites for knowledge acquisition, which are the basic abilities to understand alphabets and numbers respectively. Literacy is the capability to read and write and numeracy is the efficiency to work with mathematics.

The origin of knowledge is from the prejudice, supposition and assumption, which are the immature forms of knowledge. To trace back the beginning of knowledge in human society will lead us to the history of civilization. In the early stage of civilization human beings used symbols for expressing ideas and information. Gradually human understood the use of numbers and letters for producing, gaining and storing the information.

Knowledge of primitive society is available in the form of myths. Mythology cannot be considered as an evident in academic studies. Unless the historical myths can be refined or purified through interpreting in scientific methods. Many facts in the available social history were either in the form of fragments or subjugation. Fragmented knowledge means a piece of information

available in scattered or fractured manner. Subjugated knowledge means information manipulated by somebody. Subjugated knowledge is “the knowledge left out or ignored from the mainstream or dominant culture.”¹

Critical thinking and highly scholarship are required to realize and correct the corrupted knowledge. The different interpretations and explanations made the social history as a complicated one. Through critical thinking with a positivist approach one can realize the fact of each narration. Though it is not easy to make a unique theory in historical knowledge, the positivist approach will give some glimpse to the factual information. So, the new historians should rethink, rewrite and reinterpret the social history.

Knowledge construction is a mental production process which is influenced by various socio-cultural factors. Social position, class, caste, generations, occupation are major social components and values, ethos, morality, climate are some cultural elements. To understand the progress in a society one should analyze these factors through the spheres of moral thoughts, ideologies, religious beliefs, social norms, positive science, technology etc.

Knowledge without conceptual understanding is meaningless. Acquiring knowledge through the imitation and adoption is a primitive style. Modern society prefers innovative and creative technique for knowledge acquisition. Learning through imitation and memorization will not produce any positive outcome in a society. So, thought provoking techniques should be inculcated in the education.

KNOWLEDGE SOCIETY

Knowledge society refers to a society in which the creation, dissemination, and utilization of information and knowledge has become the most important factor of production. Knowledge society is identified its "recognition of knowledge as the main source of economic progress."² Economic progress is only a dimension of social development and prosperity. Social transformation is the ultimate aim of any knowledge based activity. In that context knowledge society could be redefined as its recognition of knowledge as the prime source of social development. Knowledge society is "really learning society".³

Accumulate the knowledge from older generation and transmit it to next generation was the way adopted in traditional society. This process of relaying knowledge happened through the cultural exchanges, classical texts and oral traditions. The major defect of this course of action was the presence of grand narration. Though grand narration or so called meta-narration is postmodern idea, it was well seen in the traditional exchange of knowledge. Literally meta-narration is 'after narration' or 'beyond narration'. Sometime, especially in case of oral tradition due to the grand narration the essence or reliability of content knowledge may loss. In modern society the technological advancement made a revolutionary change in the process of gaining, storing and disseminating of knowledge.

The entire living and non-living beings in the universe are engaged with exchanging the physical energy for keeping balance of the cosmic order. Similarly there is an intellectual energy exchange is happening in the human society as well. As the prior one is indispensable for the sustainability of the universe, the later one is also essential for the survival of the humanity. The energy circulating among the human society can be called metaphysical energy. Knowledge is that metaphysical energy, which each and every individual in the society is obliged to acquire.

In the process of exchange of knowledge, there is an inequality among and between social groups. In a patriarchal society knowledge is the male oriented phenomenon while in a caste based society knowledge is the privilege of upper caste people. A religious community considers religious knowledge as pious and secular knowledge as impious. Eloquence in elite language is considered as a symbol of prestige. Ethnic and political groups are manipulating knowledge for conquering status

and power in the society. In a capitalist society knowledge is concealed as commodity for the purpose profit making while in a communist society knowledge is exposed as public property.

Education is concerned as the core pillar of knowledge society. Education is the process of receiving or giving systematic instruction through formal sources. In a knowledge society the education should be directed for preparing the future generation to comprehend the sense of equity, excellence and social justice. Information and communication technology (ICT) is also considered as another pillar of knowledge society, because it could be facilitate self-learning. In the context of knowledge society there are two kinds of people, learned and ignorant. The learned are those having acquired enough knowledge through the formal education and the ignorant are those not having knowledge or awareness due to the lack of education. Learned people could be further classified as rational and irrational based on their thinking.

RELIGIOUS AND SCIENTIFIC EDUCATION

Knowledge has its own philosophical and sociological understanding. Philosophy is the study of the fundamental nature of knowledge, reality, and existence. Sociology is the study of human relationship and interaction in a society. Epistemology is the branch of philosophy dealt with knowledge. Epistemology is defined as the theory of knowledge, especially with regard to its reliability and validity. Knowledge cannot be ranked as fact or real without examining these epistemological values.

Philosophy of knowledge more focused on the reliability part. Reliability is the investigation of what distinguishes justified belief from opinion. It is the question of accuracy of the knowledge content. Is the information reasonable, dependable and trustworthy? Is the knowledge consistent and free from contradiction? On the basis of reliability knowledge can be classified as two categories ie theoretical and empirical knowledge. Theoretical or conceptual knowledge is based on a supposition or belief. Empirical or scientific knowledge is based on observation and experience. Empirical knowledge is more reliable compared to the theoretical knowledge.

Theoretical knowledge may be religious or secular. Religious or spiritual knowledge is based on human logic or through the supernatural source. It is believed that one can achieve spiritual knowledge in the form of dictation as a follow up of long-term meditation. In the idealistic philosophy spiritual or theological knowledge was considered as the supreme knowledge. They believed that the source of knowledge is supreme soul or god. Knowledge in the naturalistic philosophy is most reasonable and rational one. According to them knowledge comes from nature its acquisition is through observation and experience.

Sociology of knowledge dealt with problems, concepts and theories which are relevant in the contemporary social situations. "It primarily concerned with the relations between knowledge and other existential factors in the society or culture."⁴ Sociology of knowledge is pertinent under a definite complex of social and cultural conditions. The central point of agreements related to the sociology of knowledge is that thought has an existential basis. It helps to be free from superstitions.

Sociology of knowledge is more concerned with validity part. Validity is the question of authenticity of knowledge source. Is the information come from right person and true manner? Is the genealogy and sequence original? On the basis of validity knowledge can be classified as two categories ie revealed and rephrased. Revealed knowledge means disclosing fresh or previously unknown information to others. Rephrased knowledge means expressing an existing idea in alternative way for the purpose of clarification. Revealed knowledge is more valid compared to the rephrased knowledge.

Revealed knowledge is the process of making known the fundamental or the original information through writing or speech. Rephrased knowledge is the process of reproducing or paraphrasing primary knowledge as secondary knowledge. It may be an interpretation of original work or speech through written or spoken way using different words to achieve greater clarity. If the author did not follow the legitimacy of rephrasing knowledge it may become pirated knowledge. Vedas and Upanishads are the examples of revealed and rephrased knowledge.

The search for understanding the meaning of human existence and identity began at the early stage of human civilization. Human always wonder to know about the origin of living and non-living things in the universe. Philosophers and scientists have raised a lot of question related to the existence and identity. Existence is defined as the fact or state of living or having objective reality. Human existence is distinguished from other beings because of its complexity and diversity. Identity is defined as the fact of being whom or what a person or thing. Identity is considering as a visible evidence of human existence.

NEED OF SCIENTIFIC TEMPERAMENT

Scientific attitude or temperament is required for understanding human existence and social identities. Science has introduced new way of thinking and hypothesizing facts. It inculcates the power of reasoning and understanding and pursuits in sharpening the intellectual capacity. So, the scientific attitude with creative thinking implants the inquiry mind for discovering facts and inventing concepts and ideas. Specific training is the additional requirement to attain the capacity of discovering truth and trashing out falsity.

Metaphysics is the branch of philosophy dealt with existence of reality. It talks about the existence of abstract concepts such as substance, cause, identity, time and space. Human existence is the root of various identities visible in a society. So the human existence cannot be read without linking social identities. Wilson grapples with some existential questions to examine what makes human beings supremely different from all other species.⁵ He asked that how did humanity originate and why does a species like ours exist on the planet? Do we have a special place, even a destiny in the universe? Where are we going, and perhaps the most difficult question of all, "why?"

Existential philosophy raises the logical questions regarding the origin of various identities in the society. It is the enquiry on the reality of gender, race, religion, language, ethnicity and class. Can gender explain without considering biological differences? Is women came from men as Biblical script say? Why human and other animals have dual sexual identity unlike plants and trees. Is humanity come from single race or multiple races? Does god exist? Why majority are theist and some atheist? Why some believe in monotheism and others believe in multi-theism? How different religions emerged? Is language a medium of communication only? How different ethnic groups and diaspora started? Why economy became powerful institution? These are the existential questions which will help to understand the origin of social identities in the society.

In sociology identity is "a person's expression of own and conception of others individuality and affiliation".⁶ The notion of identity has a long history that manifests itself everywhere as the relation between 'we' and 'others'. Each social group has its own identity, and identities tie people together and define their worldview to a large extent. Some identities are static and others are dynamic. Identities could be gender, racial (caste in Indian context), religious, linguistic, ethnic, class etc.

"Identity has a genealogy and knowing it would help us to understand why it came into existence".⁷ Genealogy of identity could be understand through observing the hierarchical structure and relationship pattern when a social interaction occurring among the social groups. Sociologist perceived the power differences in gender as a result of socialization. Race or caste is cultural phenomenon than a biological. Religion provides social approval and language is symbol of civilization. Ethnicity and economic decide social position and status. Knowledge about identity is very much needed for the creation egalitarian and just society.

The entire world is leaping towards a knowledge society. Even in rigid societies knowledge acquisition became an emerging trend. This tendency shows that new generation realized the value of knowledge. This is an

indication of new enlightenment and a sign of knowledge revolution. In contemporary society knowledge is considered as the most valuable resource and the most useful social capital. Knowledge explosion occurred in the society became a reason for making gradual change in the mindset of new generation. "The new generation is marching toward rationality and reasoning things."⁸ A new emerged educated class is rejecting moral policing and the violence perpetrated in the name of religion. This shows that education provide empowerment and courage to react in case of offence.

Advancement in education is an indicator to measure the competence or well-being of an individual and the welfare of a society. Utility of knowledge in the developed nations is high compared to their counterparts. Socio-cultural conditions and low economic stability pull back the developing and less-developed nations. Outdated technology and over dependency keeps them under developed. The position of Indian society in various human development indices is low. India did not achieve self-sufficiency in education, science and technology.

One of the Millennium Development Goals (MDG) forwarded by United Nation is the achievement of universal elementary education. Developed nations already achieved the target but the other nations including India are struggling. Poverty is the biggest problem in India to achieve the dream of education for all. Radicalism is the threat widely seen in some part of world. Religious organization such as Boko Haram in Nigeria, Islamic State in Iraq and Syria (ISIS), Tahrir-i-Taliban in Pakistan are fighting against the spread of secular education.

CONCLUSION

It is the responsibility of the educated or learned to provide opportunity for the rest. The Indian Constitution declared education as a fundamental right for each citizen of the country. The Government of India offers free education to all the children in the country. Still many children in the central as well as the remote parts of the country are not reaching to the school corridor. Corruption in the policy implication and the lack of proper awareness about various governmental programs are reasons for this stance.

Educational policies cannot be formulated without knowing the social, cultural and historical context of the nation. Knowledge revolution in the East was a follow-up of Western enlightenment and industrial revolutions occurred in West. The geo-political incidents in the different part of the world were unique. The existential

space was occupied by the religious authority. When the enlightenment period started the scientist and the church fought. Many scientist including Copernicus and Galileo were tortured when they contradicted with the church supported believes. Darwin's theory on the evolution of the species was a blow on creationism.

Dynamics of knowledge society in Indian context was not free from the influence of pre-existing identities. Globalization, liberalization and privatization brought a new phase to these identities in the society by providing new occupational positions. Commodification of knowledge as following the privatization of education denies the accessibility to the poor class. Commodification of knowledge changed the entire meaning of education and the education system became job oriented. "In Marxian ideology a thing becomes commodity when it becomes a pure exchange value for its seller, not a use value any longer."⁹ In job market education became a commodity whose imbibing increases access to other commodities. The above description about the concepts of knowledge discloses the power of knowledge in the society and it's relevant in the modern time. For making a better knowledge society a balanced approach on traditional and modern wisdom is required.

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