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Democracy is the long cherished system of governance followed by many countries in this world. In this system the will of the people prevail through voting in the general elections. However, there are a few countries originally democratic but subsequently turned into autocratic due to the personal interests of persons or group of persons against the will of the common masses. Fortunately, India is the largest democracy where elections are held both for parliament and state assemblies closely planned and monitored by the Election Commission of India, an independent body outside the government system. In the elections held people stand as candidates both on party basis and as independents and declared elected based on the maximum valid votes received. In this process the selection of the candidates by the voters to represent them in the elected bodies is restricted to the number of people who are ready to be the candidates and face the electoral process. Hence, people have no choice of recording their rejection in case if they do not find anyone suitable to be elected.

Recording the voters' descent in the elections if they do not find suitable candidates was a point or issue discussed by activists at many forums for long as it is already in practice with a few counties like America, Barigladesh, Columbia, Spain and Ukraine. People who have objected to this idea strongly put forth saying that elections are held to select a candidate of choice and not to reject and also in case if majority record the descent note, what will happen to the election for that constituency. When the issue became too big at discussions, the Hon'ble Supreme Court of India in its judgment on September 27, 2013 directed the Election Commission of India to provide "None of the Above (NOTA)" option on the Electronic Voting Machine (EVM) and ballot papers so that the electors who do not want to vote for any of the candidates can exercise their option in secrecy. With this direction the NOTA option came to the voters for the first time in the State Assembly Elections held in November-December 2013. In the meantime, the Election Commission of India issued a press note on October 28, 2013 stating that "the candidate who has polled the largest number of valid votes is to be declared elected by the Returning Officer even if the number of electors

opting for NOTA option is more than the number of valid votes polled by any of the candidates”.

Common people have got the right to use NOTA option and in the first election process itself many people have exercised their right. Whether this option is good or bad will be decided by the time to come in future elections. In case the number swells it will be a caution to the political parties to select the candidates who have clean image before the general public and if this option is used minimally by the voters, then the political parties will continue to follow their established path in selection of candidates. Maximum usage of NOTA option will definitely reflect the people's choice of the candidates and not of the political parties.

Hence, only time will tell about the use of NOTA option in elections.

Dr.V.Mohankumar

Technology for Sustainable Treatment and Reuse of Wastewater – Focus on Peru

*Seetharam Chittoor Jhansi
Santosh Kumar Mishra*

Abstract

Water is one of the most important substances on earth. All plants and animals must have water to survive. If there was no water there would be no life on earth. In fact, water is one of the world's most valuable resources. Apart from drinking it to survive, people have many other uses for water. These include: (a) cooking, (b) washing their bodies, (c) washing clothes, (d) washing cooking and eating utensils, (e) keeping houses and communities clean, (f) recreation, (g) keeping plants alive in gardens and parks, and (h) irrigation and industrial purposes. Nevertheless, it is under constant threat due to climate change and resulting drought, explosive population growth, and waste. One of the most promising efforts to stem the global water crisis is industrial and municipal water reclamation and reuse. The WateReuse Association defines reused, recycled, or reclaimed water as "water that is used more than one time before it passes back into the natural water cycle". Recycled water is sometimes another name for reclaimed water (<http://chinawaterrisk.org/glossary-measurement/water-reuse-and-zero-liquid-discharge>). This present paper aims to discuss the issues pertaining to treatment technology for sustainable treatment and reuse of wastewater in the context of urban areas of the developing world, with Peru on Peru as case study).

Keywords: Sustainable wastewater treatment & reuse, urban area, developing countries, and Peru.

Introduction

Water scarcity and water pollution are crucial issues in today's world. One of the ways to reduce the impact of water scarcity and pollution is to expand water and wastewater reuse. The increasing scarcity of water in

the world along with rapid population increase in urban areas gives rise to concern about appropriate water management practices. In the context of trends in urban development, wastewater treatment deserves greater emphasis. Currently, there is a growing awareness of the impact of sewage contamination on rivers and lakes. Accordingly, wastewater treatment is now receiving greater attention from the World Bank and government regulatory bodies.

It is in the context of scenario presented above that World Water Day has been observed on 22 March since 1993 when the United Nations General Assembly declared 22 March as "World Day for Water". This day was first formally proposed in Agenda 21 of the 1992 United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro, Brazil. Observance began in 1993 and has grown significantly ever since; for the general public to show support, it is encouraged for the public to not use their taps throughout the whole day (http://en.wikipedia.org/wiki/World_Water_Day).

Urban wastewater treatment has received less attention compared to 'water supply & treatment.' Water scarcity coupled with the bursting seams of our cities and towns have taken a toll on our health and environment. The sewage contamination of our lakes, rivers, and domestic water bodies has reached dangerous levels and is being recognized by leading organizations like the World Bank. The current urban wastewater management system is a linear treatment system that is based on disposal. The traditional system needs to be transformed into a sustainable, closed-loop urban wastewater management system that is based on the conservation of water and nutrient resources. A huge loss of life-supporting resources is the result of failed organic wastewater recovery. A wastewater management team is well equipped to create a wastewater management strategy that will result in the reduction of pathogens in surface and groundwater to improve public health.

In a developing urban society, the wastewater generation usually averages 30-70 cubic meters per person per year. In a city of one million people, the wastewater generated would be sufficient to irrigate approximately 1500-3500 hectare. This urban epidemic needs to be tackled ecologically because of so many pressing issues that are afflicting our waste management process:

- New immigrants to cities have low incomes and cannot afford municipal amenities like waste disposal and sanitary functions;
- In developing countries, approximately 300 million urban residents have no access to sanitation;
- Approximately two-thirds of the population in the developing world has no hygienic means of disposing excreta and an even greater number lack adequate means of disposing of total waste water;
- It is often an acceptable practice to discharge untreated sewage directly into the bodies of water.

According to the World Bank, "The greatest challenge in the water and sanitation sector over the next two decades will be the implementation of low cost sewage treatment that will at the same time permit selective reuse of treated effluents for agricultural and industrial purposes" (Green Arth, 2012). It is crucial that sanitation systems have high levels of hygienic standards to prevent the spread of disease. Other treatment goals include:

- a) The recovery of nutrient and water resources for reuse in agricultural production; and
- b) Reducing the overall user-demand for water resources.

In order to achieve ecological wastewater treatment, a "closed-loop treatment system" is recommended. Many present day systems use a "disposal-based linear system." The traditional linear treatment systems must be transformed into the cyclical treatment to promote the conservation of water and nutrient resources. Using organic waste nutrient cycles, from "point-of-generation" to "point-of-production," closes the resource loop and provides a better approach for the management of valuable wastewater resources. Failing to recover organic wastewater from urban areas means a huge loss of life-supporting resources that, instead of being used in agriculture for food production, fill rivers with polluted water. The development of ecological wastewater management strategies will contribute to the reduction of pathogens in surface and groundwater to improve public health. The goal of ecological engineering, in this particular context, is to attain:

- High environmental quality,
- High yields in food and fiber,
- Good quality/high efficiency production, and
- Full utilization of wastes.

In the growing number of conflicts between agricultural and domestic use of scarce water resources, an increased use of treated wastewater for irrigation purposes is vital. Based on extensive successful experience in Canada and elsewhere on cost effective and environmentally sound practices of sludge application on agricultural land, there is tremendous potential for the safe disposal of sewage sludge on agricultural land.

This present paper aims to discuss the issues pertaining to treatment technology for sustainable treatment and reuse of wastewater. It investigates into strategies for implementing new treatment technology in the context of urban areas of the developing world. Also, it:

- discusses application of “membrane technology” for advancement of wastewater treatment and water reuse; and
- presents technology adopted for treatment and reuse of wastewater in Peru, as case study.

Issue of Treatment and Reuse of Wastewater

Problems concerning water sanitation stem from the rise in urban migration and the practice of discharging untreated wastewater. The uncontrolled growth in urban areas has made planning and expansion of water and sewage systems very difficult and expensive to carry out. In addition, many of those moving to the city have low incomes, making it difficult to pay for any water system upgrades.

The problem with the current treatment technologies is that they are not sustainable. The conventional centralized system flushes pathogenic bacteria out of the residential area, using large amounts of water, and often combines the domestic wastewater with rainwater, causing the flow of large volumes of pathogenic wastewater. In fact, the conventional sanitary system simply transforms a concentrated domestic health problem into a diffuse health problem for the entire settlement and/or region. In turn, the wastewater must be treated where the cost of treatment increases as the flow increases. The abuse of water use for diluting human excreta and transporting them away from settled areas is increasingly questioned and being considered unsustainable.

Another reason many treatment systems in developing countries are unsustainable and unsuccessful is that they were simply copied from

Western treatment systems without considering the appropriateness of the technology for the culture, land, and climate. Often, local engineers educated in Western development programmes supported the choice of the inappropriate systems.

Many of the implemented installations were later abandoned due to the high cost of running the system and repairs. On the other hand, conventional systems may even be technologically inadequate to handle the locally produced sewage. For example, in comparison to the US and Europe, domestic wastewater in arid areas such as the Middle East is up to five times more concentrated in the amount of oxygen demand per volume of sewage.

Definition of Sustainability

The need for new approaches to urban water and resource management is being driven by the need for sustainability, defined as:

- access for all to clean water and appropriate sanitation,
- greater use of local water resources,
- energy neutrality,
- more responsible nutrient management, and
- financially stable utilities.

Taken together, the requirements for sustainable urban-water and resource-management systems are consistent with the “triple bottom line” definition of sustainability, which includes social, environmental, and economic goals. The economic goal is for utilities to provide sufficient value that their users are willing to financially support maintenance (and expansion) of necessary infrastructure. Environmental goals include:

- a) meeting water needs from locally available water supplies while maintaining energy neutrality, minimal chemical consumption, and responsible nutrient management.
- b)

The overall social goal is to provide uniform access to clean water and appropriate sanitation for all. The challenge is to develop and implement approaches to urban water and resource management, and the supporting technologies, to meet all of these goals. If we can do that, we will have sustainable systems today and in the future.

Industrial Development Water Linkages

Industrial development has always been afflicted with the issue of residue disposal, and it has become accepted by all bodies of knowledge that industrial effluents are one of the largest sources of water pollution and one with the most lethal composition of toxins. The most popular and widespread industrial pollutants include:

- **Asbestos:** It is carcinogenic and its fibres can be inhaled and cause illnesses such as Asbestosis, mesothelioma, lung cancer, intestinal cancer, and liver cancer.
- **Lead:** It is non-biodegradable and is hard to get rid of once it has permeated our environment. Lead is harmful as it can inhibit the action of bodily enzymes.
- **Mercury:** It is also non-biodegradable, and mercury poisoning is a serious health hazard for humans and livestock.
- **Nitrates and Phosphates:** It is one of the most common components in fertilizers and is often washed from the soil and into rivers and lakes. This can cause eutrophication, which can be very problematic to marine environments.
- **Sulphur:** It is extremely harmful for algae and other marine life.
- **Oils:** Oil does not dissolve in water; instead it forms a thick layer on the water surface. This can prevent marine plants from receiving enough light for photosynthesis. It is also harmful for fish and marine birds.
- **Petrochemicals:** These are formed from gas or petrol and can be toxic to marine life.

Industrial effluents are the major source of toxins for groundwater. Mega industrial parks require an in-plant waste segregation and pretreatments in lieu of a traditional central treatment of the combined park's wastewater.

Sustainable Treatment and Reuse of Wastewater

The uncontrolled disposal to the environment of municipal, industrial and agricultural liquid, solid, and gaseous wastes constitutes one of the most serious threats to the sustainability of human civilization by contaminating the water, land, and air and by contributing to global warming.

With increasing population and economic growth, treatment and safe disposal of wastewater is essential to preserve public health and reduce intolerable levels of environmental degradation. In addition, adequate wastewater management is also required for preventing contamination of water bodies for the purpose of preserving the sources of clean water. Effective wastewater management is well established in developed countries but is still limited in developing countries. In most developing countries, many people lack access to water and sanitation services. Collection and conveyance of wastewater out of urban neighborhoods is not yet a service provided to all the population, and adequate treatment is provided only to a small portion of the collected wastewater. In slums and peri-urban areas throughout the world, it is common to see raw wastewater flowing in the streets. The inadequate water and sanitation service is the main cause of diseases in developing countries.

In the year 2011, the population of the planet was 7 billion. Population growth forecasts indicate rapid global population growth that will reach 9 billion in 2030. The forecasts also indicate that:

- Most of the population growth will occur in developing countries, while the population of developed countries will remain constant at about 1 billion; and
- A strong migration from rural to urban areas will take place.

Considering the expected population growth and the order of priorities in the development of the water and sanitation sector in developing countries—water supply and sewerage first, and only then wastewater treatment—as well as the financial difficulties in these countries, it cannot be assumed that the current low percentage of the coverage of wastewater treatment in these countries will increase in the future, unless a new, innovative strategy is adopted and affordable wastewater treatment options are used.

A key component in any strategy aimed at increasing the coverage of wastewater treatment should be the application of appropriate wastewater treatment technologies that are effective, simple to operate, and low cost (in investment and especially in operation and maintenance). Appropriate technology processes are also more environment-friendly since they consume less energy and thereby have a positive impact on efforts to mitigate the effects of climate change. Also, with modern design, appropriate

technology processes causeless environmental nuisance than conventional processes—for example they produce lower amounts of excess sludge and their odor problems can be more effectively controlled. Appropriate technology unit processes include (but are not limited to) the following:

- Preliminary Treatment by Rotating Micro Screens;
- Vortex Grit Chambers;
- Lagoons Treatment (Anaerobic, Facultative and Polishing), including recent developments in improving lagoons performance;
- Anaerobic Treatment processes of various types, mainly, Anaerobic Lagoons, Up-flow Anaerobic Sludge Blanket (UASB) Reactors, Anaerobic Filters and Anerobic Piston Reactor (PAR);
- Physicochemical processes of various types such as Chemically Enhanced Primary Treatment (CEPT); (vi) Constructed Wetlands;
- Stabilization Reservoirs for wastewater reuse and other purposes;
- Overland Flow;
- Infiltration-Percolation;
- Septic Tanks; and
- Submarine and Large Rivers Outfalls.

Out of these processes, various combinations can be set up. Combinations can also include some other simple processes such as Sand Filtration and Dissolved Air Floatation (DAF), which are not considered appropriate processes per se but are in fact appropriate processes. One interesting combined process is the generation of effluents suited for reuse in irrigation based on pretreatment by one of the mentioned unit processes followed by a stabilization reservoir.

Appropriate Treatment Technology

Based on experience from past mistakes in sewage treatment technology, the definition of what is sustainable is clearer. Developers should base the selection of technology upon specific site conditions and financial resources of individual communities. One approach to sustainability is through decentralization of the wastewater management system. This system consists of several smaller units serving individual houses, clusters of houses, or small communities. Black and gray water can be treated or reused separately from the hygienically more dangerous excreta. Non-centralized systems are more flexible and can adapt easily to the local conditions of the urban area as well as grow with the community as its population increases.

This approach leads to treatment and reuse of water, nutrients, and byproducts of the technology (i.e. energy, sludge, and mineralized nutrients) in the direct location of the settlement.

Communities must take great care when reusing wastewater, since both chemical substances and biological pathogens threaten public health as well as accumulate in the food chain when used to irrigate crops or in aquaculture. In most cases, industrial pollution poses a greater risk to public health than pathogenic organisms. Therefore, more emphasis is being placed on the need to separate domestic and industrial waste and to treat them individually to make recovery and reuse more sustainable. The system must be able to isolate industrial toxins, pathogens, carbon, and nutrients.

Sustainable Treatment Types

Now that the requirements for a sustainable wastewater treatment system have been presented, there are several options one can choose from in order to find the most appropriate technology for a particular region. This paper will discuss sustainable wastewater treatment systems including:

- Lagoons/wetlands,
- USAB (anaerobic digesters), and
- SAT technologies.

Description of each of the above mentioned wastewater treatment systems are presented below:

- Lagoons and wetlands: In wetland treatment, natural forces (chemical, physical, and solar) act together to purify the wastewater, thereby achieving wastewater treatment. A series of shallow ponds act as stabilization lagoons, while water hyacinth or duckweed act to accumulate heavy metals. Multiple forms of bacteria, plankton, and algae act to further purify the water. Wetland treatment technology in developing countries offers a comparative advantage over conventional, mechanized treatment systems because the level of self-sufficiency, ecological balance, and economic viability is greater. The system allows for total resource recovery (Rose, 1999). Lagoon systems may be considered a low-cost technology if sufficient, non-arable land is available. However, the requirement of available land is not generally met in big cities. The demand for flat land is high for the "expanding urban developments" and "agricultural purposes". The decision to use wetlands

must consider the climate. There are disadvantages to the system that in some locations may make it unsustainable. Some mechanical problems may include clogging with sprinkler and drip irrigation systems, particularly with oxidation pond effluent. Biological growth (slime) in the sprinkler head, emitter orifice, or supply line causes plugging, as do heavy concentrations of algae and suspended solids.

■ **Anaerobic Digestion:** Another treatment option available, if there is little access to land, is anaerobic digestion. Anaerobic bacteria degrade organic materials in the absence of oxygen and produce methane and carbon dioxide. The methane can be reused as an alternative energy source (biogas). Other benefits include a reduction of total bio-solids volume of up to 50-80 percent, and a final waste sludge that is biologically stable can serve as rich humus for agriculture. So far, anaerobic treatment has been applied in Colombia, Brazil, and India, replacing the more costly activated sludge processes or diminishing the required pond areas. Various cities in Brazil have shown an interest in applying anaerobic treatment as a decentralized treatment system for poor, sub-urban districts. The beauty of the anaerobic treatment technology is that it can be applied on a very small and very large scale. This makes it a sustainable option for a growing community.

■ **Soil Aquifer Treatment:** SAT (soil aquifer treatment) is a geopurification system where partially treated sewage effluent artificially recharges the aquifers and is then withdrawn for future use. By recharging through unsaturated soil layers, the effluent achieves additional purification before it is mixed with the natural groundwater. In water scarce areas, treated effluent becomes a considerable resource for improved groundwater sources. The Gaza Coastal Aquifer Management Programme includes treated effluents to strengthen the groundwater, in terms of both quantity and quality. With nitrogen reduction in the wastewater treatment plants, the recharged effluent has a potential to reduce the concentration of nitrates in the aquifer. In water scarce areas such as in the Middle East and parts of Southern Africa, wastewater has become a valuable resource that, after appropriate treatment, becomes a commercially realistic alternative for groundwater recharge, agriculture, and urban applications.

SAT systems are inexpensive, efficient for pathogen removal, and are not highly technical to operate. Most of the cost associated with an SAT is for pumping the water from the recovery wells, which is usually \$20-50

USD per m³. In terms of reductions, SAT systems typically remove all BOD, TSS, and pathogenic organisms from the waste and tend to treat wastewater to a standard that would generally allow unrestricted irrigation. The biggest advantage of SAT is that it breaks the pipe-to-pipe connection of directly reusing treated wastewater from a treatment plant. This is a positive attribute for those cultures where water reuse is taboo.

The pretreatment requirements for SAT vary depending on the purpose of groundwater recharge, sources of reclaimed water, recharge methods, and location. Some may only need primary treatment or treatment in a stabilization pond. However, pretreatment processes should be avoided if they leave high algae concentrations in the recharge water. Algae can severely clog the soil of the infiltration basin. While the water recovered from the SAT system has much better water quality than the influent, it could still be lower quality than the native groundwater. Therefore, the system should be designed and managed to avoid intrusion into the native groundwater and use only a portion of the aquifer. The distance between infiltration basins and wells or drains should be as large as possible, usually at least 45 to 106 m to allow for adequate soil-aquifer treatment.

All the systems described allow for the reuse of treated wastewater in order to have a cyclic, sustainable system. These treated wastewaters provide essential plant nutrients (nitrogen, phosphorus, and potassium) as well as trace nutrients. Phosphorus is an especially important nutrient to recycle, as the phosphorus in chemical fertilizer comes from limited fossil sources.

Treated Wastewater Reuse

Wastewater reuse must meet certain controls:

- First, wastewater treatment to reduce pathogen concentrations must meet the WHO (1989) guidelines;
- Second, crop restrictions must be specified to prevent direct exposure to those consuming uncooked crops as well as defining application methods (irrigation) that reduce the contact of wastewater with edible crops,
- Finally, control of human exposure is needed for workers, crop-handlers, and final consumers.

Benefits of safely recovering and reusing human wastes include the reduction in effluents to bodies of water and the opportunity to re-build soil with valuable organic matter. The nitrogen in reclaimed water can replace equal amounts of commercial fertilizer during the early to midseason crop-growing period.

Strategies for Implementing New Treatment Technology

Many countries have the problem of a severe water imbalance. This imbalance in water demand versus supply is due mainly to the relatively uneven distribution of precipitation, high temperatures, increased demands for irrigation, and the impacts of tourism. To alleviate water shortages, serious consideration must be given to wastewater reclamation and reuse. Reclaimed wastewater can be used for a number of options including agricultural irrigation.

A wastewater treatment developer must perform an appropriate risk assessment before implementing the reuse of wastewater. Proper consideration of the health risks and quality restrictions must be a part of the assessment. Source-point measures rather than end of pipe solutions are essential. Source-point measures require extensive industrial pre-treatment interventions, monitoring and control programmes, and incentives for the community to not dispose of any harmful matter into the sewers (World Bank, 2010).

For the implementation and promotion of new technology, strategies must include local participation as well as municipal action. Local participation is a positive and important growing trend in government projects. The participation must fit with the local population to meet particular local needs. Local communities can contribute valid indigenous ideas for cost savings in the project. Agreement on key issues between design engineers and the local residents is necessary early on in the project, and if local participation is extensive, capital costs can ultimately be reduced. According to the Inter-American Development Bank, "Citizen participation, properly channeled, generates savings, mobilizes financial and human resources, promotes equity and makes a decisive contribution to the strengthening of society and the democratic system".

There is a strong sense of ownership by members of the community in their projects. This pride in the new development helps to ensure the

sustainability of the water supply and sanitation systems. Once the project is implemented, local participation contributes to the community's confidence in the new technology and allows them to take on other challenges such as accessing financial aid for other infrastructure projects. On the governmental level, institutional strengthening is usually needed to assist small to medium-sized cities in dealing with new administrative and financial management responsibilities. One programme that has been developed to address the problems associated with decentralization is RIADEL (Local Development Research and Action Network). It is a network for sharing information about local community development in Latin America, including decentralization and the training of social leaders and civil servants.

Case Study of Peru

Peru's Ministry of Housing, Construction and Sanitation has approved a series of policy guidelines supporting the promotion of wastewater reuse in the country for urban irrigation purposes. The guidelines are an outcome of the SWITCH project, coordinated globally by IHE-UNESCO, and carried out in Peru by local organizations in collaboration with the Ministry of Housing. They build on existing small-scale private wastewater treatment initiatives in the Lima area, and are intended to result in the scaling-up of wastewater treatment reuse at a city and country level in order to make it a sustainable economic option (Fabiola, 2010).

Whilst the initial scope will focus on the irrigation of urban green spaces (which lies within the Ministry of Housing's area of competence), it is expected that the next step could involve the reuse of treated effluent in agriculture with the potential to expand to other productive uses at a later date.

The private sector will play an important role in seizing the economic benefits of reusing treated wastewater in other sectors beyond the irrigation of urban green spaces and agriculture. This will prove particularly important on the Peruvian coast, where there is a severe scarcity of fresh water resources.

The most significant evidence of Peru's commitment to adopting wastewater reuse on a large scale is the pair of wastewater treatment plants currently being established at Taboada and La Chira, which are designed to treat 100% of Lima's wastewater flows by 2015. Together, the plants will create more than 2 million m³/d of new capacity and will involve significant

capital commitments from the private sector. The policy guidelines focus on following five key elements:

- The inclusion of the reuse of treated wastewater for the irrigation of green urban areas in national water resource management;
- The use of operationally and economically efficient treatment technologies;
- The facilitation of the participation of public and private sectors as well as of communities and international organizations in the investment and development of sustainable treatment and reuse systems;
- The promotion of citizens' participation and access to information to ensure the transparency, control, and efficiency of reuse systems management; and
- The strengthening of the capacity of the water sector in general in terms of treatment and reuse.

Priority activities include the drafting of a specific national strategy promoting wastewater reuse as well as a suitable institutional and legal framework, including the harmonization of existing laws and responsibilities within the water sector. The incorporation of sanitation quality standards for treated wastewater to be reused in the irrigation of green urban areas is also a priority. Peru is also considering ways to use the Clean Development Mechanism (CDM) in wastewater treatment systems in order to obtain certificates for emissions reduction (CER) as a way of financing such systems.

Rise in Infertility - A Critical Insight from Eighth District Household Survey

*Arpita Das
Ranajit Sengupta*

Abstract

Infertility problem has been a neglected research area in developing countries so far. The main focus has been given on different health issues rather than levels and determinants of infertility in India. Hence, it requires an in-depth study in India to unmask this problem. Infertility can be categorized in to two types, i.e. primary infertility and secondary infertility. Therefore, an attempt has been made to understand the socio-economic and demographic factors, exaggerating situation of infertility in India and treatment seeking behaviour. To carry out this study DLHS-III data have been used. Bivariate and Multivariate models have been applied. To focus spatial variation of infertility problem and treatment seeking behaviour GIS software has been used. In India, 8 percent women are suffering with infertility problem. Infertility problem is much higher in West Bengal (14 percent), Goa (13 percent) and Bihar (12 percent). Rich-poor gap is visible in case of preferred treatment for infertility. Type of occupation is coming significant and those who are engaged in primary sector are more likely to suffer infertility problem than those who are working in secondary and tertiary sector. Recognizing the importance of education and prevention, infertility treatment in India requires greater attention at National levels.

Keywords: Primary infertility, Secondary infertility, Preferred treatment, Occupation, State wise variation, India.

Importance of the Problem

Infertility is often experienced as the inability to accomplish role expectations. Infertility can be categorized in to two types, i.e. *primary infertility*-, if the couple has never conceived despite cohabitation and exposure to pregnancy (without contraception) and *secondary infertility*-the difficulty in conceiving again after having conceived earlier (either carried

the pregnancy to term or had a miscarriage). Worldwide, couples view infertility as a tragedy which carries social, economic and psychological consequences. In India women are symbolised as vehicles of procreation. Motherhood is considered a source of power for a woman, one that determines the strength of her marital bonds (Gupta 2000). Relationships between couples can become very strained when children are not forthcoming. One partner may seek to blame the other as being defective or unwilling. Infertility is viewed as deviance from the cultural norm, rendering a woman helpless; it is also grounds for divorce (Sayeed 1999).

Infertility, or the inability to conceive, is a problem of global proportions, affecting between 8 and 12 percent of couples worldwide (Reproductive Health Outlook, 2002). WHO-DHS Comparative Report in 2004, based on data evaluated up to mid- 2002, revealed that one in four ever-married women of reproductive age in most developing countries are infertile because of primary or secondary infertility. Although good documentation of the prevalence of infertility is lacking, it is generally believed that more than 70 million couples suffer from infertility worldwide (Boivin et al., 2007).

According to the Census of India, 1981 estimates infertility in India was around 4-6 percent and (Jejeebhoy, 1998). In absolute terms it is around 4.9 million and if secondary infertility is also added to it then total number of infertile couples is around 17.9 million in India (Shivaraya and Halemani, 2007). The complexity and difficulty in preventing, diagnosing and treating infertility has become a global health concern because of the extent of the problem and the social stigma attached to it. In spite of that, infertility problem has been a neglected research area in developing countries so far. The general thrust of both programmes and research has been on the correlates of high fertility and its regulation rather than on understanding the context of infertility, its causes and consequences. Yet, we know that infertility affects a relatively large number of couples at some point in their reproductive lives -globally, between 50 and 80 million couples and has a variety of biological and behavioural determinants. (Jejeebhoy, 1998). Preventive and curative services for infertility have not yet been a priority in India despite the importance of motherhood.

Hence, this particular field of Reproductive Health is very responsive and sensitive issue and needs to be dealt with very carefully. It requires an in-depth study in India to unmask this problem. Only a limited number of papers report on the prevalence of infertility in developing countries.

Motherhood is the most important aspect for Indian women. In this perspective, a need has been felt to deep dive in to one of the most important and underappreciated reproductive health problems in India- the high rate of infertility. An attempt has been made to understand the different socio-economic and demographic factors, exaggerating situation of infertility in India.

Objectives of the Study

The objectives of the study are outlined as:

- ❖ To understand the socio-economic and demographic factors influencing the infertility problem in India.
- ❖ To study the treatment seeking behaviour among all women, who have experienced infertility problem in India.
- ❖ To examine the state wise variation in infertility problem and treatment sought for infertility.
- ❖ To analyze the types of treatment preferred in India for primary and secondary infertility.

Data and Methods

In the present research paper, the **District Level Household and Facility Survey III (DLHS-III)** data have been used. This is the first time, when DLHS has covered the information on infertility. For the present analysis ever married women in the age group 15- 49 years have been selected.

Bi-variate and multivariate techniques have been used for the analysis. Multivariate analysis models have been prepared to understand the effect of socio-economic and demographic factors for infertility problem and treatment seeking behaviour. To focus state wise variation in prevalence of infertility and treatment seeking behaviour, GIS software has been used.

Results and Discussion

Two maps explain the state wise variation in prevalence of infertility and treatment seeking behaviour among those who have infertility problem. It is prominent from the **Map-1** that infertility problem is much higher in West Bengal (14 percent), Goa (13 percent) and Bihar (12 percent) in comparison to other Indian states. Whereas Andhra Pradesh, Uttar Pradesh,

Chhattisgarh, Delhi, Punjab, Haryana, Jammu & Kashmir, Jharkhand, and Kerala, in these nine states the prevalence of infertility is more than the national average. The noticeable fact is that the infertility problem is less in the north-eastern states, Arunachal Pradesh, Assam, Meghalaya, and Mizoram where women having infertility problem is less than 5 percent except Manipur (7percent) and Tripura (6 percent).

Map -2 shows the state wise treatment seeking behaviour among those who have infertility problems. In Punjab, Delhi and Puducherry more than ninety percent of women sought treatment for infertility. In contrast, though in Chhattisgarh and Orissa infertility problem is not negligible but the treatment seeking behaviour is less for any type of infertility. In Andhra Pradesh, Manipur, Sikkim and Uttarakhand less than 70 percent women sought treatment for primary and secondary infertility, whereas sought treatment for any infertility problem is more than eighty percent at national level.

Infertility Problem and Aetiology of Infertility Problem

Table-1 shows infertility problem in India and aetiology of infertility problem by socio-economic and demographic characteristics. More than 8 percent women in India have infertility problem. Infertility problem is higher among women living in rural areas, less educated or non-literate women, age at marriage below 18 years and belonging from lowest wealth quintile as compared to their counterparts. Higher proportion of Hindus and schedule caste (SC) women have infertility problem than others. Among the women who have infertility problem more than three-fourth of women reported their infertility problem after first conception followed by after birth (11.6 percent) and after abortion (7.7 percent). Noticeable feature is that after abortion the infertility problem is more among the young women, living in urban areas, educational level more than 10 years, and working in tertiary sector and belonging from richest wealth quintile. In contrast, women having infertility problem after conception is more among women from rural areas, women belonging from poorest wealth quintile and engaged in primary sector.

Type of Infertility Problem in India

Table-2 reveals that In India, 8 percent women are suffering with infertility problem among them 6 percent women are primarily infertile, whereas 2 percent are suffering with secondary infertility problem. Rural women have more infertility problem and it is similar in case of primary infertility while in

case of secondary infertility it is other way round. Among the women whose age at marriage is below 18, both types of infertility problems are higher than the counterparts. Working women are facing more infertility problem rather than non-working women. It is visible from the occupational category that those women engaged in primary sector have more infertility problem than those engaged in tertiary sector in case of primary infertility and the problem of secondary infertility follows the same direction.

Treatment Seeking Behaviour for Infertility Problem

Table-3 presents the treatment seeking behaviour for infertility problem in India. More than 80 percent women sought treatment for primary infertility and almost three-fourth of women sought treatment for secondary infertility problem. Though the percentage of treatment seeking is on high side, there exists the variation in treatment sought across different socio-economic and demographic characteristics. More than 85 percent urban women sought treatment for infertility problem, which is higher than their counterparts. Treatment seeking behaviour is much higher among the women whose educational attainment is 10 years and above, whose marital duration is less than 5 years and working in tertiary sector than their respective counterparts. Rich-poor difference is prominent while we focus on treatment seeking behaviour. Less sought treatment for infertility is found among the women belonging from poorest wealth quintile on the other way round treatment seeking is almost 90 percent among the women belonging from richest wealth quintile.

Preferred Treatment for Primary and Secondary Infertility

Table-4 & 5 represents the preferred treatment for primary and secondary infertility. Serious concern is that 24 percent rural women preferred religious places/faith healing for the treatment of primary infertility, where as it is only 16 percent in case of urban women. In case of secondary infertility we observe quite similar scenario. Another important aspect is that rich-poor gap is visible in case of preferred treatment for infertility and women belonging to richest wealth quintile preferred more allopathic treatment and it is over 80 percent for both types of infertility but women from poorest wealth quintile preferred more traditional or religious way of treatment. Educated women and women engaged in tertiary sector preferred allopathic treatment for both infertility problems, as observed in the tables.

Regression Model Explaining Infertility Problem

Table-6 represents the result of regression model, which regress the infertility problem on the different factors. While model-1 shows the impact of social factors, the second model describes the impact of socio-demographic factors and the model -3 explain the socio-economic and demographic factors influencing the infertility problem. Place of residence, women's education, age at marriage, type of occupation and wealth quintile are the significant variables to define infertility problem in India. Women belonging from urban areas are significantly 0.96 times less likely to have any kind of infertility problems as compared to their counterparts.

Those women who have more educational attainment and got married in below age 18 years are more likely to have primary and secondary infertility problems as compared to the others. On the other hand, nature of occupation is coming significant and those who are engaged in primary sector are more likely to suffer infertility problem than those who are working in secondary and tertiary sector. The regression model also depicts the fact that women belonging from the fifth or richest wealth quintile are 0.62 times less likely to suffer from infertility problem as compared to the poorest counterparts.

Regression Model Explaining Treatment Seeking for Infertility Problem

Table-7 reveals that whether socio- demographic or economic factor plays a modest role in explaining the treatment seeking behaviour for infertility problem. The findings shows that older women and women belong to urban areas are more likely to sought treatment for infertility problem than their counterparts. Though the regression model shows that among the women who got married at below age 18 have suffered with more infertility problems but they are 1.17 times more likely to seek treatment for infertility problem among the women who got married after the legal age at marriage in India.

To understand the treatment seeking behaviour, economic factors are coming more significant; women who are working and working in a secondary or primary sector are more likely to get treatment for infertility problem. Regression model also illustrates the situation of rich-poor gap in explaining the treatment seeking for infertility problem.

Conclusion

The study has brought out the socio-economic and demographic indicators which have an important role to understand the infertility problem in India and treatment seeking behaviour and in-depth about the preferred treatment seeking for infertility problem. Rural women have more infertility problem than urban women and it is similar in case of primary infertility while in case of secondary infertility it is other way round. But another fact is that in urban areas infertility problem is more after induced or spontaneous abortion while in rural areas infertility problem is more after first conception. Though infertility problem is more in rural areas but the treatment seeking behaviour shows that more number of urban women sought treatment for infertility problem rather than rural women. It may be the matter of negligence or stigmatizing beliefs and lack of services in the public sector, which are major barriers to prompt and appropriate treatment seeking.

Infertility problem is more among those whose age at marriage is below the legal age at marriage in India that is below 18 years as compared to the counterpart. Another important aspect is that urban and women belonging from richest wealth quintile preferred more allopathic treatment for infertility problem rather than traditional or religious way for treatment but the opposite way among the rural and women from poorest wealth quintile preferred allopathic as well as traditional or religious way for treatment. Infertility problem is much higher in West Bengal, Goa and Bihar in comparison to other states. In contrast, though in Chhattisgarh and Orissa infertility problem is not negligible but the treatment seeking behaviour is less for any type of infertility.

The awareness should increase in India in such a way through media and other Government programmes that every woman becomes aware and concerned with medical personnel rather than traditional or religious way for treatment. Recognizing the importance of education and prevention, infertility treatment in India requires greater attention at National levels. Infertility treatment should be integrated into the larger reproductive and child health package of services. Infertility management team should be formed and well-trained professional counselor should be an integral part of infertility management team.

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Map-2
Map-1

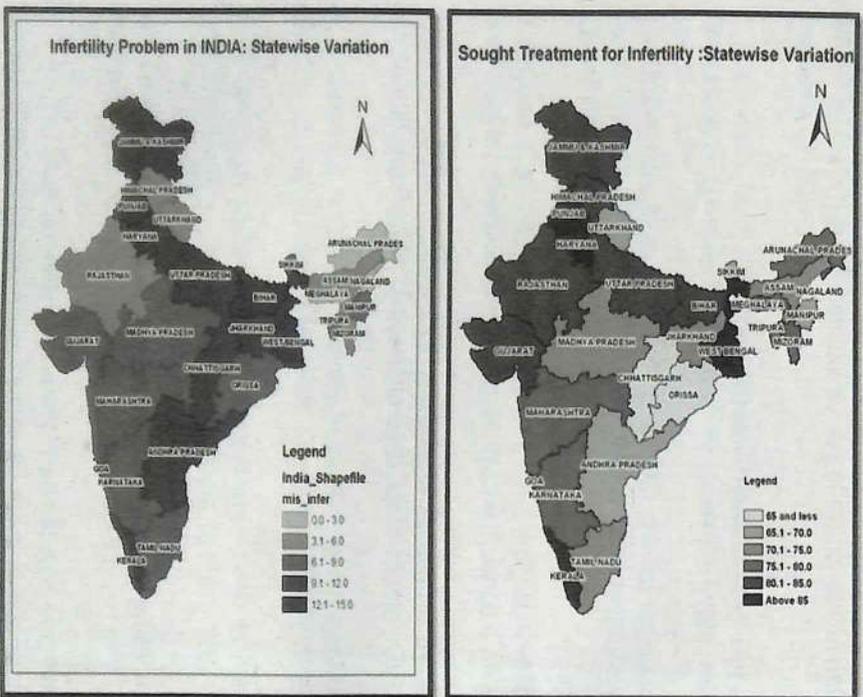


TABLE - 1	infertility problem	Aetiology of infertility problem				Women having infertility problem
		After first conception	After abortion	After Birth	Pelvic surgery	
Women's age						
15-19	5.3	80.4	10.9	3.2	0.2	1872
20-24	7.7	78.1	9.3	8.1	0.4	8563
25-29	8.3	73.9	8.7	12.3	0.8	10538
30-34	8.6	73.6	8.1	13.8	0.9	9958
35-39	8.6	75.4	7.0	13.1	0.8	9265
40-44	8.6	78.2	5.8	12.0	0.8	7299
45-49	8.6	79.8	5.3	10.7	0.8	5572
Place of residence						
rural	8.4	77.0	6.6	11.8	0.7	42133
urban	8.0	74.3	10.1	11.1	0.7	10934
Women's education						
Non-literate	9.0	78.1	5.4	12.5	0.5	26908
less than 5	8.9	76.5	7.1	10.9	1.0	4734
5-9 years	7.9	75.2	9.0	10.7	0.8	13818
10 or more year	6.8	72.2	12.1	10.7	0.9	7607
Religion						
Hindu	8.5	76.7	7.6	11.1	0.7	42111
Muslim	8.3	77.5	7.3	11.5	0.6	6198
Christian	5.7	62.9	9.1	19.3	1.4	1882
Others	7.5	74.4	9.1	12.9	1.2	2876
Caste						
SC	8.9	77.5	7.4	11.1	0.5	10096
ST	6.6	69.6	6.6	16.2	1.3	7453
OBC	8.7	78.0	7.4	10.7	0.6	21722
Others	8.2	76.0	8.8	10.8	0.8	12843
Age at marriage						
below age 18	9.1	78.3	6.2	11.7	0.5	29420
18 and above age	7.4	73.8	9.4	11.4	0.9	23646
Marital duration						
less than 5	5.9	78.5	11.2	4.4	0.5	6339
5-9	8.9	74.3	9.5	10.9	0.8	10229
10-14	8.8	72.3	8.6	14.3	0.8	9963
15+	8.6	77.8	5.7	12.5	0.7	26533
Work status						
working	9.4	76.6	7.0	12.1	0.6	4820
Not working	7.9	76.3	8.1	11.0	0.7	27766
Type of occupation						
primary	8.9	76.5	6.7	12.4	0.6	22429
secondary	8.5	73.6	9.4	12.8	1.1	1668
tertiary	7.4	72.9	11.8	9.5	1.4	1101
Wealth quintile						
first	9.2	78.1	5.1	13.0	0.3	10073
second	8.8	78.3	5.8	11.6	0.5	10641
third	8.1	76.1	6.9	11.7	0.8	10661
fourth	8.0	75.9	8.5	10.5	0.9	10975

TABLE - 2	Type of infertility problem			
	Primary Infertility	Women having primary infertility	Secondary Infertility	Women having secondary infertility
Women's age				
15-19	4.3	1515	1.0	357
20-24	6.0	6717	1.7	1846
25-29	6.1	7832	2.2	2706
30-34	6.4	7382	2.3	2576
35-39	6.5	7007	2.1	2258
40-44	6.7	5721	1.9	1578
45-49	6.9	4466	1.7	1106
Place of residence				
rural	6.4	32545	1.9	9588
urban	5.9	8095	2.0	2839
Women education				
Non-literate	7.0	21075	2.0	5833
less than 5	6.8	3631	2.1	1103
5-9 years	5.9	10419	2.0	3399
10 or more year	4.9	5515	1.9	2092
Religion				
Hindu	6.5	32479	2.0	9632
Muslim	6.4	4847	1.9	1351
Christian	3.6	1173	2.1	709
Others	5.6	2141	1.9	735
Caste				
SC	6.9	7848	2.0	2248
ST	4.6	5212	2.0	2241
OBC	6.8	17075	1.9	4647
Others	6.2	9822	2.0	3021
Age at marriage				
below age 18	7.2	23118	2.0	6302
18 and above age	5.5	17521	1.9	6125
Marital duration				
less than 5	4.6	5004	1.3	1335
5-9	6.6	7659	2.3	2570
10-14	6.4	7264	2.4	2699
15 +	6.7	20710	1.9	5823
Work status				
working	7.2	3709	2.2	1111
not working	6.0	21311	1.9	6455
Type of occupation				
primary	6.8	17224	2.1	5205
secondary	6.3	1232	2.2	436
tertiary	5.4	801	2.0	300
Wealth quintile				
first	7.2	7873	2.0	2200
second	6.9	8331	1.9	2310
third	6.2	8140	1.9	2521
fourth	6.1	8359	1.9	2616
fifth	5.6	7925	2.0	2779
INDIA (TOTAL)	6.3	40640	1.9	12427

TABLE - 3	Treatment seeking behaviour			
	sought treatment infertility	sought treatment primary infertility	sought treatment secondary infertility	women sought treatment-infertile
Women's age				
15-19	63.8	63.5	65.5	1183
20-24	77.2	78.5	72.5	6541
25-29	83.1	85.8	75.5	8689
30-34	82.9	85.0	77.1	8167
35-39	81.5	83.0	76.8	7469
40-44	80.0	81.3	75.3	5774
45-49	77.3	78.1	74.3	4263
Place of residence				
rural	77.9	79.7	71.9	32789
urban	85.3	86.5	81.9	9297
Women education				
Non-literate	75.9	77.7	69.3	20288
less than 5	78.7	81.1	70.7	3709
5-9 years	83.0	84.4	78.7	11381
10 or more year	88.6	89.8	85.7	6708
Religion				
Hindu	79.4	80.8	74.6	33070
Muslim	84.7	85.5	82.0	5197
Christian	76.0	81.1	67.0	1407
Others	84.5	86.8	78.0	2412
Caste				
SC	77.5	79.3	71.2	7750
ST	68.7	71.0	63.1	5063
OBC	81.6	83.0	76.9	17603
Others	85.6	86.3	83.3	10893
Age at marriage				
below age 18	78.3	80.1	72.2	22898
18 and above age	82.2	83.7	78.1	19187
Marital duration				
less than 5	73.6	73.8	73.0	4573
5-9	81.5	83.5	75.4	8237
10-14	83.3	85.9	76.4	8217
15 +	80.1	81.5	75.1	21056
Work status				
working	77.1	79.4	69.7	3694
not working	83.2	84.6	79.0	22893
Type of occupation				
primary	75.5	77.4	69.4	16838
secondary	80.4	82.1	75.8	1333
tertiary	86.6	88.0	82.7	942
Wealth quintile				
first	70.4	73.3	60.2	7093
second	75.3	77.3	67.9	8008
third	78.1	79.6	73.6	8328
fourth	82.6	84.0	78.2	9059
fifth	89.7	90.7	86.8	9587
INDIA (TOTAL)	80.1	81.7	75.3	42086

TABLE - 4	Type of treatment preferred for Primary infertility				women sought treatment primary infertility
	allopathic treatment	herbalist/traditional healer	religious/faith healing	AYUSH	
Women's age					
15-19	48.5	20.6	14.0	4.1	954
20-24	64.0	20.0	16.8	3.2	5219
25-29	71.2	20.9	19.0	3.5	6672
30-34	68.5	22.7	20.6	3.8	6223
35-39	66.1	23.8	23.1	3.5	5765
40-44	61.9	24.8	24.9	3.5	4603
45-49	58.3	26.0	26.2	3.8	3448
Place of residence					
rural	60.3	25.9	23.7	3.6	25907
urban	76.2	15.8	15.7	3.5	6977
Women education					
Non-literate	55.7	29.3	27.8	3.0	16295
less than 5	61.0	24.9	22.9	4.3	2930
5-9 years	72.4	17.9	16.7	3.8	8730
10 or more year	83.8	11.8	9.8	4.4	4929
Religion					
Hindu	64.1	22.8	22.3	3.2	25995
Muslim	67.9	23.3	18.9	5.9	4107
Christian	69.6	15.5	14.2	2.9	936
Others	71.1	23.9	14.9	3.2	1846
Caste					
SC	60.4	24.7	22.5	3.2	6181
ST	45.4	34.1	32.6	2.0	3661
OBC	68.1	21.1	20.4	3.1	14065
Others	73.3	18.8	17.3	4.7	8408
Age at marriage					
below age 18	60.4	25.5	25.4	3.2	18396
18 and above age	70.7	19.5	16.3	4.0	14487
Marital duration					
less than 5	62.4	15.5	11.1	3.5	3626
5-9	69.5	20.0	16.8	3.8	6317
10-14	71.0	22.1	20.1	3.9	6197
15 +	62.0	25.5	25.5	3.3	16741
Work status					
working	54.9	30.3	26.9	2.8	2932
not working	70.7	20.9	17.4	4.0	17860
Type of occupation					
primary	56.3	26.4	27.7	2.7	13260
secondary	67.1	19.6	20.7	4.4	1009
tertiary	79.7	13.9	11.1	4.8	698
Wealth quintile					
first	46.5	37.4	30.3	3.0	5769
second	55.6	28.7	28.1	3.6	6440
third	61.5	23.2	24.5	3.8	6473
fourth	70.8	17.9	17.9	3.3	7016
fifth	83.2	14.1	11.9	3.9	7176
INDIA (TOTAL)	65.1	22.7	21.2	3.5	32884

TABLE - 5	Type of treatment preferred for secondary infertility				women sought treatment secondary infertility
	allopathic treatment	herbalist/traditional healer	religious/faith healing	AYUSH	
Women's age					
15-19	55.0	12.6	12.5	2.7	229
20-24	62.4	14.9	14.3	2.2	1322
25-29	64.9	16.6	13.7	2.6	2017
30-34	65.4	16.9	16.2	3.5	1944
35-39	66.1	18.2	18.1	3.2	1704
40-44	62.7	19.0	19.4	3.1	1171
45-49	60.1	18.4	21.4	4.5	815
Place of residence					
rural	58.3	20.8	19.8	3.1	6882
urban	74.9	10.7	10.8	3.0	2320
Women education					
Non-literate	53.7	23.2	23.6	3.2	3993
less than 5	56.7	20.3	20.1	3.0	779
5-9 years	69.8	14.2	13.6	3.0	2651
10 or more year	81.4	8.8	6.4	3.2	1779
Religion					
Hindu	63.2	16.8	17.5	2.7	7075
Muslim	69.7	16.9	14.0	5.7	1090
Christian	58.6	15.1	9.5	2.2	471
others	66.0	22.8	15.6	2.9	566
Caste					
SC	59.1	18.3	18.3	3.2	1569
ST	45.9	27.3	24.5	2.5	1402
OBC	67.0	15.1	16.6	2.5	3538
other	74.6	13.5	11.8	3.9	2485
Age at marriage					
below age 18	58.6	18.9	20.5	2.9	4502
18 and above age	68.9	15.5	13.1	3.2	4700
Marital duration					
less than 5	64.3	10.0	9.8	1.7	947
5-9	65.4	16.2	12.9	3.0	1920
10-14	66.7	16.1	13.9	3.0	2020
15 +	61.8	19.6	21.0	3.5	4315
Work status					
working	51.8	20.7	24.3	2.8	762
not working	69.5	15.5	12.9	3.4	5033
Type of occupation					
primary	55.0	20.4	22.8	2.4	3578
secondary	64.4	14.2	19.0	3.3	324
tertiary	78.6	10.7	7.1	4.7	244
Wealth quintile					
first	40.3	32.3	27.8	2.5	1324
second	52.6	22.3	25.6	2.5	1568
third	61.4	18.3	18.5	3.5	1855
fourth	69.1	13.8	14.6	3.4	2043
fifth	81.2	10.5	8.2	3.1	2411

TABLE - 6	Infertility Problem		
	Model-I	Model-II	Model-III
	Exp (B)	Exp (B)	Exp (B)
Place of residence			
rural	ref	ref	ref
urban	0.917**	0.932**	0.957***
Women education			
Non-literate	ref	ref	ref
less than 5	1.394***	1.271***	1.103***
5-9 years	1.392***	1.297***	1.198***
10 or more year	1.191***	1.155***	1.031*
Religion			
Hindu	ref	ref	Ref
Muslim	1.029	1.010	1.044
Christian	0.962	0.965	1.073
Others	0.793***	0.782***	0.705***
Caste			
SC	ref	ref	Ref
ST	1.003	1.016	1.129**
OBC	0.761***	0.773***	0.964
Others	1.000	1.005	1.122**
Women's age			
15-19		ref	Ref
20-24		0.535***	0.802*
25-29		0.778***	0.930
30-34		0.803***	0.942
35-39		0.912***	0.903
40-44		0.968	0.856*
45-49		0.985	0.832***
Age at marriage			
below age 18		ref	Ref
18 and above age		0.802***	0.678**
Marital duration			
less than 5		ref	Ref
5-9		1.018	0.694***
10-14		1.369***	1.055
15+		1.218***	1.024
Work status			
working			Ref
not working			1.317
Type of occupation			
primary			Ref
secondary			0.757**
tertiary			0.950**
Wealth quintile			
first			Ref
second			0.948*
third			0.745*
fourth			0.728**
fifth			0.619*
Constant	0.073	0.073	0.063

TABLE - 7	Sought Treatment for Infertility Problem		
	Model-I Exp (B)	Model-II Exp (B)	Model-III Exp (B)
Place of residence			
rural	ref	ref	Ref
urban	1.029***	1.033***	1.117**
Women education			
Non-literate	ref	ref	Ref
less than 5	0.495	0.451	0.781
5-9 years	0.569	0.543	0.917
10 or more year	0.689	0.681	0.977
Religion			
Hindu	ref	ref	Ref
Muslim	0.636	0.637	1.074
Christian	0.821	0.843**	1.104
Others	0.643*	0.647	1.251
Caste			
SC	ref	ref	Ref
ST	0.726*	0.744*	0.818*
OBC	0.458	0.464*	0.573*
Others	0.898**	0.904**	0.919**
Women's age			
15-19		ref	ref
20-24		0.925	0.957
25-29		1.377***	1.497*
30-34		1.629***	1.823***
35-39		1.437***	1.583***
40-44		1.275**	1.457**
45-49		1.157**	1.684***
Age at marriage			
below age 18		ref	ref
18 and above age		0.964	1.166***
Marital duration			
less than 5		ref	ref
5-9		-0.511***	0.499***
10-14		0.799***	0.875
15 +		0.925*	0.913
Work status			
working			ref
not working			0.900
Type of occupation			
primary			ref
secondary			1.223***
tertiary			1.173***
Wealth quintile			
first			ref
second			1.060***
third			1.151**
fourth			1.302***
fifth			1.416***

Note for Table 6 & 7: ***Significant at 1% level. **5% level. * 10% level (*** $p < 0.01$ ** $p < 0.05$ & * $p < 0.1$)

ref= reference category. Dependent variable: Any infertility problem 1=Yes, 0=No. and Sought Treatment for infertility problem, 1=Yes, 0=No.

Higher Education: Access and Quality through Distance Education Mode

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Introduction

Exclusiveness of Higher Education could be sustained for long in the name of quality and professional competence of teachers. These things are at times equated with each other while at others it is made to believe that two are not exactly alike but may be re-enforcing each other. In this sense it can be said that professional competence of teacher's at the primary, secondary, higher education, and technical education, and institutional and instructional quality are very intricately woven in the education life system and different measures are used to assert or question the credibility of its structural and functional dynamics. The works done on these issues, primarily, are drawn from the experiences from the primary – basic education. And that is where all efforts were galvanized when infrastructure, training: both pre-service and in-service, learning environment, access and quality was looked into by some of the agencies like Pratham and National University of Educational Planning and Administration, besides individual researchers at least in cases of quality basic education.

The higher education concerns were in the beginning linked to the access and diversity, which led University Grants Commission to attempt reform higher education by incorporating newer areas of study and practice along with examination reform. Higher education in general and University system has not been subjected to same level of scrutiny as was done in primary education. Some attempts need to be mentioned, in the following paragraph at relevant places, which ranged from its continued rigidity to lackadaisical response to emerging needs of society. **Beteille (2010)** analyzed this malady affecting the university system as one characterized by "displacement of academic values and commitments" by interest – whether they relate to social justice or to profitability – both within the university and outside: "...../ *consider the main problem with the university to be not to finance but of*

morale; increasing numbers of both students and teachers have come to regard as trivial or even meaningless the everyday work of the classrooms, the library and the laboratory."

The main cause of such a situation is the absence of a "caring attitude"; institutions suffer more by "lack of care from within" than by "lack of support from outside."

Context

Higher education has grown at a different pace in different geo-socio-economic settings; in developed countries of northern hemisphere, where, liberal ideas and democratic values emerged as the guiding principles of social and economic life underwent significant changes (not transformation) where massive increase in enrollment and substantial degree of differentiation linked to rise of private higher education was noticed long back. In the developing countries the same trend emerged a little late and in patches which resulted in a mismatch in demand and supply. The new demand, (Schuetze and Maria 2000), in higher education in west was based on two elements:

first, structural changes in economic and social systems, which were increasingly grounded in scientific and technological knowledge, and were widely perceived as requiring a better qualified work force, and

second, there is a growing acceptance of the principle that education, especially higher education, should no longer be confined to the young but needs to be spread out over the lifetime of individuals. The demand is further fuelled by a continuing focus on issues of access and equity both from a policy perspective and as response to pressure from market and social movements.

The problems in India becomes more difficult because of its population structure: with more than 50% of its population below the age of 25, more than 65% hovering below the age of 35, and expected that, in 2020, the average age of an Indian will be 29 years, compared to 37 for China and 48 for Japan which will be country's important work force asks for an urgent educational and skill intervention. The problem seems to be ranging from one extreme of improving access to quality and a provision of the opportunity for regular upgrading of skills to compete in the globalize economy.

National Knowledge Commission has felt two major challenges Higher education is facing. **One** 'the proportion of our population, in the relevant age group, that enters the world of higher education is about 7 per cent. The opportunities for higher education in terms of the number of places in universities are simply not adequate in relation to our needs. Large segments of our population just do not have access to higher education.

Reform set in during 11th Five Year Plan

UGC Report on Vice Chancellors Conference has outlined following reforms put into operation during Plan period to meet the challenges of raising the Gross Enrolment Ratio (GER) target to 15% by 2011/12 and 27% by the end of the 12th FYP period (2016/17), and promoting relevance and excellence in higher education continue to engage the attention of the policy-planners in the country.

Some of the reforms, besides other are: Expanding access, particularly to general higher education; deciding the optimum size of a university (in terms of number of affiliated colleges); setting up of Inter-University Centers (IUCs); reforming admission, curriculum and assessment procedures with focus on common entrance test; restructuring academic programmes; Universalizing the semester system; continuous internal evaluation and assessment, introduction of choice-based credit system; mandatory accreditation system and creation of multiple accreditation agencies of unquestioned professionalism; restructuring the Eligibility Test (NET/SET); promotion of autonomy and accountability of institutions of higher learning; and promoting inclusive policies and programmes in the domain of higher education.

Size of the System of Higher Education in India

Efforts made in the previous plan definitely worked for accountability, access, networking etc. but the issues of number could not be taken up as positively as is being envisaged in the 12th plan. A report on "Indian Higher Education: The Twelfth Plan and Beyond" (2012), prepared by the **Planning Commission, Federation of Indian Chambers of Commerce and Industry (FICCI)** and professional services firm **Ernst & Young**, notes the following changes in regard to the higher education sector:

Gross Enrolment:	25.9 million students
Institution offering Diploma Courses:	25,000 colleges
Institutions offering Degree programmes:	20,000 colleges
Institutions of higher education:	400 universities
Students in undergraduate courses:	87% of the total enrolment
Students enrolled in private institutions:	64% of the total number of colleges
Students enrolled in Distance Education Programmes:	4.2 million
Target for Gross Enrolment Ratio in 12 th Five Year Plan:	35.9 million

According to the report, the thrust should be on **“augmenting capacity in existing institutions, creating targeted schemes for the backward and minority communities and creating excellence in higher education institutions through research and innovation, faculty development and augmenting the grossly deficient infrastructure.”**

The **Ministry of Human Resource Development** records the higher education institutions comprising of “42 Central universities, 243 State universities, 53 State Private universities, 130 Deemed universities, 33 Institutions of National Importance (established under Acts of Parliament) and five Institutions established under various State legislations. The number of colleges has also registered manifold increase with just 578 in 1950 growing to be more than 30,000 in 2011.”

Issues

The Report of ‘the Committee to advise on renovation and rejuvenation of Higher Education’, MHRD, Govt. of India 2009 has identified several issues that confronts the Higher Education and these relates to distances and disconnects (access, equity) divide between research bodies and educational institutions, isolation of professional institutions, curricular and syllabi, learning across disciplinary boundaries, teacher education and training, undermining undergraduate education, issues of affordability, foreign universities, financing, performance etc.

There are multitudes of other issues which are related to meeting the emerging needs both in the light of changes at the local level with the changes in population and aspirations and also with growing influences of global changes. Limiting this to pay any one or a couple of issues is a formidable task but for convenience access, quality and mode of delivery would form the cornerstone of furthering the discussion.

Indian Higher education system made several attempts in middle eighties and biotechnology and extension system found their way into higher education but in later years such experiments were far less in number till National Policy of higher education 1986 made some concrete suggestions and then National Knowledge Commission and Yashpal Committee suggested appropriate measures. It was noted with concern that the problem of a very low enrolment from secondary education to tertiary education, and number of institutions are of prime importance. In several developed countries the rate of participation in tertiary education has approached to 50% (a relatively high access and equity) which is less than 8% (a relatively low access and equity) in India. The public entitlements (Amartya Sen & Jean Dereze) and access vary among states of India: Union Territory of Chandigarh has the highest enrolment in Higher education (28.68% against the national average of 120%), while the Capital city of New Delhi has 10.94%.

The issues identified by the NKC are wide ranging and includes: expansion (opening 1500 universities in order to attain a gross enrollment ratio of 15% by 2015, regulation through a new mechanism of Independent Regulatory Authority for Higher Education (IRAHE), reform in universities (curricular/examination etc.), reform in undergraduate education, funding, excellence etc.

The Concept

The term open and distance learning reflects both the fact that all or most of the teaching is conducted by someone removed in time and space from the learner, and that the mission aims to include greater dimensions of openness and flexibility, whether in terms of access, curriculum or other elements of structure. Open and distance learning system can usually be described as made up of a range of components such as: the mission or goal of a particular system, programmes and curricula, teaching/learning strategies and techniques, learning material and resources, communication and interaction, support and delivery systems, students, tutors, staff and other experts, management, housing and equipment, and evaluation.

Major Initiatives

Structurally and functionally Distance Education Council (DEC) is striving for coordinated development of learner-centric Open and Distance Learning

(ODL) system and ensure high quality of education, meet challenges of access and equity to reach the un-reached with following efforts:

- Encourage state governments/conventional universities to establish open universities/ distance education institutes and create a network of such institutions.
- Provide financial support and grants and academic guidelines to institutions of open and distance education.
- Evolve norms, procedure and guidelines in respect of admission, evaluation, and certification.
- Assess and accredit institutions of open and distance learning to ensure quality.
- Encourage use of technology in education and provide opportunities for sharing technological resources and competencies through inter-university partnerships/consortia.
- Facilitate development and sharing of self-instructional (multiple media) materials amongst different open universities/distance education institutions.
- Facilitate sharing of student support services created by various State Open Universities (SOUs) and Correspondence Course Institutes (CCIs).
- Promote convergence of conventional, ODL and other systems to facilitate mobility of learners through credit transfer/sharing.
- Promote research and innovation in ODL systems.
- Facilitate training for indigenous capacity building in ODL systems.
- Create databases for SOUs, CCIs, distance educators and functionaries associated with ODL systems.

Teacher/tutor/counselor profession

Teaching, as we all know, traditionally in India was a priestly function ascribed to certain people, but as society advanced, individual accomplishments changed its composition. In today's context our idea of a teacher tends to be limited by our experience but creating a typical teacher is as difficult today as was yesterday. A pertinent section from Thailand Government document (1975) suggests that a teacher is a substitute parent.... a registrar of students' academic records, social backgrounds and sometimes political leanings, a book keeping officer, a canteen manager, a dormitory supervisor, a student welfare officer, or a social worker, a school building construction overseer, a counselor in academic problems as well

as students' personal ones, a participant in ... in service programmes or a dignitary in social functions.

Though the reference made above are essentially connected to school education and teachers but it's validity can be established because of the expanding role of teacher in higher education for more than one reasons like, inclusion of contributions in corporate life, academic enrichment, need assessment, curriculum designing and development, counseling and mentoring, emphasis on counseling rather than teaching and establishing University/ institution – community interaction (Dubey 2006) and generating insight from such interactions and a counselor envisioned in ODL is expected to perform some of the role with the help of other support system being developed. The Yashpal Committee also noted that only democratization of higher education is no longer viewed as a good in itself but also as stepping stone in higher orbit or job market where students expects a concrete monetary return and consequently in this perception, university of today is expected to be in tune with the emerging needs of the society. 'One way of improving the quality of teaching of additional subjects (for the multi-disciplinary studies) and stimulating students' to pursue the quest of knowledge with same vigor as to their core areas of study.

Innovation

Innovation in curricular structure, admission process, teacher recruitment/training, and governance is required immediately. Several such initiatives are already in the process at different places. Recently VC of Central University of Orissa commented on an approach of reducing the elements of redundancy and applying innovative curricular practices as was being experimented through collaboration with various government agencies and NGOs in the area of health care and skill development through various programmes and courses and these courses are region specific. Such courses will erase the boundaries between various healthcare streams like Ayurveda, Unani, Homeopathy and Allopathy, but what we need is right kind of guidance. We have to infuse innovation in our university system rather than just following what have been taught for decades.

Problems and Prospects of ODL

There are several problems ODL has encountered. Some of these are structural and functional in origin and some are **interest based**. I believe I

am not unfair in naming interest based barrier. It definitely casts an aspersion on others who till date has been very harsh to it in the garb of quality and lack of day to day encouragement not available to ODL. Some authors have outlined the problem and barriers encountered by the student fall into several distinct categories; costs and motivators, feedback and teacher contact, student support and services, alienation and isolation, lack of experience, and training.

More so than traditional students, distance learners are more likely to have insecurities about learning (Knapper, 1988). These insecurities are founded in personal and school related issues such as financial costs of study, disruption of family life, perceived irrelevance of their studies and lack of support from employers. These pressures often result in higher dropout rates than among traditional students (Sweet, 1986).

A **second area of concern** for the distance student is the perceived lack of feedback or contact with the teacher. Because there is not daily or weekly face to face contact with teachers, students may have trouble in self-evaluation. Keegan (1986) believes that the separation of student and teacher imposed by distance removes a vital "link" of communication between these two parties. The link must be restored through overt institutional efforts so that the teaching-learning transaction may be "reintegrated" (Keegan, 1986, p. 120). Citing Tinto (1975), Keegan hypothesized that students who did not receive adequate reintegration measures such as electronic or telephone communication, would be less likely to experience complete academic and social integration into institutional life. Consequently, such students would be more likely to drop out (Sheets, 1992).

These barriers can be mitigated through technological methods such as e-mail. Computer conferencing and electronic mail can be integrated into the delivery of the course to provide the missing interactively. Because both are essentially asynchronous, they continue to leave the student in charge of setting his or her own work times – a critical success factor for the distance student. It is important that the student receive prompt feedback in any institutional setting, particularly in distance learning where the learner is impaired by the lack of casual contact with the teacher and other students. This is especially important for those students who live outside metropolitan areas. They may not have access to reliable telecommunications, computers, and postal mail. The frustrations resulting from problems with communication

between student and academic institution are factors of which distance education planners should be well aware (Wood, 1996).

A third area of concern for distance students is the lack of support and services such as providing tutors, academic planners and schedulers, and technical assistance. The isolation that results from the distance learning process can complicate the learning process for adult students. Support for distance learners should not be overlooked when planning distance programs. Students need tutors and academic planners to help them complete courses on time and to act as a support system when stress becomes a problem. Planners from Washington State University (WSU) note that "student services are a significant part of the budgeted costs of the program." They also believe that "success in attracting, serving, and retaining students will hinge more on excellent student support services than on any technology issues" (Oaks, 1996). Technology costs and considerations can be a source of budgeting problems; however, student support for distance learners should take precedence.

A fourth problem area is the feelings of alienation and isolation reported by distance students. Students of all kinds want to be part of a larger school community, and simply a member of a "correspondence" course. For many traditional students, this is an important part of their social lives.

The "**distance**" aspect of distance learning takes away much of the social interactions that would be present in traditional learning environments. This problem must be mitigated by institutions providing a sense of personal involvement between the students and the institution. One way to help solve this problem is through the use of tutors that communicate with students either electronically or by phone. Students believe that having a good tutor is vitally important in helping them get the most out of a course and achieve a credit (Meacham & Evans, 1989). Geographical isolation has been identified as one of the major problems of distance students (Meecham and Evans (1989). In addition to the practical problems of contacting academic and administrative staff, obtaining study materials and borrowing library books, distance students suffer from the disadvantage of being unable to interact with other students and are often denied the perception that they belong to a scholarly community. This may lead to feelings of inadequacy and insecurity, and a lack of confidence in their own abilities (Wood, 1996).

A fifth problem is prevalent with newer distance students. If distance learning institutions are serious about providing equity of educational opportunity to all, then careful consideration must be given to the special needs of students undertaking distance education for the first time. Of particular importance is the design of study material for distance students.

Study materials must take into account the significant proportion of students who enroll with little or no experience of distance study. These students are at risk of dropping out unless they develop study survival skills as rapidly as possible (Wood, 1996).

Another problem encountered by students is the lack of student training, particularly in reference to technical issues. Many adult students are not well versed in the uses of technology such as computers and the internet. Using electronic medium in distance learning can inadvertently exclude students who lack computer or writing skills. These skills are required if computer technology is used. Students will typically be offered volumes of electronics-based information. Using this information will be a problem for some non-technical students. They must be taught how to manage, not only their study time, but the material presented as well.

If students are undertaking distance learning courses that require knowledge of computers, then of the students must be taught, at a minimum, the fundamentals of operating the system of choice of the distance-taught course. If distance learning is to be successful, technical barriers must be made a non-issue.

Faculty Barriers in Distance Learning

Faculty experience problems are such as lack of staff training in course development and technology, lack of support for distance learning in general, and inadequate faculty selection for distance learning courses. Sometimes the coursework for traditional and distance students is the same. Often it is not. There can be a lot of front effort in designing distance learning material.

This can impose a burden on teachers who already have material for traditional classroom such as Computers, video equipment, communications software, and the present challenges and frustrations. Faculty must know how to use these technologies if they are to teach

distance courses. Training students and staff, particularly in troubleshooting problems, is imperative to success in technical distance learning.

Perhaps the biggest problem for distance programs is the lack of support by the faculty. The endorsement by department faculty is viewed as a critical instructional element in any distance education program. More than any other participant, faculty roles must change the most in administering distance learning programs.

There are a number of reasons for this lack of support. Teachers may lack the basic skill or hardware to fully participate in distance education. The advent of computers, telecommunications, and the World Wide Web provides an unprecedented opportunity for faculty and students to learn in a cooperative environment. It is interesting to note, however, that students respond to this changing environment more adeptly than teachers do. At California State University, for example, more than 50% of the student body own home computers while less than 50% of the faculty (Syllabus Magazine, 1996). Obtaining proper equipment and training in critical in teacher acceptance of distance learning. STRIDE at IGNOU is making several attempts in meeting the technological gap through its online courses. One way of enhancing commitment is by forcing distance courses through the same approval process as on-campus courses. In 1994, Chou wrote, "By going through the same stringent approval process as on-campus courses, the acceptance among college faculty is enhanced." (p. 25)

The final barrier is the teacher's acceptance of distance learning programs. Teachers with enthusiasm for non-traditional coursework are best suited to teach them. One way to mitigate these potentially serious problems is by selecting teachers who are relatively senior people, good teachers, like the idea of distance learning and want to participate in it. Interest and motivation are not success factors reserved only for the student. Faculties who want to teach distance courses are certainly more likely to be successful than faculty that are forced to teach these courses.

Organizational Barriers in Distance Learning

Student and teacher concerns represent the human aspects of distance programs. Organizational problems, especially infrastructure and technology problems, also present challenges. Faculties who teach distance education courses need organizational and administrative support from the institution.

Funding should be provided to create an administrative unit that is to be responsible for managing the program. Institutional leaders must be committed to distance programs.

Technology considerations are self-evident but are the most easily solved. Technology problems include: financing new technology, telecommunications, hardware issues, course production and technology, and internet problems.

A primary concern for both learning institutions and students is availability of funds. When technology is used, the costs increase substantially for both the student and the institution. Universities must consider the initial costs as well as the continuing costs of installing, maintain, using, and upgrading technology to support distance services.

The Internet is providing to be an effective delivery medium that enables communications of knowledge at the student's convenience. It has the potential, in fact, to change the nature of distance learning. But it is not without problems. Some fear the existing world-wide telecommunications network is ill equipped to handle the rapid expansion of the Internet. Relying solely on the Internet can degrade of the quality of interactions between and among staff and students. Due to the perceived anonymity provided by the Internet, abusive behavior could become a problem; however, these problems can be mediated with proper care and regulation.

The newest of the technological challenges lies in complying with government regulations. Some courses, such as Anthropology or Human Sexuality, may not be appropriate for the Internet. Distance learning institutions must be aware of, and plan for, regulatory issues if the Internet is used for conveying course content.

Certainly not all distance courses use the Internet. Other technologies present ergonomical problems. For distance programs that implement video teleconference techniques, the physical environment and equipment set up is important. Because a classroom is often a noisy place, sensitive microphone equipment and non-sound absorbing rooms can seriously diminish the sound quality. Likewise, inadequate lighting and improper camera placement can diminish the video quality. Some experimentation may be needed to solve these ergonomic problems.

Course Considerations

The last area of concern lies in the distance courses themselves. Institutions must consider course standards, curriculum development and support, course content, and course pacing in developing distance learning programs.

Many believe distance courses are inferior to traditional courses. Careful attention must be paid to the quality of the material presented in distance courses. Curriculums and assessment material must be developed that equal that of the traditional classroom if distance courses to receive the respect they deserve. Maintain the same course content, learning objectives, standards, and credits for all sections, regardless of method of delivery.

Assessing student performance is a problem area in distance learning. It is a commonly held belief that distance students perform more poorly in assessment than do internal students because of the additional pressure and burdens of distance study.

The course content affects student persistence. Some coursework is more conducive to distance classes. The course content itself cannot be ignored in any theoretical or practical consideration of distance education attrition (Bullen, 1996). Poorly designed course materials are key contributors to student attrition rates.

The last course consideration is the use of pacing techniques. Pacing material presented to students appears to have a positive effect course completion rates. In a 1986 completion rate study found that universities which used pacing techniques had completion rates that more than doubled those institutions in which the courses were open-ended (Coldway, 1986). Although the coursework and delivery methods were the same, those institutions that paced student work were more successful at retaining distance learning students.

The UGC report of VC's conference has attempted to deal with the problem of access and has come out with a blueprint. The core of that constituted the alternative mode of delivery in Higher education where it was noted that "at present, 18 to 20 per cent of enrolment in higher education is in the programmes offered by the Indira Gandhi National Open University (IGNOU) and State Open Universities. However, there is a substantial number

of students who are enrolled in various correspondence courses with the State Universities and the Central Universities. The Distance Education Council (DEC) is authorized to regulate the standards of distance education programmes run by the IGNOU and the State Open Universities. The correspondence courses offered by the State and the Central universities are regulated by the universities concerned."

The report laid emphasis on using the opportunity to exploit the Open and Distance Learning (ODL) mode, particularly with the advances in technology. This will increase access and the reach of the institutions to all concerns of India. This mode of delivery may provide enormous opportunities of learning to those who have missed the opportunities for formal education because of various reasons. It may also provide opportunities to those who are already employed and seek to enhance their qualifications..... To make the programmes under ODL to be at par with the regular courses where face to face teaching is used need to be convincingly tackled. Advances in ICT, the boundary between face to face and ODL modality is getting blurred. While there should be an attempt to use online teaching modes in the face-to-face programmes, similar opportunities should also be an integral part of ODL programmes to derive optimum advantage in learning achievement. The following core issues were discussed on this theme:

- The credits earned through the ODL; modalities to accommodate in the face-to-face learning;
- Identification of programmes which are more amenable for ODL than others;
- Best models available for development and delivery of e-content for various levels of courses; and
- Special mechanisms are required for monitoring the quality of programmes offered through the ODL modality in different institutions (Open Universities, State Universities, State Institutions etc.)

Norms and Standards in ODL

The Distance Education Council (DEC), is an autonomous body to coordinate standards in Open & Distance Learning. It may function through linkages with various professional bodies for accreditation purposes. While there are many private players in distance education and on-line learning, the State Open Universities should be supported financially in order to deliver quality programmes. The investment should be both in faculty development

and training, curriculum development and deployment of technology. All programmes are amenable to Open & Distance Learning practices. To ensure quality, benchmarks will have to be identified for activating Study Centers which have the requisite, physical and human infrastructure. In general, institutions may be encouraged to offer general degree programmes through alternative modes and wherever specific/high end requirements are needed, the criteria will have to be specified.

ODL can be on a strong wicket only if it is played well and its processes are comprehensively addressed. A strong accreditation mechanism which emphasizes on internal quality checks and external reviews is important. Student Satisfaction Surveys and outcomes assessments may become minimal requirements. Some important criteria for which key performance indicators are to be worked out for quality evaluation are: Curriculum, Pedagogy, Technology Infrastructure, Student Support Services, Credit Transfer and Governance. In respect of Alternative Modes of Delivery of Higher Education, the following emerged as the major recommendations of the Conference of Vice Chancellors 2011:

- Use of ICT in further development and growth of conventional and distance mode of higher learning to reach the remote and less developed segments of population areas.
- Promotion of technical, vocational and professional education through ODL with hands-on-experience in AICTE approved institutions.
- Introduction of credit transfer system between and among the conventional and ODL systems for meaningful convergence between two modes of delivery.

Conclusion

Higher education in India is at the cross roads of various reforms and there is an urgent imperative to seek means of enhancing the GER. Traditional modes of higher education limit access in a number of ways: firstly, through geographical separation from the location where programmes are delivered. Secondly, synchronous programme delivery requires participation by students at scheduled times, often at fixed locations and in limited spaces. Thirdly, traditional higher education is intrinsically costly, by virtue of its highly qualified staff, imposing physical plant and sophisticated support services. Fourthly, expanding enrolment in the traditional setting is likely to undermine

quality, unless there is additional investment of human and physical resources to accommodate and make adjustments for the additional numbers.

Through the use of printed materials, radio, television, computers and telephony, distance education is a very effective tool for overcoming the barrier of geographical separation between the learner and the facilitator. This mode also eliminates the challenge associated with the limited size of classrooms since students can be located anywhere, including being at home. Distance education allows for the delivery of programmes to masses of students but at the same time, it offers a unique opportunity to use ICT to individualise communication and foster periodic group interaction, as needed. The central production and delivery of programmes and courses to large numbers of students have the potential to reduce unit cost of education to the students, without compromising quality, and at the same time improve profitability to the institution. Distance education can also increase access by enhancing the appeal of programmes through the use of multimedia in general and computer technology in particular.

Distance Education makes it eminently possible to democratize higher education to provide access to high quality education to all, to offer need-based academic programmes, to promote and reach quality education to the learner's to their doorstep, and to set and maintain standards in higher education. Relaxed entry and exit regulation, self-appointed pace of study, flexibility in selection of courses, self-determined place of study and examination. Freedom to pursue one's study at any other place simultaneously and cost effectiveness is the reason's instrumental in making the experiment in distance education a success.

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Skills Training Efforts for Development of Rural Youth - An Analysis of Five Year Plans

V.Satyaseelan

Abstract

In the present scenario of country's development, rural youth who continue in rural areas are only those who are school drop-outs, economically poor or who want to remain in their own villages for the reasons like compulsion of parents, not having ambition & self-confidence, wanting to continue with their peer group in their village etc. Such youth, in the threshold of late-adolescence and early-adulthood are imposed with variety of economic, social and psychological problems.

This phase of life is vulnerable to high-risk tendencies and behaviour due to rapid changes (physical, mental and psychological) occurring at this stage, coupled with lack of proper information and education from parents, teachers, service providers and peers. Such rural youth do not possess any job skills or hands-on skills to engage themselves in some form of gainful employment venture to make their livelihood. For employability and sustainable livelihood, they need to acquire skills through "**vocational training**" which is also a "**Lifelong Learning Opportunity**".

This paper briefly describes the Vocational Training System under the Constitution and aims at analysing the initiatives taken by the Government over successive Five Year Plans, for providing skills **training & development opportunities** to rural youth **for** their employability in Industries and livelihood.

Introduction

In the present scenario of country's development, there are vast education opportunities to the rural youth in their own villages or in the nearby towns. Those who are passing out, move out of their villages to the urban or semi-

urban areas for higher studies and better employment. Some of the youth who are not good in academic studies but belong to rich families, also move out of their villages to the urban or semi-urban areas either for 'paying hectic amount and getting admission for higher education' or for getting some employment.

Ultimately, youth who continue in rural areas, are only those who are school drop-outs, economically poor, or who want to remain in their own villages (for the reasons like: either compulsion of parents, or they do not have ambition & self-confidence, or they themselves want to continue with their peer group in their village etc.). Such youth, in the threshold of late adolescence and early adulthood are imposed with variety of economic, social and psychological problems. This phase of life is vulnerable to high-risk tendencies and behaviour, due to rapid changes (physical, mental and psychological) occurring at this age, coupled with lack of proper information and education from parents, teachers, service providers and peers.

Employment needs and futuristic financial requirements to sustain their livelihood impose a great deal of predicament among the youth. Considering the relationship between educational level and employment prospects, both move hand-in-hand. If the education level is high, the employment prospects are more; and if the education level is low, the employment prospects are less. In urban areas, a fairly good percentage of youth are able to get their education and employment to make their livelihood. In rural areas, the educational drop-out rate is more and therefore, unemployment percentage among the rural youth is high. Such drop-out rural youth do not possess any job skills or hands-on-skills to engage themselves in some form of gainful employment venture to make their livelihood. Thus the potential and aspiring youth become stagnated without gainful employment and therefore their creativity and energy are not being utilised in any form. For their employability and sustainable livelihood, they need to acquire job skills or hands-on skills through vocational training.

Vocational Training System in India

Vocational Training is a concurrent subject under the constitution and the Central and State Governments share responsibility for effective implementation of vocational training system in the country. At the national level, the Directorate General of Employment and Training, Ministry of Labour & Employment, is the nodal body for formulating policies, laying down norms,

standards, conducting trade test and certification of vocational training. The State Governments through Industrial Training Institutes / Industrial Training Centres (ITIs/ITCs) impart institutionalised vocational training under Craftsman Training Scheme, one of the flagship programmes run by the DGE&T.

The vocational training system under the Ministry of Labour and Employment is one of the most comprehensive systems in the country. The **craftsman training** is provided to youth with the objective to prepare semi-skilled workers for the industry and after they get more work-experience in their employment, they become skilled workers in the industry. The craftsmen training is implemented through a network of Govt. ITIs and Private ITCs located in various parts of the country. The educational qualification varies from class VIII pass to class XII pass depending upon the trades. The duration of training varies from six months to three years. The trainees, after completion of craftsmen training, appear in the All India Trade Test to obtain National Trade Certificate awarded by National Council of Vocational Training (NCVT), which is recognised for the purpose of recruitment to the subordinate technical posts at the shop floor level within the country as well as abroad.

Training under Apprenticeship scheme is also imparted under the Apprentices Act 1961, in industrial establishments, to school-leavers and ITI graduates with the objective to prepare skilled workers for the industry. The educational qualification varies from class VIII pass to class XII pass, depending upon the trades. The duration of training varies from one year to four years. All India Trade Tests for Apprentices are conducted under the aegis of NCVT. Successful Apprentices are awarded National Apprenticeship Certificate, which is a recognised qualification for recruitment to the shop floor level subordinate technical posts within the country as well as abroad.

Skills Shortage – Prevailing Situation

The skill level and educational attainment of the workforce determines the productivity as well as the ability to adapt to the changing industrial environment. A majority of Indian workforce does not possess marketable skills which is an impediment in getting decent employment and improving their economic condition. While India has large young population, only 5% of the Indian labour force in the age group of 20-24 years has acquired vocational skills through formal means whereas the percentage in

industrialised countries varies between 60% and 96%. As per NSSO 61st Round (2004-05) survey, among the persons of age 15-29 years, only 2 percent are reported to have received formal vocational training and another 8 percent have received non-formal vocational training. This indicates that only a very few young persons with formal vocational training enter the workforce. This proportion of trained youth is one of the lowest in the world. About 63% of the school students drop out at different stages before reaching Class-X. Only about 2.5 million vocational training seats are available in our country whereas about 12.8 million persons enter the labour market every year.

Among the existing vocational training centres, only very few are available for admission of early school dropouts. This signifies that a large number of school dropouts do not have access to skill development for improving their employability. The educational entry requirements and long duration of courses under formal training system are some of the impediments for a person with low educational attainment, to acquire skills for his livelihood and development.

Further, the largest share of new jobs in India is likely to exist in the unorganised sector that employs up to 93% of the national workforce, but most of the training programmes cater to the needs of the organised sector. Thus, one of the key challenges before the Government is to raise the proportion of trained youth significantly to enable India to emerge as Global Leader.

Skills Training and Upgradation Efforts in Five Year Plans

Dynamics of Indian economy has been changing over time from agricultural to industrial economy and from industrial to services economy. Agricultural economy absorbs all sorts of labour force whether skilled, semi-skilled or unskilled. However, industrial as well as services economics has some limitations. It requires skilled or at least semi-skilled persons and very less scope for unskilled one. In view of this, training/skill-upgradation has been one of the key concerns of the Government since the days of foundation of our planning, addressing to the issue of economic development.

Training policy has been evolved over successive Five Year Plans and steps have been taken in response to the training requirement/skill-upgradation of employable/employed persons.

First Five Year Plan (1951-1956)

One of the key issues identified in the Labour and Employment sector, was devising ways and means of utilizing the labour power for productive purposes so as to increase the volume of goods and services available in the country and to raise standard of living all around. It emphasized that the correct assessment of long-term and short-term requirements of different types of skilled man-power both in its technical quantity and quality is important from the point of view of the expanding industries and several development projects included in the Plan. It also suggested for undertaking a pilot study where major schemes are likely to be undertaken. This Plan gave special consideration to unemployed workers in Apprenticeship and training arrangements.

Second Five Year Plan (1956-1961)

The emphasis was laid on training of craftsmen and the training facilities were expanded by tripling (trebling) the seats from 10,300 to 30,000. Efforts were also made for increasing the period of training and, in general, improving its quality. A National Council for Vocational Training (NCVT) was set up by the Government to implement the scheme of Craftsmen Training by State Government in collaboration with Ministry of Labour, Govt. of India.

Third Five Year Plan (1961-1966)

A well-organised Apprenticeship Training Programme for industrial workers was introduced under which apprentices were placed in the factories. Reorganisation of the system of education and provision of facilities for technical and vocational education were identified as issues of paramount importance. In this Plan, one of the priorities was formulating an effective design for better utilization of rural manpower. Accordingly, a comprehensive programme of rural works was undertaken.

It was significant, not merely for creating additional employment opportunities which were required, but even more as an important means for harnessing the large manpower resource available in rural areas for the rapid economic development of the country. With the expansion of education at the secondary level, attention was given to absorption of educated persons into gainful employment.

Fourth Five Year Plan (1969-1974)

Additional emphasis was made on development of major, medium and minor irrigation schemes and flood control which were expected to provide increasing employment opportunities apart from under-employment relief in the rural areas. Allied to the irrigation schemes were programmes of flood control, drainage and anti-water logging which involve substantial construction activities providing extensive employment opportunities to skilled and semi-skilled workers apart from civil engineers and other highly trained technical personnel. In this period, a special scheme was also formulated by the Ministry of Industrial Development for promoting self-employment among engineer entrepreneurs by imparting suitable training and by encouraging commercial bank to advance loans to them for starting small scale industries.

Fifth Five Year Plan (1974-1979)

During this Plan period, emphasis was made on training institutions such as the Central Staff & Research Institute, the Foreman Training Institute, and the Central Training Institute for Instructors. The Schemes like strengthening and extension of Advanced Training Institute, expansion of Apprenticeship Training Programme, Vocational Training in Women's occupations were provided financial support.

Sixth Five year Plan (1980-1985)

With the increasing unemployment and under-employment, Government stressed that persons should be employment-provider instead of employment seeker. Thus, this Plan focussed on identifying the areas having high potential for self-employment. Emphasis was laid on organising orientation courses and training to be organised on a massive scale for providing necessary facilities for self-employment. The National Scheme of Training Rural Youth for Self-Employment (TRYSEM) was introduced by providing incentives to set up their own ventures. The important employment / beneficiary oriented programmes implemented during this Plan period were: National Rural Employment Programme (NREP), Integrated Rural Development Programme (IRDP), the Rural Landless Employment Guarantee Programme (RLEGP), and the Scheme for Self Employment to Educated Unemployed Youth. Other training facilities available through different boards, like the Handicraft Board, Dairy Development Board etc were expanded.

Due attention was also paid on maintaining linkages between the trainees and the training institutions until the trainees became self-reliant.

Seventh Five Year Plan (1985-1990)

During this Plan period, it was observed that employment generation as an objective does not mean the adoption of a static technology and it is not advisable to insulate the economy from the world trends in technological changes. Hence, in this Plan, emphasis was laid on having a clear view on formulating efficiency and employment effects downstream before setting about the management of technological change. Stress was laid on suitable arrangements and adjustment policies in terms of education, training and re-training and re-orientation of workers in order to avoid dislocation effects and make the process of technology adoption smooth. It was also resolved that the problem of "educated but unemployed youth" should be tackled through proper educational planning and scheme of training, skill formation and entrepreneurial development.

Eighth Five Year Plan (1992-1997)

In this Plan period, Craftsmen Training and Apprenticeship Training were prioritised as two major programmes of Skill Development designed to meet the diverse skill needs of the economy. Intake capacity went upto of 3.70 lakh in 67 engineering/non-engineering trades. To cater to the need of advanced level training for workers in industry, training of Instructors, development of curricular and instructional material and research in training, the institutions set up were: Seven Advanced Training Institutes, One Central Training Institute, Two Foremen Training Institutes, One Central Staff Training & Research Institute and One Central Instructional Media Institute.

Paying due attention to unemployment prevailing among the women, the special focus was given on vocational training facilities for women. Out of 2240 Industrial Training Institutes (ITIs) / Industrial Training Centres (ITCs), there were 154 women ITIs / ITCs and 129 women wings in General ITIs to specifically cater to vocational training needs of women. In addition to that, there was a National Vocational Training Institute for Women at Noida and six Regional Vocational Training Institutes for Women, which also provided facilities for training in a three-tier system, namely, basic skills, advanced skills and instructional training, in selected trades having high employment potential.

Ninth Five Year Plan (1997-2002)

It was observed that training programmes, being standardised on a national basis, lack the desired flexibility to meet the regional and local needs of women. Taking due cognizance of the significant women labour force, employment exchanges were directed to take special care to cater to the job needs of women registered with them. Directorate General of Employment & Training (women Directorate) was assigned a specific role in making linkages in respect of women training between the Ministry of Labour & Employment and other concerned Ministries.

In this Plan, the Government of India also resolved to strengthen the accreditation facilities for the training institutes on the pattern of the All India Council for Technical Education (AICTE). Emphasis was laid on reducing the training cost per person (per seat) and making the course content responsive to the local industries. Expanding the vocational training facilities in North-Eastern States was also emphasized with support from the Central Plan for Ministry of Labour and Employment.

Tenth Five Year Plan (2002-2007)

This Plan focussed on finding new ways of generating resources to expand the capacity for training so that the training system can absorb the large number of new entrants to the labour force. It also resolved to encourage State Governments to cover practically all the training institutes by the Institute Management Committee. Modification of Apprenticeship training scheme, keeping small employers in mind, was also accorded priority. A strategy for skill building in the informal sector was also suggested to be taken in this Plan.

It was observed that only about 5 percent of new entrants to labour force enter the world of work with any kind of formal vocational training. To fill this gap, a joint endeavour of the employers, the educational infrastructure and labour administration was envisaged.

Eleventh Five Year Plan (2007-2012)

Focus of this Plan was on advancement of those skills which have to be relevant to the emerging economic environment. With this perspective, a very high priority was accorded to higher education. To meet that part of the

challenge of skill development initiatives, target was set for establishing 30 new Central Universities, 5 new IISERs, 8 IITs, 7 IIMs, 20 IIITs etc.

It has also been felt that the skill development system is non-responsive to the labour market due to mismatch in “demand and supply” on several counts such as numbers, quality and skill types. Some of the other key challenges identified in this context, have been the following:

- Excess supply in some trades and shortages in others due to lack of flexibility in the course / curriculum set-up.
- Low placement / absorption rate observed through labour market outcome.
- Regional disparity with over half of the ITIs / ITCs located in the southern States, both in terms of number of institutions as well as number of seats.
- Sub-standard infrastructural facilities, tool kits, faculty, curriculum etc.
- Ineffective testing, certification and accreditation system.
- Lack of industry-faculty interaction on course curricula and other factors.

During this Plan period, it was identified that one of the key challenges before the Government is to raise the proportion of trained youth significantly to enable India to emerge as Global Leader. Third Session of Standing Labour Committee organized by Ministry of Labour & Employment, Govt of India, in Feb 2009, focussed on skill deficit mapping. The National Policy on Skill Development approved by the Union Cabinet on 23rd Feb 2009, envisages setting up of Labour Market Information Systems and Human Resource Planning for the reliable and realistic assessment of economic trends and labour market needs. The Policy also included the provision of setting up of a National Vocational Qualification Framework and Quality Assurance mechanism. For skill demand analysis and curriculum development, Government set up a National Skill Development Corporation (NSDC) with responsibility to constitute Sector Skill Councils which include identification

of skill gaps, preparation of skill development plans, determining skills/competency standards and qualifications.

Approach to Twelfth Five Year Plan (2012-2017)

It focuses on mainstreaming skill formation in the formal education system right from class X onwards and establishing an institutional mechanism for providing access to information on skill inventory and skill maps on a real time basis. The approach of the Government is that while the accreditation of certification process should be done by independent, specialised agencies with certification be left to the institutions. A system of funding poor people for skill development through direct financial aid or loan and Apprentice training as another mode for on-job training, has also been emphasized. By eliminating the constraints of Skill Development Programmes, India would, not only succeed in helping the countries with greying population, but it would also be able to provide/upgrade requisite skills of the new entrants in the labour force. This approach would help India in out-beating China, which is leading the world at present.

Conclusion

India's workforce is world's youngest with a median age below that of China and Organisation for Economic Co-operation & Development (OECD) countries. India being one of the youngest countries in the world with about 50 percent of its population below 25 years of age and with a large portion of population speaking English is well poised to help other countries with greying population. India is expected to add nearly 138 million to its working age population by 2021-2022. India's present growing population is being increasingly recognised as its strength rather than a bottleneck in the context of economic development.

However, to avail this demographic advantage, India will have to overcome its shortcomings with its present skill development system. To meet the target of skilling / skill upgradation of 500 million people by next decade, transformation in India skilling landscape is a fundamental requirement. It is also observed that we are passing through a window of demographic transition which is a rare historic phenomenon. In order to maintain the pace of global economy and play a lead role in the growth process, India should grow at a rate of 8 to 9 percent per annum over the next three decades and create new jobs for its young population.

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Therapeutic Community Model in Treating Substance Abusers

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Introduction

Drug abuse is not new but matter has been getting worse in recent months as a significant chunk of young generation is being lost to this menace that has literally shattered the physical and mental health of Punjab's youth.

Every aspect of the drug abuse has an element of money that is associated with it. In the absence of a strong policy and a scientific approach at the end of the government, 5000 plus de-addiction and rehabilitation center in Punjab, and 200 private centers in Delhi Government Hospitals are unable to alter the structure and dynamics of drug abuse.

Other than the efforts made by Alcohol Anonymous and Narcotic Anonymous who use 12-point programme along with Cognitive Behavioral Therapy and Rational Emotive Therapy, another model of treatment has proved to be more effective in the rehabilitation of addicts. Therapeutic Community (TC) models still in its experimental stage in India but it has been more successful in terms of its approach and outcome.

In the following paper an attempt is being made to scrutinize the issue along with some historical and cultural dimensions in a new perspective of Therapeutic community intervention. To begin with it would be important to explore the related terms in order to make a case of usage of therapeutic community model.

An addict is a normal human being. What differentiates him from others is the fact that he has chosen drugs as a means of attaining temporary happiness. These drugs have slowly but gradually overpowered his whole identity to an extent that they have become an end in themselves. Erstwhile productive member of the society has been debilitated to such an extent that he has completely lost his own self-esteem and his whole world has

been circumscribed by a dose of drugs. This process of degradation not only destroys his nervous system but his whole world too. All this society also ostracizes him and pushes him to a dead end.

Drug addiction is a disease like any other. But lack of awareness and society's antipathy to a drug addict aggravates the situation. Psycho-socio-traumatic experiences take away all the constructive reason for addict's existence.

Objective The study is aimed at understanding the concept and approach of Therapeutic Community model in treatment in cases of substance abuse and addiction. This also intends to describe detoxification and de-addiction of clients and to underline the professional limitation and delimitations in the model with respect to its use in community.

People will usually find it easier to deal with their problems if they are in a supportive environment. A therapeutic community programme aims to create the right conditions for people to change undesirable behaviors and learn new ways of doing things. It can be very useful for helping the individual deal with problems such as addiction. The focus is on the life of the individual and not just on their specific symptoms. This type of environment is artificially created, but the individual will be able to take what they learn and use this in the outside world.

The Therapeutic Community is designed to foster healthy lifestyles, abstinence from addictive substances, and the identification of other areas of needed change. The community itself functions as a teacher and guide to sustained recovery.

The Therapeutic Community represents a highly structured environment with defined moral and ethical boundaries. Participants in a TC setting are residents, as in any family setting, not patients in an institution. These residents play a significant role in managing the TC and acting as positive role models for others to emulate. There is a sharing of meaningful responsibilities, and the hope that residents will develop a true investment in the community. Residents and staff alike are facilitators, emphasizing personal responsibility for one's own life and for self-improvement.

In a Therapeutic Community, peer interaction and feedback is the catalyst that changes negative behavior into positive change and personal insight. It

is the TC, alongwith the individual that accomplishes the process of positive change in the resident. High expectations and high commitment from both residents and staff support this change. Insight into one's problems is gained through group and individual interaction. However, identifying feelings, conquering fears, learning through experience, and failing and succeeding and experiencing the consequences of success and failure are considered to be the most potent influence toward achieving lasting changes.

Four-sided approach of therapeutic community model and long-term treatment programme rejuvenates the primordial spirits of the addict and take him on a journey of regainment of health and total bliss. Drug addiction is not merely a chemical problem but a problem with deep roots connected to the addict's lifestyle and all the personal and social association that come with it. An addict is someone who believes in personal and instant gratification, having led a life of complete emptiness. He finds himself caught in the web of addiction and spends his days spinning lies to himself to justify his very existence. This is the universal truth of the addict.

"Drug addiction is a state of periodic and chronic intoxication detrimental to the individual and to society, produced by the repeated consumption of a drug (natural or synthetic). Its characteristics include: (1) An overpowering desire or need (compulsion) to continue taking the drug and to obtain it by any means; (2) A tendency to increase the dose; (3) A psychic (psychological) and sometimes a physical dependence on the effects of the drug." [Source: WHO Expert Committee on Drug Dependence. Sixteenth report. Geneva, 1969 (WHO Technical Report Series, No.407)]

The entire TC programme derives its tools and therapies, considering the operational definitions designed by health organizations. TC is broadly 12-18 months, multi-directional programmes specifically divided in four phases. These phase are further designed to the need specification based on the principles of case work and group work. The individual comes to the programme either as a substance user or as an addict, commonly termed as client by professionals.

"The primary goal of a Therapeutic Community is to foster individual change and positive growth. This is accomplished by changing an individual's lifestyle through a community of concerned people working together to help themselves and each other." -
Therapeutic Communities of America, Inc.

Phase I

This is orientation phase. It is the period where the residents are given an opportunity to get acquainted with the program, its rules, philosophy, process and terminology.

Phase II

This is primary treatment stage for the client when the client deals with withdrawals and psychological diffidence. The individual plans to reintegration into mainstream living, involving family, vocational educational and social aspect of life. In TC first the detoxification is done using clinical approach under the supervision of doctors and paramedical staff.

Phase III

In this phase, re-entry facilities are usually separate from primary treatment and are organized to accommodate resident's increased time in outside activity. During this phase, vocational, educational plans and goals are initiated. Finance, food and lifestyle changes usually create anxiety and there for the use of the groups becomes necessary for managing anxiety and stress. Relapse prevention work is increased significantly.

Phase IV

Generally termed as After Care, this is a complete separation from residential care. Planned group attendance and social support help to stabilize the individual's lifestyle. Most of the clients return to their life as usual.

Given this backdrop, it is rather easy to understand the need for TC as a treatment method for addiction. This Community treats addicts not as physical, emotional or moral cripples but as people who can reacquire the ability to live and enjoy normal lives. It believes that one is not supposed to be judged by his past alone but more for what he does honestly in the 'Here & Now' to correct his mistakes.

Community - Group of people

The community has the primary therapeutic vehicle to foster behavioral

and attitude change. Addiction is primarily a behavior other than a disease. This model serves as a learning laboratory in which clients learn and practice the skills and responsibilities that they will need to function adequately in their home community. Each member expected to be a contributing number of his society. The governing principles of Group work practice, often come in conflict with practical needs and challenges of community. Still the entire group is further divided to subgroups based on the respective therapeutic engagements.

Hierarchy, Discipline, Laws and Rules

The very primary approach of all the associated approaches is reintegrating the addicts in an artificial community. History of TC can be traced back to synanon community, Alcoholics Anonymous and Oxford Group movement.

History of Therapeutic Community

Synanon

All Therapeutic programmers are decedents of one programmer Synanon, is the first ever self-help, no doctors, drug rehabilitation programme, founded by Charles "Chuck" Dederich Sr. (1913–1997) in 1958 in Santa Monica, California. The name was chosen when a member slurred the words "Symposium" and "Seminar." One of its early cardinal rules was "no violence" or threat of same. It went from the first ever no doctor involved self-help drug rehab (Synanon I), to a building of a new society in Synanon cities to lead the world into the 21st Century (Synanon II), to becoming a self-claimed religion (Synanon III).

Short comings are to be shared in the community and the punishment (restitution) for shortcomings are also provided by community. That's why it's a correctional community, not only for alcoholics but other purpose also.

Oxford movement

Frank Buchman, a Lutheran minister, began a movement which he originally called "A First Century Christian Fellowship." In 1928 the name of the movement changed to the "Oxford Group." The thrust of the movement was experience rather than clear biblical doctrine. Frank founded it with an

aim of spiritual rebirth of humanity formed the Oxford group .Practices were public sharing, guidance, commitment to change and making restitution.

Alcoholics Anonymous

Alcoholics Anonymous is one of the most renowned organizations that exist to help individuals recover from alcoholism. Millions have benefited from the programmes and weekly meetings, and AA has influenced countless other programmes, treatment centers, and those that work with alcoholics. What may not be so well-known, however, is the history of AA and the events that have occurred to make the organization what it is today. Alcoholics Anonymous was created in 1935 by recovering alcoholic Bill Wilson. Wilson had been failing at his Wall Street career because his drinking was so out of hand that he was admitted into the hospital a number of times. Friends tried to help Bill, including his childhood drinking buddy, EbbyThacher. Ebby had found sobriety through the Christian movement, called the Oxford Group, and he firmly believed it changed his life. Dr. William Duncan Silkworth of the Towns Hospital in New York City also influenced Bill Wilson with religion, saying that alcoholism is a disease and that only God can cure it. With a newfound relationship of his own with God, Wilson was able to finally quit drinking for good.

Day Top

Daytop started in 1963, under the leadership of Dr. Daniel Casriel along with Monsignor William B. O'Brien who is the president of Daytop.

"Back in the 1950s, it was the desperation of the addicts and their families that convinced me something must be done to give these people hope."

The diffusion of Therapeutic Community

Therapeutic Community as a model of treatment has proved its significance across the globe. Many countries have adopted it because of its triangulation of medicinal, psychosocial and community based approach.

This has a flexibility to adjust to different cultural and religious groups that makes it more acceptable across the board. TC has its diffusion in Europe, Asia, Middle East, Latin America, West Indies and Oceania.

Therapeutic Community Environment or Trans Disciplinary Staffing

A TC environment consists of Doctors, Counselors, Teachers, Psychologist, Nurse, Family Therapist, Social Workers and Maintenance Administrator. The staff in this treatment community consists Trained Paraleadership, Trained Para-professional (Recovery Staff), Academically Trained Professionals, Social Work trainees, Research Scholars, RN (Registered Nurses) Therapeutic Community.

Significance of Therapeutic Community

This system is just like any model of treatment programme with the above list of staff. The difference lies in the way they relate to the client, to each other and outside world. Besides the regular professional roles and responsibilities, the staff is expected to fully participate in community life.

Essential Elements of Therapeutic Community

There are nine essential elements of the TC model, often termed as the acting principles of TC. These elements are based on social learning theory that utilizes the community to foster behavior and attitude change. They are Active Participation, Membership Feedback, Role Modeling, Collective Formats for Guiding Individual Change, Shared Norms and Values, Structure and System, Open Communication (even the bathrooms are open), Individual and Group Relationship and Unique Terminology (detbally-those who have no feelings, Ghasri, Wind-up (TC).

Hierarchical Social Structure

Therapeutic Community has hierarchical structure to support the community functioning. It is being followed in different treatment stages of the client. The aim is to facilitate the addict to behave with different levels of responsibilities in the family. It is important to mention that this is an administrative setting and no individual at any stage is above confrontation. The structure is chronologically arranged as:

- Crew member
- Ramrod
- Expediter
- Department Head

- Shingle
- Coordinator of department
- Staff In-charge of department

Treatment Plan

As the focus of the TC model is on Behavior, feeling and thinking, during the entire 12-18 month long treatment, the individuals often shuffle back and forth in the hierarchy structure. The rewards and punishment based on individual's behavior and group participation, is a projections of clients progress In Therapeutic Community. Every stage and phase covers the biological, psychological, behavior correction and social learning of the individual client.

What Makes Therapeutic Community Work

Positive Reinforcement: "I am doing it", "so can you". "I will", "we will", help one to become the man or women, she/he are capable of being.

Self-Help: The model help the client to help programme. It provides individuals with the tools, needed to help him rebuild life. The operative words are one's life. The bottom line is: "What lengths are you willing to go, to change".

Tough Love: It will give to you what was given to it, "responsible love and concern". Community will not accept anything that conflicts with or contradicts our value system. TC will demand behavioral change. TC has three cardinal rules and they are No Physical Touch, No use of Alcohol or any other Drug and No Sexual Involvement with anyone on any level within the Family.

Family: It is a family that aspires to the highest ideals. From the moment client is accepted in interview, he becomes family. The model does understand the need of social networking and importance of different institutions with in the social structure, the family believes in self sustenance when it comes to finances. Being a family TC has a set of underlining therapeutic modalities, as followed:

- Structured and safe environment. The emphasis on family values and participation.

- The use of positive peer influence.
- To help overcome perceived helplessness, lack of self- efficacy, inadequacy, low self-esteem.
- Pro-social values through modeling by staff and peers.
- Strong sanction by the community against deviant behavior.
- Emphasis on achievement by increments or small steps- learning by doing & modeling.
- Emphasis on involvement or participation.
- Emphasis on the value of self-reliance or educational/ vocational training.
- Emphasis on cooperative efforts/mutual assistance.

Therapeutic Tools

The Therapeutic Community model of treatment of de-addiction and behavior correction is a action based programme. There are many tool used to execute values drawn from Daytop and Synanom philosophy.

Initial Interview

Addicts come to treatment for a variety of reasons and under different circumstances which determine their motivation for treatment. The benefits of undergoing TC programme are well explained to him. TC is closed community structure, surrounded by paper walls. Grounding is done to facilitate the acceptance, very first and the most important set in process of rehabilitation.

Open Door Facility

Although TC is a 12-18 month programme, recommend to family and client a closed setting, resident are open to enter the treatment and leave it at any time. In line with the philosophy, the structure does not practice with symbols of detentions and do not have door locks anywhere.

Five stages of changes

A) Pre Contemplation – The client has no intension to change behavior in the foreseeable future. He is unaware or under aware of his problem. He is in denial of defensiveness.

B) Contemplation – The member seriously think that the problem exists and have the intension of overcoming it. But he does not make any commitment to take any action for it. Not ready to act.

C) Preparation – As an individual, person recognizes and admit to his problem. He is reevaluating his options among courses of action available. He is ready to make changes.

D) Action - He modifies his behavior, experience or environment in order to overcome their problems. The action based approach needs considerable time and energy. He has made effort toward problem resolution.

E) Maintenance- People work to prevent relapse and consolidate the gains attained during action stage. It is a continuation rather than absence of change.

The four Distinct but Overlapping Categories of Therapeutic Community Tools are Emotional Psychological, Behavior Shaping, Intellectual Shaping and Vocational Survival.

Hierarchy of Behavioral shaping tools

1. **Talking to** is a form of verbal correction regarding an observed behavior or attitude. It provides information in a positive way about how individual are expected to behave in the community. One to one correction of done by a group of senior members to young members

2. **Spoken to (ST)** is a serious reminder given by a senior member and peer to a young member conducted in a private and formal manner.

3. **Dealt with (DW)** In DW message is given by 2-3 senior member with direct focus on his behavior. The client is asked to stand straight, with eye contact, hands folded back and not to argue at all.

4. **Verbal Haircut** - When negative behaviors and attitudes become recurrent, the verbal haircut is used. It is highly structured verbal reprimand delivered by staff and peer. Its tone is more serious and there is maximum use of dissonance to induce change.)
5. **Learning Experience (LE)** - Often combined with a Haircut LE is a form of restitution for persistent on compliance with community expectations
6. **Chair** - The chair reinforces the idea that certain behaviors are outside the expected norms of the community. this fixture is not used for any other purpose. The individual on the chair is outside the community and thus is ignored except staff. The chair is used to create a time for thinking and reevaluating.
7. **General Meeting** - It is called in response to a serious behavior infraction, often taboo behavior that endangers the entire community-" Violation of three Cardinal Rules: No Violence, No Sex, No Drug)
8. **Expulsion** – Expulsion is used as the last tool considering the collective welfare of the family. This is done in consultation with the significant others to the client.

Encounter Groups

Every member can put in slips against an individual focusing on a particular act or behavior. The family sits in a circle, where the session is facilitated by SOD and Staff in the family. Negative emotions towards peer are effectively expressed and managed in Encounter group.

Big Brother

A junior client (Little Brother) is allocated a senior member as a big brother to guide him in TC until the former is able to understand the concepts of TC.

Pull-Ups

Shot-comings, Carelessness, behavioral and attitudinal deformities are brought to notice of the House in the Morning meeting. This work as a tool to acceptance and breaking of denial.

Static Group

The entire family is substructure based on their psycho-social needs, members or clients under a counselor are called Static Group. They evaluate the overall performance of the individuals.

- More like classic group psychotherapy
- Members remain in group for an agreed upon time
- sharing of historical information but focus on "Here and Now"
- Focus on group relationship and pattern of behavior
- Frequency 1-2 times per week
- Ideal composition is 8-15 members

Conclusion

The TC is a style of treatment that engages the whole person in the recovery process and challenges the individual to have a full, positive life with healthy supportive relationships and satisfying work. TC is Self-help, social learning treatment model. It is a therapy that gives *relief, cure, and treatment method*.

The TC is a self-help programme whose primary goals are the cessation of substance abuse behaviors and fostering personal growth. Community activities lead members to learn about themselves in the areas of emotional, intellectual and spiritual condition, behavior management, and survival skills, which may include vocational and/or educational assessments.

TC also believes in the capacity of Man to change, and to better himself. It stands to dispel the myth "once an addict always an addict". It has disproved it by presenting those who have overcome addiction and are living productive lives. The addict here is given help to help himself, and treated as a person capable of "normal" things in life. He gets a very clear message that here at last is a place that is willing to give him a chance to earn a place under the sun.

The whole process of recovery from addiction, involves in large measure the ability of the addict to be able to step out of his limited space, share in the pain or failure of another and offer a helping hand. This in turn increases his commitment to his own recovery, for how can one enlighten another unless he believes in what he teaches. The TC is the anti-thesis of what the

former addict lived by. To be in recovery, it is essential for the addict to give up self-love and find solace in faith or belief in God or a higher power.

The TC also believes in the power of the Human Values. It uses a more practical term quality to describe values. In order for a recovering addict to realize his essential freedom, his personal dignity, and be able to take responsibility for self, his life and conduct should be of positive quality.

The TC believes that people can change and that learning occurs through challenge and action, understanding and sharing common human experiences. Considering addicts as a progressive disease the model focuses on the cause more than the symptoms. The methodology of the TC is participatory in nature hence the outcome is likely to be a lasting one.

The model still has to work on the relapse rate which is very high. Though the duration of the programme is exponentially long as compared to other models, it does not guarantee permanent sobriety.

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Women Empowerment and Health Care Utilization in India

Suresh Banayya Jungari

Abstract

Women's Autonomy has a significant linkage with utilization of maternal health care in India, but still women's health especially maternal health is neglected issue. In particular how women's autonomy within household may affect the receipt health care utilization deserves further exploration. Data on ever married women aged 15-49 from the National Family Health Survey 2005-06 third round (NFHS-3) is used analysis in this study. Three dimensions of women's autonomy within household has been explored – decision making within household regarding how to spend money, exposure to newspaper or magazine and freedom for mobility. Less than half of women reported the participation in decision making regarding how to spend money in household not having significant relationship with health care utilization. Exposure to newspapers or magazine linked to an increased likelihood of receiving antenatal and delivery care, freedom for mobility also having positive relationship with health care utilization less women's autonomy within household constrains women's access to antenatal and delivery care the strong association of women's education with maternal health care utilization highlights the need for took efforts to improve the girl's education.

Key words: Women Empowerment, Institutional Delivery, Health care utilization, Antenatal care

Introduction

Women empowerment is a process in which women have more freedom to perform their duties, responsibilities and roles not under anybody's pressure or fear. The women empowerment refers to multidimensional concept and their access to resources. Women may enjoy some form of freedom in some sphere of life but may not be able to wield the same in other spheres and hence, their empowerment is now increasingly seen as

a process by which they have the power and greater control over their own lives, meaning control on material assets, intellectual resources and ideology.

Women empowerment is one of the key constituent elements of poverty reduction and as per Primary Development Assistance Goal (World Bank 2001), women are seen to be primary guardians responsible for altering the quality and quantity of human resources available in the society and to promote sustainable development in the coming generation (UNFPA, 2005).

An understanding of the status and empowerment of the women in society and within the household is critical to promote change in reproductive attitude and behavior, especially in patriarchal societies. (Dyson and Moore, 1983, Jejeebhoy, 1995, Jeffery and Basu, 1996, Kabeer 2001)

As far as the Indian situation is concerned, women are more vulnerable in terms of health, education and political participation. Women are considered as caretakers, child producers and subordinates in the family. The patriarchy system in Indian male dominated society does not allow women to exercise their rights in society and this leads to negative consequences on the health of women. For example, due to mobility restrictions women have less ANC and PNC visits etc. Women's empowerment has a significant linkage with health of women, access to health care facilities and utilization of available health schemes. Women's health is considered to be of low priority in the family, eventhough they require immediate health care. Women empowerment also plays an important role in the nutrition levels of women as in most of the families females eat last and many times do not get proper nutritional support. Health needs of men are considered more important in view of their role as bread winners and women more as caretakers and supportive members.

Literature review

Many studies have been done on women empowerment and health related outcomes and the concept of women empowerment is also known as 'female autonomy', 'gender equality', 'female agency' and terms different from each other.

Many studies have focused on gender inequality and its consequences on health and vast literature is available on the issues of women empowerment. The National Population Policy 2000, specifically identified

the low status of women in India as an important barrier to the achievement of Population and Maternal and Child Welfare Goals (Ministry of Health and Family Welfare 2000).

Women empowerment, gender discrimination and health outcomes were recognized and discussed in the *International conference on population and development, Cairo 1994*, after which great emphasis taken place regarding the women issues. The document emphasizes that equality for girls in health, nutrition and education are important steps in ensuring that women can realize their full potential and can become equal partners in development and the most important emphasis is that focus should be on providing education and skill development to improve their status.

What people can positively achieve is influenced by economic opportunities, political liberties, social powers, and the enabling conditions of good health, basic education and the encouragement and cultivation of initiatives (Sen, 1999)

As far as India is concerned the level and form of women's empowerment is different, vast geographical, cultural, social differences have strong influence on the women's empowerment levels, however broadly North Indian and South India often two geographical differences are makes for convenience of interpretation.

Many scholars are undertaken the research studies in gender context in India, vast literature available on the gender and women's empowerment in India, many researcher made efforts to associate relationship with women's empowerment and health care utilization and many more.

Physical autonomy refers to interacting with outside world and the extent to which women's are free for mobility, emotional autonomy is the expression of their thoughts, relationship with their partners and free from the threat of violence and abuse, and economic autonomy self reliance or extent to which women's have control over their household income and resources (see, for example, Mason 1984; Caldwell 1979; Caldwell, Reddy, and Caldwell 1982; Jejeebhoy 1995).

Need for the study

In this paper we attempt to study the association between women's empowerment and health care utilization. In spite of increasing education,

health care facilities, government and Non government efforts for women health, the condition of women health is still pathetic in India, and more than 50 percent women are anemic. Rural women do not even have basic health facilities.

International and national agencies are making efforts to improve the status of women so that they can get the basic health care facilities, but still women's health is a neglected issue. What are the major factors that become the barrier for women to access and afford the healthcare. There is a need to look at women's empowerment in the context of mobility variables, decision making variables and work status variables.

There is scope to analyze the association between women's empowerment and health care utilization like, delivery status, ANC visiting status, and health seeking behaviour of women, which we intend to do in this study.

Objectives of the study

1. To study the women's empowerment and its impact on women's health
2. To explore the relationship between women's empowerment and ANC visit status, and Delivery status of women.

Hypothesis

1. Women's empowerment has a significant impact on women's health
2. Empowerment is positively associated with MCH Care.

Material and methods

Source of data

Data from the National Family Health Survey conducted in 2005-06 (NFHS-3) is used for analysis in this study. Data was collected on a large number of the women's empowerment indicators. The information is collected on the magnitude of wife's earning relative to her husband's earning, control over the use of own earning, participation in household decision making, women's control over the resources, knowledge, exposure with mass media, education and employment status of women.

The NFHS-3 survey interviewed men of the age group 15-54 and married women of the age group 15-49. The NFHS-3 data was collected from national representative sample of 109041 households and 124385 women of age group between 15- 49 and men age group between 15-54 is 74369. The NFHS-3 sample covers 99 percent of India's population living in 29 states.

Methodology

The analysis in this paper includes women who were never married and ever married in the age group between 15-49 and a number of questions were asked to women with regard to understanding the empowerment of the women. We are categorized women's empowerment variables in two categories, one is decision making variables like "who decides how to spend money", "finally say on own health care", "finally say on making large household purchase" Second category is mobility variables like "allowed to go to market", "allowed to go to health facility" and allow to go to relatives and friends"

Independent variables

In this study, the key exploratory variables of interest are three indicators of women's empowerment. Women role in household decision making, mobility indicators and reading news papers or magazine.

Women role in household decision making

This indicator is designed to assess women degree of control their environment and is often used as a measure of women autonomy. The NFHS asks women who in their family usually has the final say in four types of household decisions.

- a) Who will decide how to spend money
- b) Respondent on health care (Final say on own health care)
- c) Making major household purchases
- d) Making household purchases for daily needs (Final say on making household purchases for daily needs)
- e) Final say on visits to family or relatives

Mobility indicators

- f) Allowed to go to market

- g) Allowed to go to health facility
 h) Allowed to go to places outside this village/community

Mass Media exposure Indicators

- i) Frequency of reading newspaper

Dependent variables

For understanding the association between women empowerment and health utilization of health care, dependent variable taken,

1. Antenatal visits status
2. Delivery status of women (the question asked in NFHS-3)

Antenatal and Delivery status care and of the women's are most important indicators of women's health, many health related problems are creates due to this factors.

Cross tabulation has been done for understand the association between women's empowerment variables and dependent variables, so that direct relationship can be asserted,

Logistic regression will be done to understand the significance association between women's empowerment and health.

Table 1: Regression analysis of background characteristics by ANC and Delivery

Background variables		Antenatal care	Delivery status
Place of residence	Urban®		
	Rural	0.70***	0.47***
Wealth index	Poorest®		
	Poorer	1.302***	1.68***
	Middle	1.846***	2.78***
	Richer	2.67***	4.01***
	Richest	4.66***	6.67***
Education of women	No education®		
	Primary	2.417***	1.93***
	secondary	4.032***	3.398***
	Higher	7.86***	11.030***
Sex of household head	Male®		
	female	.728	1.076
Religion	Hindu®		
	Muslim	0.813***	0.732***
	Christian	.779	1.104
	Other	.880	0.991

Antenatal care

Antenatal care is having significance difference as urban women are more likely to have antenatal visits, middle wealth index women are more likely to have antenatal visits compare to poor women, rich and rich women are 3 and 4 times more likely to have antenatal checkups than other women, Women's educational attainment is also having strong positive relation to antenatal care, secondary and higher educated women are more likely to have antenatal care compared to not educated women. Secondary and higher educated women 4 and 7 times more likely to have antenatal care, sex of house hold head have no significant relation with antenatal care, religion also having negative relation with antenatal care of women.

Delivery status

The institutional delivery is very high in urban areas compared to rural areas. Urban women are more likely to have institutional deliveries. Wealth index has a strong positive relation with women health outcomes, middle wealth index women are 2 times more likely to have institutional delivery than poorest wealth index women, rich wealth index women are 4 times more likely to have institutional delivery, richest wealth index women are 8 times more likely to delivery in institutions compared to poorer women. Education level of women has a strong positive relationship with delivery status, secondary level educated women are having 3 times more likely to have institutional delivery and higher educational level women have 11 times more likely to have institutional delivery.

Education of women is having positively strong relations with institutional delivery; women's education is having impact on health related outcomes of the women.

Table - 2: Women's empowerment by ANC and Delivery

Women empowerment variables		Antenatal care	Delivery status
Who decide how to spend money	women alone®		
	women and husband/partner	1.024	1.063
	husband/partner alone	1.136**	1.267
	someone else	1.580*	2.392***
Frequency of reading news paper or magazine	not at all®		
	less than once a week	4.606***	3.637***
	at least once a week	11.677***	6.837***
	almost every day	12.256***	20.218***
Finally say on own health care	women alone®		
	women and husband/partner	0.959	1.331**
	husband/partner alone	1.088	0.988
	someone else	0.706	0.779
	others	2.479***	1.056
Finally say on making large household purchase	women alone®		
	women and husband/partner	0.747	0.658***
	husband/partner alone	68	0.738
	someone else	0.811	0.656
	others	0.965	1.125
Finally say on making large household purchase for daily needs	women alone®		
	women and husband/partner	0.915	0.87
	husband/partner alone	1.052	0.859
	someone else	1.085	0.852
	others	1.06	1.053
Allowed to market	women alone®		
	with someone else	.719***	0.561***
	not at all	1.58***	0.731
Allowed to go to health facility	women alone		
	with someone else	0.906***	1.159***
	not at all	0.515**	1.072***
Allowed to go to place of outside village or community	women alone®		
	with someone else	1.096	0.824
	not at all	0.782	0.926

® = reference category, ***=p < 0.01, ** = p < 0.05, * = p < 0.10 Dep: 0 = No Visit, 1 = any visit, 0 = Home delivery, 1= Institutional delivery

less than once a week and almost daily are 6 and 20 times more likely to give birth in institution as compare to those not exposed to media at all.

Final say on own health care have significant relation with delivery status those who decide women and her husband or partner both decides are more likely to have institutional delivery,

Final say on large household purchases and daily need purchases important indicator of women empowerment are not having significant impact on delivery status of women, negatively associated.

Allowed to go market and allowed to go to health facility freedom to mobility indicators having strong positive relation on delivery status of women, those women are allowed to go health facility are more likely to give birth in any institution, as compare to those are not allowed to go health facility.

Summary and Conclusion

From this study it can be concluded that there is a significant relationship between women's empowerment and health care utilization. As education of women is increasing women's health care utilizations are positively improving. The study reveals that those women who read the news paper or magazine their health care utilization is positive, and have more chances of antenatal care, institutional delivery

Freedom for mobility of the women to health facility or market increase the chances of attending antenatal visits, those women's who are not having freedom to move are more likely to have health problems. If they are not delivering in institution, they may have chances of other maternal health problems. Freedom for mobility encourages the women to take care of their health.

Decision making ability of the women are most of the crucial indicators of women's empowerment, and not have too much positive impact on health care utilization, but the regression analysis shows that those women and their husbands together take decision are antenatal having strong positive relation with antennal care and institutional delivery of the women. From this study, we can conclude that enhancing women's empowerment is the one of the important aspects to reduce the health problems of women's. Most of the health problems are created due to less women's empowerment.

Enhancing women's empowerment will leads the good health condition of women.

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Unesco's Lifelong Learning Agenda: An ideological shift from Humanism to Neoliberalism

Rino Wiseman Adhikary

This article examines Unesco's ideological grounding in its articulation of Lifelong Learning agenda from a historical perspective. It argues that recently Unesco has undergone an ideological shift— from humanism to neoliberalism. The argument further stresses that the reason behind the shift is the propulsion from influential member states within the organisation backed by a specific neoliberal trend of western academia. Through a document analysis it is established that due to neoliberal adherence, Unesco now considers knowledge as the most important market commodity. At the rhetorical level of the organisation's most recent Lifelong Learning policy it preaches *knowledge sharing*, but through the entailing operational policy measures the organisation advocates *knowledge marketing*.

Introduction

Lifelong Learning (LLL hereinafter), a concept incepted primarily through Unesco to address the post second world war educational demands, has its nearly sixty years of history. Over the decades LLL as a concept has been defined, redefined and put into large-scale policy usage in keeping with the historically evident global socio-economic order, political trends and emerging intellectual discourses. Although Unesco started its journey as a specialised organisation for world education, peace and culture under the UN umbrella, its policy agenda had been substantially influenced by different other supranational organisations which are by nature rather non-educational and highly economic (Tamatea, 2005, p. 312). Even more noticeable was the influence of powerful member-states like the USA in different periods as a directive force in determining the educational agenda of the organisation (Limage, 2007, p. 456-459). All of these had significant impact in shaping the nature and construct of Lifelong Learning as a key agenda-concept in Unesco education policies. As it is beyond the scope, this article does not aim at going into the major task of

discussing all of the above; rather in a concise manner it examines whether Unesco's LLL policy agenda has undergone any ideological shift in recent years. The argument pursued in the article is that due to influences from both national and supranational levels, Unesco has experienced a shift from its long cherished humanistic ideals to that of the recent neoliberal. The reasons behind the influence are also highlighted with historical evidences those suffice.

The analytical framework comprises of three distinctive but cohesively linked parts. The first part undertakes a brief literature review on neoliberalism and its grab on education through transnational organisations. This section also aims at identifying the most influential proponents of this ideology as far as international superpower-countries and supranational bodies are concerned. Identifying the key tenets of education from humanism's perspective firstly, the section that follows is a short historical review of Unesco's key LLL policy publications from the last few decades, which throws light on *the humanistic ideals* of the organisation's policy thrust. As a consolidation, it is established that in recent years there has been a remarkable shift to neoliberal ideology orchestrating *market-driven policy directives* due to some drastic changes initiated in the last decade by influential member countries at the decision-making level of the organisation. The concluding section is a document analysis focusing solely on Unesco's *2005 World Report* (the *Report* hereinafter) to show that in the document, there is sharp evidence of redefining world-education reality in such a way that delimits other possible perspectives of education propagating a view of education that serves the market through normatively over-emphasising entrepreneurialism, individualism and competition. The paper also highlights that the *Report* at its core considers knowledge as the principal future-market-commodity; and it advocates for the structural and governance rearrangements necessary to place all levels of education at the platform of international market to be sold and bought as a service. At the rhetorical level the *Report* speaks of *knowledge sharing* creating a humanistic aura of argument, but at a deeper operational level it advocates for *knowledge marketing*. To be more concise, the report has the blood of neoliberalism flowing in its veins and arteries insulated by humanism's somatic wrap.

Neoliberalism and transnational education policy making

This section aims at defining neoliberalism and some of its key principles. This is to point to the ways an adherence to this ideology can heavily implicate

upon the three “p”s for education— the process, the product and the population; and of course entailing substantial changes. This part also undertakes a brief literature review on how different transnational organisations working in the field of education (like Unesco) have embraced the neoliberal ideology as the fundamental directive force for policy making in education.

According to the *Oxford Reference Online Dictionary of the Social Sciences* neoliberalism is primarily associated with “the goal of reducing the role of the state in social and economic affairs”. This term is also explanatory to “the study of patterns of cooperation between states and other international actors” (Ibid.). The dictionary describes neoliberalism as a “political label with multiple meanings”. Harvey (2005) terms neoliberalism as “a theory of political economic practices”. In his clarification of neoliberalism Harvey explains specifically that at the heart of neoliberal ideology is the appreciation of the role of market in defining and ensuring “human well-being”, where the state is more of a facilitator providing institutional supports in the form of “strong private property right, free markets, and free trade” (Harvey, 2005, p. 2). Mudge (2008) considers the history of neoliberalism and defines it as an “ideological system” incarnated from the “historical processes of struggle and collaboration in three worlds: intellectual, bureaucratic and political” (p. 704). According to her view, neoliberalism as an ideology is a combination of three “faces” corresponding to these three worlds. The “intellectual face” is characterized by its “trans- or supra-nationality”. By this she means that in action and organisational forms neoliberal practices go beyond the national boundary. This face has its routes in the “Anglo-American Academe”. Mudge also elaborates that neoliberal intellectual face consists of “a substantial ‘hegemonic project’ literature” that...emphasizes transnational networks of activists and free-market think tanks, right-wing political elites and the Chicago-based free-market branch of Anglo-American economics as key forces behind neoliberalism’s ascendance. (Ibid., p. 708)

The key force of this face was derived from a panel of Anglo-American intellectuals having professional and academic expertise in world economics, who produced a knowledge of the kind that aimed at the “political legitimation and professional elevation of free market thought...” (Ibid., p. 709). Most prominently, this intellectual face advocated a position that “...break the ‘market’ loose in conceptual terms and elevate it to a level above politics—that is, to free it from political interventions of any kind” (Ibid., p. 715). The

bureaucratic face of neoliberalism gets its expression in the policies. Mudge elucidates that the aim of neoliberal policies is to promote "unfettered competition" in the market "by getting the state out of the businesses of ownership" (Ibid., p. 718). This means that the management of economy is no more the task of the state or its bureaucrats and politicians. Rather individual competition has been proposed as the key force in determining the economic processes in a state. Tickel and Peck (2003) briefly makes the point that neoliberalism deconstructs and reconstructs state and social institutions for the "extension and reproduction of market (-like) rule" (p. 6, 22).

The political evolution of Neoliberalism can be traced back rooted from the neoclassical economics of Adam Smith that advocated the efficiency of a free-market system and the associated role of the public sector. As historically evident, it dominated the post-World War-II period resulting into a debate between two economic creeds in the USA: the liberals (supporting state intervention as necessary for the economic system), and the conservatives (opposing government intervention) (Adhikary, 2012). According to Klees (2008), the liberals' dominance in the economic thought during the 1970s was eclipsed by the ascendancy of the conservatives in the 1980s. The conservatives, followers of the *public choice theory*, argued that economic failures are the results of government's inefficient interventions, hence it is logical not to have government intervention at all. This doctrine got its fullest expression in economic policy through the then US President Ronald Regan and UK Prime Minister Margaret Thatcher during the early 1980s and since was spread around the world. Neoliberalism also became a dominant force in the transnational organizations then on.

However, for the last couple of decades, neoliberalism has its strongest grab on education. As the industrial era is gone, and science and technology has accelerated the pace and amount of knowledge production, knowledge itself has become a service and not less than a commodity placed in the marketplace. With reference to Robertson et al (2002), Lynch describes the scenario in a more vivid manner:

With the decline in the value of manufacturing industry in terms of investment returns, and the rise of the value of the services sector in both scale and profitability, there is an ongoing movement to define education as a tradable service worldwide. The pressure to move education from a public service to a tradable service is very much part of the ideology of the World

Trade Organisation (WTO), General Agreement on Trade and Services (GATS), the purpose of which is to liberalise all service in all sectors of the economy globally. (Emphasis added) (p. 4)

The point that Lynch tries to make here is that the supranational agencies are helping the promotion of neoliberal agenda into the education sector worldwide. Tickel and Peck very clearly points to the fact that these supranational organisations have already been transformed into powerful neoliberal hubs, whereby a substantial part of the organisations' leading personnel is trained in the USA neoliberal economics (Tickel & Peck, 2003, p. 14).

Given the above literature review it is obvious that at the core of neoliberalism is its reliance on free-market principles, where the role of the state is minimised to that of the facilitator for the market to run independently, wherein the key driving force is individual competition in entrepreneurialism. And the supranational organisations, in varied degree, have been transformed into neoliberal hubs and are helping promote the neoliberal agenda through their over arching legal instruments, policies and international aiding systems. The intellectual power of neoliberalism specially came from the Anglo-American free-market economic thinking, where the market is given primacy and power over political and state authority.

However at this juncture it is necessary to form an understanding of what is then a neoliberal construction of education. Lynch presents some principles that characterize the neoliberal ideology at a more operational level through education. She points out that the promotion of privatisation of government educational provisions is one of the key principles (Lynch, 2006, p. 5), where the "market can replace the democratic state as the primary producer of cultural logic and value¹" for education (p. 12). With its market focus, competitive individualism is deemed as a necessary attribute for constantly reinventing entrepreneur through education (ibid., p. 3). Marketization of education is promoted in all forms providing people with a scope for choice or freedom to buy what education they like from the market (Ibid.). Simultaneously, commercial organisations' control over education systems through different standard setting and in different forms of partnerships get prominence in neoliberal practices.

Given this brief background and a short review on neoliberalism and its grab on education, the subsequent part of the study performs a short

historical review of Unesco's LLL policy documents to formulate an idea about the nature of the organization's educational policy thrust juxtaposing the recent changes emerged during the last couple of years that oriented the organization more to the market-led principles.

Humanism and Unesco LLL policy through history

As mentioned earlier, this section would start with finding the meaning of education from humanism's perspective. What would follow is a short historical review of Unesco's LLL policy to trace the initial visibility of humanism in LLL policies that finally gave way to an adherence to neoliberalism in recent decades.

Humanism and Education

Not getting too much into what is humanism, we will form a fundamental understanding of the same to take our discussion further into what is education from humanism's perspective. A progressive philosophy of life as it is, humanism does not support "supernaturalism", affirms "our ability" and "responsibility" to lead ethical lives of personal fulfillment that seeks to achieve the greater good of "humanity" (Humanist manifesto iii, 2011). The lifestance of humanism stand upon the principles of "reason" and "compassion" (Ibid.). The point to notice here is that individualism is not the end rather is understood as a means to foster collective good. Humanism also puts emphasis on the importance of "values and ideals" that give collectives a socio-political identity (Ibid.). The meaning of fulfillment of life, according to humanism, is derived from the participation of individual in the service of humane ideals. As opposed to the focus on competitive individualism as an end in itself, humanism stresses that working to benefit society maximizes individual happiness (Ibid.). It supports a just distribution of nature's resources and the fruits of human effort. Ensuring the well being of all (collective) and a commitment to preserve diversity is a key construct for humanism.

In line, a conceptualisation of education from humanism's perspective puts value on "developing rationality, autonomy, empowerment, creativity, affections and a concern for humanity" (Veugelers, 2011, p. 1). This concern for humanity expresses the relation to other people through the establishment of the "social component" for education that can range from "empathy to solidarity, and from the own community to the global world" (Ibid.).

Appreciating diversity and democracy are “humanist ways of living together”, and therefore as the prime goal of education for human beings (Ibid.).

However, aligned to the above mentioned discussion on humanism and education the following part of this section looks into Unesco’s LLL policies in examining the organisation’s shift in ideological adherence line from humanism to neoliberalism.

A Historical Look into Unesco’s LLL Policy

During the period between 1945 to 1970, Unesco LLL policy had a focus on adult education and the role of national systems was emphasized highly therein. The term Life Long Education, which gradually took the form of Lifelong Learning as a concept, had its root in the *Second World Conference on Adult Education, Canada 1960*, and the 1965 follow up meeting resulting into the concrete proposal for the implementation of *éducation permanente* (Rubenson, 2006). The key policy principle was the consideration of all forms of adult education “as an integral part of... national system of education” (Unesco, 1960). Here the point to notice is the *role of national system*, which had been given the principal power. Different forms of popular education got highlighted viewing education as a platform for *humanistic ideals*, where the intellectual faculties of citizens, their power of judgement and reflection, and their aesthetic sense should get importance to make ethical human beings (ibid., p. 2).

The 1972 *Faure’s Report* had an emphasis on worldwide *peace and humanity*. This report viewed education as able to make people ready to “...prepare for changes, show people how to accept them and benefit from them, create a dynamic, nonconformist, nonconservative frame of mind” (Unesco, 1972, p 104). Stressing on the importance of “democratic education”, this report views the world as characterized by modernity, which has, among other positive things, “*frustration*” caused by the “*depersonalization and anonymity in the modern world*” (Ibid.). It asserts that the goal of education must be “to play *the part of an antidote* to the many distortions within man and society” and be able to provide a remedy to it through lifelong education (ibid., p. 104). This document considers some then-emerging modern opportunities (like technological advancement) as having inherent problematic dichotomies in them that can be “a source of *iniquity, alienation and new tyrannies*” (Ibid., p. 101).

"The rise of private life", as opposed to "the emotional content and security derived from family and community life", due to the flourishing of modernity had been treated as a problem in this document (Ibid., p. 101-104). This report sees LLL as a means to promote a life for the world-inhabitants that has the appraisal of the spirit of "cooperation and humanity" (Ibid., preamble). Education has been advised to be linked with the country specific cultural context and national development, where the "public" sphere and the "international community" has been suggested as auxiliary forces to help the government (Ibid., p. 15-16).

The 1996 *Delor's Report* sees the world mostly as a place where the preparation for professional life is a burning need. Bhola (1998) does not think it "unfair" to see this report as on "Formal" Education in the Twenty-First Century for children and youth as preparation for their working lives" (p. 497). Emphasizing that "nothing can replace the formal education system, where each individual is introduced to the many forms of knowledge", this report again places the responsibility for education more on the *nation state* (Unesco, 1996 p. 19). In the same article Bhola has shown how this report takes the stance of considering "institutions of primary basic education, secondary education and higher education" as "the sites for learning throughout life". Universal basic education gets the top position in the priority order in this report. The report eventually views the "universities" as "some of the main meeting places for learning throughout life", opening doors to adults who wish either to resume their studies or to adapt and develop their knowledge or to satisfy their taste for learning in all areas of life" (ibid., p. 27). Higher educational institutions have been given a *moral intellectual authority* over the society "to speak out on ethical and social problems as entirely independent and fully responsible institutions ... (when) society needs to help it to reflect, understand and act (p. 39). The *report* sees the world characterized by a set of contradictory pairs forces creating tensions between "the global and the local..., the universal and the individual..., the traditional and the modern..., the need for competition and the concern for equality of opportunity..." and such on (p. 15). But eventually it tries to propose a plan for a "common future" for all.

The key factor to be noticed is that the above mentioned Unesco policy papers are marked by the acute emphasis placed upon humanistic ideals combined with the stress mark cast upon the role of the State.

However, the year 2000 marks the initiation of a transition. *The 2000 Report* evidently replaces the earlier balance of emphasis between higher education and the elementary with a normative stress put on "basic education for all" and the right to education. Around the year 2000, Unesco's education policy initiatives are found evident to concentrate more on the "eradication of illiteracy" instrumentalizing the concept of "basic education for all". The 2000 Unesco Education Report shows its reliance on the *Universal Declaration of Human Rights 1949*, and more evidently the "right to education" (p. 20). However it underpins the importance of "basic education" as the key to meet the "basic learning needs" that can promote lifelong learning. This is the first document that talks of "*restructuring the existing education system and developing the entire educational potential outside the education system*" to promote lifelong learning (emphasis added) (p. 58). The propositions of this report achieve their fullest manifestation in the *2005 Report* briefly discussed below.

Up to this stage of Unesco's history, the organization's LLL policy agenda did not attach importance on individualism and competitiveness to be at the heart of education. Never before, education was proposed to be at sole service of the market. Rather education in earlier reports had been instrumental to promote a kind of human-life closely conducive to humanistic ideals like cooperation, cooperation and tolerance highlighting a sense collective well-being as opposed to individual well-being. And the role of the state had been given prime importance in achieving so.

However, the report that follows in 2005 is built upon a totally different social context (which is yet to emerge fully) and approach to education. The emphasis on humanity and world peace gives way to a different set of concern oriented to the emerging challenges posed by the rapid growth of knowledge of a kind that serves the market in all ways. The principal focus is the economy—knowledge economy for that matter. According to this document, education was facing challenges in meeting the learning needs generated by the emergence of Knowledge Economy characterized by so-called Third Industrial Revolution and competitiveness in innovation (Unesco, 2005, p. 59). The major visible shift here is the emphasis on the *privatization* of state run facilities in every layer of education creating room for private entrepreneurs to emerge and flourish. Different forms of *distant learning* are promoted and the responsibility of learning is given more to the *individual* encouraging private learning. The world of this report is characterized by rapid growth in *knowledge production*. Here *competitiveness in*

some locations may make it unsustainable. Some mechanical problems may include clogging with sprinkler and drip irrigation systems, particularly with oxidation pond effluent. Biological growth (slime) in the sprinkler head, emitter orifice, or supply line causes plugging, as do heavy concentrations of algae and suspended solids.

Anaerobic Digestion: Another treatment option available, if there is little access to land, is anaerobic digestion. Anaerobic bacteria degrade organic materials in the absence of oxygen and produce methane and carbon dioxide. The methane can be reused as an alternative energy source (biogas). Other benefits include a reduction of total bio-solids volume of up to 50-80 percent, and a final waste sludge that is biologically stable can serve as rich humus for agriculture. So far, anaerobic treatment has been applied in Colombia, Brazil, and India, replacing the more costly activated sludge processes or diminishing the required pond areas. Various cities in Brazil have shown an interest in applying anaerobic treatment as a decentralized treatment system for poor, sub-urban districts. The beauty of the anaerobic treatment technology is that it can be applied on a very small and very large scale. This makes it a sustainable option for a growing community.

Soil Aquifer Treatment: SAT (soil aquifer treatment) is a geopurification system where partially treated sewage effluent artificially recharges the aquifers and is then withdrawn for future use. By recharging through unsaturated soil layers, the effluent achieves additional purification before it is mixed with the natural groundwater. In water scarce areas, treated effluent becomes a considerable resource for improved groundwater sources. The Gaza Coastal Aquifer Management Programme includes treated effluents to strengthen the groundwater, in terms of both quantity and quality. With nitrogen reduction in the wastewater treatment plants, the recharged effluent has a potential to reduce the concentration of nitrates in the aquifer. In water scarce areas such as in the Middle East and parts of Southern Africa, wastewater has become a valuable resource that, after appropriate treatment, becomes a commercially realistic alternative for groundwater recharge, agriculture, and urban applications.

SAT systems are inexpensive, efficient for pathogen removal, and are not highly technical to operate. Most of the cost associated with an SAT is for pumping the water from the recovery wells, which is usually \$20-50 USD per m³. In terms of reductions, SAT systems typically remove all BOD,

innovativeness is at the heart of knowledge production and market orientation determines the worth of any knowledge.

In line with the proposed changes in 2000 and 2005 *Reports*, it is important at this point, to look into some of the changes that Unesco underwent (as the UN did also) in some of the years prior to the launching of these pair of publications. The UN underwent a massive restructuring just after Kofi Annan's appointment as Secretary General of the UN in 1997. Robertson (2008) sees these restructurings as a part of what she calls as "New Global Governance Mechanisms", which was employed by the international economic organizations² to promote their capitalist neoliberal marketization of world economy, while making education the new commodity. She argues that alongside UN, Unesco too had undergone such changes conforming to the market-driven forces and she questions Unesco's mandate in a single clause with a note of exclamation: "Education For All: For A Profitable Return for Some!" (ibid., p. 16). Robertson argues that Unesco as a manifestation of the changes after Annan's appointment; now shows closest-ever ties and partnerships with Cisco Systems, the Hewlitt Foundation and World Economic Forum, which are highly economic in nature. Robertson also elaborates on how Unesco is becoming a part of "Multilateral Marketization of Education", which is a process whereby

a coalition of global actors have advanced private sector (governance) solutions – such as public-private partnerships/multi-stakeholder partnerships/emerging markets – to a key public sector problem – access to education/access to quality education across the globe. (ibid., 2008, p. 8)

Another important change in Unesco that deserves attention is the return of USA to Unesco in 2004. USA, which is one of the strongest proponents of neoliberal ideology, left Unesco because of the latter's "anti-Western ideology" (Farnham, 1986, p. 150). The complain was, Unesco did not comply with the

Western industrialized powers' long-sought goal of educating poor populations to become more productive. Unesco's educational philosophy,... provides incentives to peoples, not to individuals. ... The incentive that Unesco stresses is the collective opportunity for Third-World peoples to be equal with the developed.... (Farnham, 1986, p. 151)

However, the above extract shows partial mark of neoliberal principles too, in the sense that it exhibits USA's position for individual benefit highlighting production rather than for collective good. Interestingly, USA returned after the Annan-reforms were accomplished and visibly Unesco had been tied up with the economic organizations mentioned before. In line with the discussion so far, the following part of the article launches a careful look into the *Unesco Report 2005* using qualitative content analysis as an instrument to trace the marks of neoliberal principles as evident in the document.

A Look into the *Unesco 2005 World Report*

Using the movie *The Matrix* as explanatory, Tamatea (2005) shows from a discourse analytic perspective that a text can work "beyond the level of rhetoric" to recreate certain virtual reality in a discursive way which can be potential enough to serve the purpose of a certain agenda all through at a deeper discourse level of the text (p. 313). The preface of the *Unesco World Report 2005*, forwarded by Director-General Koichiro Matsuura, defines the world as one characterized by the rise of *Knowledge Societies*, where "the notion of knowledge is central" to the changes the world is or will be undergoing (p. 5). But another parallel reality is that the majority of the developing world is way dependant on the mercy of expediency in this regard. They are not technologically developed, do not produce sufficient knowledge to be in the run of knowledge production and are highly detached from the prevailing knowledge network by the guarding reality of *knowledge divide* and *digital divide*. How can they be brought under the same umbrella of Knowledge Societies, where these countries have a totally different mould and constructs for societies still? Director General Matsuura, gives an answer to that, which has an inbuilt notion of obligation in it for all countries including the under developed world:

...Unesco World Report attempts to offer some ethical and practical pointers, guided by a strong conviction that emerging societies cannot make do with being mere components of a global information society. To remain human and livable, knowledge societies will have to be societies of shared knowledge. The plural here sanctions the need for an accepted diversity. (Emphasis added) (p. 5)

The *Report* stresses that the world needs "an ethic that, let us repeat, will rest upon the *sharing of knowledge*. (Emphasis added) (p. 6)

A more focused look into the above extracts shows that it begins with a concern for humanity and for making the earth livable, while placing the notion of *sharing* as central. A look back into the Unesco's past would suggest that this statement is totally in harmony with the humanistic legacy of UNESCO's earlier-produced LLL policies (as evident in 1972 and 1996 *Reports*). But a more careful look into what follows through the 2005 *Report*, beyond this initial rhetoric, makes a different note in terms of how this *sharing (of knowledge)* has been planned to be realized at the operational level throughout the globe. Here comes the question of the means and the aim of the sharing of knowledge.

The *Report* very rationally suggests that the existing knowledge and the emerging knowledge have to be *connected*. But the *Report* gives legitimacy and power only to the knowledge valued by the knowledge economy. Following is the evident extract:

It is therefore necessary to work towards connecting the forms of knowledge that societies already possess and the new forms of development, acquisition and spread of knowledge valued by the knowledge economy model. (Emphasis added) (p. 17)

It is important to notice that the knowledge from the knowledge economy model is given the power to develop and spread, while the other type of knowledge just gets the connection with the spread of the former. The discussion that follows further clarifies the meaning of this statement building upon the elaboration of knowledge valued by the knowledge economy model. In doing so it is to be argued that in connecting the two types of knowledge, what gets ground and power is rather the latter type of knowledge over the former one and it will promote the marketization of knowledge.

It is crucial at this point to look at how the *Report* (knowledge economy for that matter) looks at knowledge and what it deems as the worth of knowledge production. In the *Report's* view, in a knowledge economy, knowledge has to serve the market to be of any worth. It talks of two forms of knowledge, one gained by *innovation* and the other resulting from an *invention*. At the same time it gives superiority of the former over the latter on the logic that the former has a market oriented value, which the latter does not. The following extract is explanatory,

What distinguishes innovation from simple invention... is the attachment of value to knowledge generated, ... by the production of a demand for new goods or products. The entrepreneur is the mediator who transforms inventions into economic innovations. Innovation depends on the creation of new needs in society, for society must convince itself that the advantages to be gained from the innovation outweigh the cognitive costs incurred in the transition between the old situation and the new. (Emphasis added) (p. 58)

This extract clarifies the obvious notion of market orientation to knowledge. Knowledge gets its ground only when it is potential enough to be applied in the creation of a new trend of service in the society that involves certain labour value creating the room for private entrepreneurialism. The point here is that, if this knowledge is shared, it is actually the corporate trend of knowledge that we are sharing, where the role and involvement of the market agent (entrepreneur) is highlighted over the knowledge generators (as innovation over invention), and market profit in the name of social service is promoted. In a simplistic sum up, knowledge here serves the market and is subjugated to market-oriented values and principle. If corporations are thus given power over knowledge producers, the process and places of the production of knowledge (universities mainly) are bound to fall under the financing and management structure of the corporations. Because knowledge here serves the need of corporations, while the corporations will definitely go for supporting specifically those research projects which are conducive to their ideas of innovations, which later gets launched into the market in the form of service creating a new social need. Clearly enough this market orientation of knowledge goes visibly in line with the fundamental driving force of neoliberalism which has been discussed in the preceding section.

Another important point to note here is that, if only the knowledge that has the potential to serve the market is valued in knowledge economy system; and if the world is characterized by the knowledge economy (according to the *Report*); then the other types of knowledge will also be deemed as valid only when accredited by or connected to the knowledge from market-economy principles. Therefore, the other forms of knowledge are sort of auxiliary to the knowledge of knowledge economy. Thus *sharing of knowledge* points to the notion of sharing of a particular type of knowledge advantageous to market profit and corporate principles, which is at the heart of neoliberal agenda.

The *report* gives emphasis on individual's role and responsibility in knowledge acquisition. It activates the individual human, claiming that "the human actor *must be put* at the heart of a continuing process of knowledge acquisition and communication" (p. 59). This clearly shows that individuals are in a way forced to continue learning compelled by their existence in a certain mould of society (characterized by knowledge economy), and the choice and responsibility of learning belong to the individual actor. The quoted phrase demonstrates the notion of a positioning of human beings into a learning continuum, where the reality is dictated by market-led trends of education that prepares learners for market-led innovativeness (discussed in the preceding section). The following pair of interrelated extracts highlight the nature of individual competitiveness and an approach to education that is highly market driven.

In a global knowledge economy, where the touch-stone of competitiveness will be capacity for innovation, the fostering of a culture of innovation is a matter of encouraging the rapid spread of inventions and new ideas throughout a society. (Emphasis added) (p. 59)

In an innovation society, the demand for knowledge will be in terms of ever-recurring needs for re-skilling. Vocational training will itself be forced to evolve. Today, a first degree is above all a social qualification, and the culture of innovation will require even these degrees to carry a "Sell By" date, in order to combat the inertia of cognitive skills and to meet a never-ending demand for new capabilities. (p. 59)

The first extract stresses upon the pressure of competitiveness on individual's capacity of innovation. This means, in terms of innovation the more competitive an individual is the greater the chance for him/her to be adaptive to the economic run of the society. This competitiveness is non-linear and complex in the sense that "innovation is unpredictable by nature" (p. 186).

The second extract clarifies the result of this competitiveness in innovation. The ever recurring need for re-skilling takes place because of the unpredictable nature of innovation and the recurring changes in job-market taking place due to implementation of innovation into the market. This means that the nature and pace of innovation will determine the nature and pace of the change in labour market and jobs. Thus the whole labour force will need updating and re-skilling at an unpredictable quality and quantity

to fit into the matrix of the job market characterized by unpredictable frequent changes.

At the same time the second extract points at the fact that this frequent change in the nature of work and skill will need individuals to go for new qualifications, which means an ever increasing demand for institutions and learning centres in all the forms possible, will emerge with continuous updating of the existing ones. This hints at educational provisions which are able to cope with this changing reality. Certainly this is the time when innovation has to play the greatest role in education sector. As the change is due to innovation, institutions will require innovative arrangements in their form, content and pedagogy. Since innovation is a market driven concept under knowledge economy, the corporate sector that creates and nurtures innovation gets the upper hand and assumes more responsibility in this regard. It is really hard for a state system to meet this huge demand for innovative education and this is where private providers have to come in.

Thus the very nature of innovation, competitiveness and their infusion with market-led economic values into education are potential enough to create a huge corporate market for educational services, which requires institutional restructuring in governance that can facilitate this changing mode of educational enterprise. The *2005 Report* states clearly about a visibly strong demand for the privatization of state education facilities. Emphasizing on the universal right to education and Education for All, the *Report* elaborates,

The twentieth century has produced an abundance of legal instruments and standards, and repeated pledges by the international community on the subject, but what has been gaining ground in the past few decades is a new social, political and philosophical perception of the whole approach to education, going hand in hand with the emergence of knowledge societies. With the development of the concept of lifelong education for all, education is no longer equated with school. Meanwhile, in a sector in which the role of the state has predominated in most countries, there is an increasingly perceptible trend towards the privatization of educational provision in response to a growing and more varied demand. Is this trend, mainly to be found today in higher education, likely to spread to the other levels of education, as can be seen already in some countries? (Emphasis added) (p. 69)

To legitimize the minimization of state control over education system, the *Report* displays a futuristic reality that is characterized by the trend of *privatization of educational provision* which is synonymous to the minimization of government role in education. But most of the developing countries still have a central state controlled education system, where unleashing privatization means a substantial restructuring of the state's institutional and governance system. The *Report's* approach to this problem is rather international, which bears the risk of missing the national perspectives. The blurry point here is that the *Report* mentions about but does not clarify the sources and factors involved in the realization of the need that propelled the trend of privatization. And the final rhetorical question indicates at the privatization of not only the higher education facilities but also that of other levels. If we look at the discursive construction of the extract, we find a sense of propulsion for the privatization agenda in a way that rather delimits other perceptions of education. It starts with the mentioning of time (the twentieth century), involves governance structures (legal instruments and standards) and finally makes use of the supranationals (international community) as three combining forces standing in line with the proposed reality. It is obvious that it is rather difficult for any reader to think of governance of education outside the normatively proposed parameters. If all levels of education are set free onto the hands of private entrepreneurs, it is actually the making of a market of education, because to the *private* it is individual economic profit that matters, but to the *public* it is an obligation considering the betterment of the collective.

A short look back at the neoliberal trends in education, as marked out in the brief review, shows that this privatization of government facilities is at the heart of neoliberal agenda. Diving a little deeper into the discourse of the above quoted extract it can be stated that lifelong education has been mentioned here as a key force to underpin the need for privatization. Because lifelong education involves not only formal schools (still state run mostly) rather it captures all the other learning needs (in all forms) which private organizations would easily be able to provide in the given context of knowledge economy discussed in the earlier section. This rather is a preparation for the marketization of education and learning at all levels instrumentalizing the legal obligation for lifelong education for all in all forms.

Conclusion

From the preceding discussion, it is evident that Unesco's educational policy thrust has undergone a shift from its humanistic ideals to that of the

neoliberal market-led ideology. The intellectual propulsion came chiefly from the Anglo-American academe starting from the end of 1970s, which gradually got its manifestation into international organizations like the UN or the World Bank and so. Unesco's increased dependence on these mother organizations mostly since post-Annan-reform period has led to restructurings aligned to neoliberal ideology in the former, which took the form of strongest-ever partnerships with neoliberal economic organizations. All these have resulted into the preparation for a market of education, minimizing the role of government in educational governance under the increased role of international community. The 2005 Unesco *Report* bears the marks of neoliberal ideology, whereas the 2000 document sets the tone.

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(Footnotes)

¹ meaning that educational undertakings center around and serve the market and are guided by market principles

since market takes the role of guiding the social, the cultural and the political value system

² The World Bank, the International Monetary Fund, The World Trade Organization and the like

Looking at Institutions: Role of Mass Media in Rural Development of India

Pradip Kumar Parida

Abstract

This paper tries to examine various institutions of rural development, particularly with reference to developing countries like India. Though Media is known as the 'Fourth Estate' of democracy and can play the role of catalyst in bringing change, particularly in the context of development administration and implementation of development plans, policies and programmes. It's role is very crucial. How to reach out the unreached? How to convince the people in general and the targeted audience in particular? How to reach out to masses, illiterates and how to involve the people in various development programmes by involving them. In this context, it is natural that media also faces lot of challenges. With this background this paper is a modest attempt to look all these issues and tries to find out certain remedial measures. How to strengthen the role of media as a tool of development communication is the main focus.

Key Words

Mass Media and Society, Media and Rural Development in India, Development Administration, Development Policy, Development Communication

Mass Media and Society

Media is one of the most useful essences of human life. We are living in a media society. When we speak of mass media, we are overloaded with all these letters, sounds and films, pixels, headlines, jingles. When we use the term media, in this context we speak of print and electronic media. Media affect our modern life in nearly each and every way. With a turn of a magazine page or an easy flip of the TV channel there at our disposal is a huge array of potential identity replicas. In contemporary society, identity is continuously unstable; it must be selected, constructed and created with

reference to inevitable surrounding media traditions. There are a variety of mediums from which people can pick and access information from such as radio, TV, Internet, or even cell phones. Consequently, the media holds a very powerful capacity to set a social issue for mass audience to assume and talk about.

Often, media do not intentionally set the agenda and resolve the pros and cons of that particular matter, so it repeatedly causes terrible consequences towards public as well, which sometimes create mob violence. One can argue that identity is a social construction, managed primarily by the contemporary media and created in relation. An individual's identity is formed by society in which media plays a predominant role. There is a daily interactive relationship between the subject and the object, that is, human agents and the conditions of their subsistence, respectively. Individuals are 'constituted' as the possessors of positions throughout the effects of social relations. Other theories of the topic concentrate on people's general experiences in society through watching TV, surfing the internet or reading the newspaper. It is these general experiences that are the most significant way of distinguishing who we are.

Thus, subject identity is a social construction, not an ordinary one.

When we connect with the media, we act and are acted upon, use and are used by the system. Main work of media is to inform the people. This relates to our form of government. In a democracy the 'demos' should know what goes on in the world as it is the one, that decides. A modern democracy cannot work without the media which are an agent between public and state. The Latin word 'medius' describes a status in the middle and that is exactly where we can find media, between two entities of communication. The ancient Greek was a really excellent type of democracy, when we look at its structure. Something like that is unimaginable for modern polity. Since we cannot organize a meeting between 50 million people to inform them orally, we need an instrument, the media. That is the precondition for political participation of the people.

Apparently it is found out that providing necessary authentic information as the main task of media sounds easy but it is not that simple. As a matter of fact, information is always a balancing act between objectivity and subjectivity. On the one hand, media have to inform about all important happenings and keep the information as neutral as possible. On the other

hand media should also be a platform for groups and organizations that are not mainstream. It should control and criticize not only political parties but also society. Concerning this control function it is important to have a variety of media horizontal and vertical, both different types of media such as TV, newspapers and different providers of information. Due to the control function we call media the forth pillar in democracy.

Mass Vs Mainstream Media

Mass media sometimes used as a synonym for mainstream media, which is distinguished from alternative media by the content and point of view. Alternative media are also 'mass media' outlets in the sense of using technology capable of reaching many people, even if the audience is often smaller than the mainstream. In common usage, the term 'mass' denotes not that a given number of individuals receives the products, but rather that the products are available in principle to a plurality of recipients. Mass media is distinguished from local media by the notion that whilst the former aims to reach a very large market such as the entire population of a country, the latter broadcasts to a much smaller population and area, and generally focuses on regional news rather than global events. A third type of media, specialty media, provides for specific demographics, such as specialty channels on TV. These definitions are not set in stone, and it is possible for a media outlet to be promoted in status from a local media outlet to a global media outlet. Some local media, which take an interest in state or provincial news, can rise to prominence due to their investigative journalism, and to the local region's preference of updates in national politics rather than regional news. For example, 'The Guardian', formerly known as the 'Manchester Guardian' is an example of one such media outlet.

Theoretical Understanding on Media

There are broadly 3 theories to describe the influence of mass media. The website Cliff Notes explains in detail the theories which examines the role that mass media plays in modern society. The **limited-effects theory**, which was originally tested in the 1940s and 1950s, states that 'because people usually choose what media to interact is based on what they already believe, media exerts a negligible influence'. The **class-dominant theory** states that 'the media reflects and projects the view of minority elite, which controls it'. It continues by explaining that the people who own and control the corporations that produce media comprise these elites.

The **culturalist theory**, which was developed in the 1980s and 1990s, combines the other two theories and claims that 'people interact with media to create their own meanings out of the images and messages they receive'. This theory states that audience members play an active, rather than passive role in relation to mass media.

Institutions of Rural Development in India

Since independence with the beginning of First Five Year Plan till the present one, always there are efforts and targeted interventions to address various issues on 'rural development' with the help of institutions, be it Civil Society, Non-Government Organizations (NGOs) or Government Organizations (GOs), Panchayats at different levels, donor agencies/funding agencies/multi-lateral agencies. Apart from them, media - traditional and contemporary, universities and other institutions also play significant role in the domain of development in general and rural development in particular. Though the approaches followed are different on many occasions, none the less providing the basic amenities of civic life i.e. access to food, cloth, shelter- housing and other necessary facilities have always been the prime concern for the success of central and state governments across the board.

Keeping in view the significant role to be played by the local institutions like Panchayats, the 73rd constitutional amendment by the Parliament of India and subsequent legislation by various states brought sea change in the context of grass roots democracy in India. However, there found to be somewhat slow progress in terms of its implementation of various provisions as almost all the states followed the 73rd amendment only in letter rather than in spirit. Hence there is some inherent contradiction within the administrative system itself while implementing the various provisions of 73rd amendment in the context of grassroots democracy. The first round table conference of Ministers of Panchayati Raj which was held in Kolkata in July 2004, categorically mentioned about devolution in three dimensions- 'functions', 'functionaries' and 'funds' for the success of Panchayati Raj system in our country which one can rarely see in reality. In the whole of country only Kerala state came out with a 'peoples plan' through active participation of people at all the three tiers of Panchayats. The state also devolved funds, functions, functionaries and prepared a campaign, which is unparallel in the country in terms of its scale and scope.

Similarly the role of some NGOs is quite appreciable and commendable in the implementation of rural development programmes, particularly in tribal areas, hilly areas, and difficult terrains, inaccessible parts of India and forest regions. A paradigm shift that has happened over the last couple of years is that the Government of India and NGOs have realized that they not only have to co-exist but also work with each other to bring change in the life of the people by proper implementation of programmes at the local level. India still has a long way to go compared to the West, where governments normally fund non-profit organizations by outsourcing social sector services. It will be over ambitious for us to think that government will fund all the social sector initiatives in India. At the same time, media has been playing a significant role in disseminating information, spread of awareness, reaching out the needy for all types of rural development programmes, i.e. starting from Akashvani, Doordarshan in the immediate aftermath of independence period and in later phase the proliferation of channels in the electronic media, FM, News Channels, social media, alternative media and in print media- journals, magazines, pamphlets, brochures by various ministries and departments, independent organizations, voluntary agencies and their impact on the society is very much visible today.

Rural Development Programmes in India

There are a number of programmes focusing rural development are implemented both by the union government and state governments. However, the Govt. of India funded programmes which are of bigger magnitude implemented in macro level with large budget allocation are as follows:

MNREGA - Mahatma Gandhi National Rural Employment Guarantee Act aims to guarantee the 'right to work' and ensure livelihood security in rural areas by providing at least 100 days of guaranteed wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work. This Act is hailed as the largest and most ambitious social security and public works programme in the world.

NRHM – National Rural Health Mission caters to the need of the issue related to health sector, primarily to address IMR, MMR, Malaria, diarrhea, polio and common diseases at local level by providing doctors, nurses, paramedics, medicine and ambulances for emergency.

NRLM- National Rural Livelihoods Mission was launched by the Ministry of Rural Development, Government of India in June 2011. The mission aims at creating efficient and effective institutional platforms of the rural poor enabling them to increase household income through sustainable livelihood enhancements and improve access to financial services. It has an agenda to cover 7 Crore BPL households in 6 Lakh villages across 600 districts through self help groups and federated institutions and support them for livelihoods collectives in a period of 8-10 years. The mission believes in harnessing the innate capabilities of the poor and complements them with capacities (information, knowledge, skills, tools, finance and collectivization) to participate in the growing economy of the country.

SSA—Sarva Shiksha Abhiyan is Government of India's flagship programme for achievement of Universalization of Elementary Education (UEE) in a time bound manner, as mandated by 86th amendment to the Constitution of India making free and compulsory Education to the Children of 6-14 years age group, a Fundamental Right. It is implemented in partnership with State Governments to cover the entire country and address 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 and strengthen existing school infrastructure through provision of additional class rooms, toilets, drinking water, maintenance grant and school improvement grants. SSA seeks to provide quality elementary education including life skills and has a special focus on girl's education and children with special needs.

MDM - Mid Day Meal Scheme in Schools address two of the pressing problems for majority of children in India, i.e. hunger and education. There are three main objectives of this scheme. The first one is to improve nutritional status of children in class I-VIII in Government, Local Body, Government Aided Schools, Education Guarantee Scheme, Alternative and Innovative Centres, Madrasas and Maqtabs supported under Sarva Shiksha Abhiyan, the second one is to encourage poor children belonging to disadvantaged sections to attend school more regularly and help them concentrate on classroom activities and the last one is to provide nutritional support to children of primary stage in drought affected areas during summer vacation.

IAY - Indira Awaas Yojana is a flagship scheme of the Ministry of Rural Development to provide houses to the poor in the rural areas. The objective of this yojana is primarily to help construction, up-gradation of dwelling units

of members of Scheduled Castes/Scheduled Tribes, freed bonded laborers, minorities in the Below Poverty Line (category-1) and other Below Poverty Line non-SC/ST rural households by providing them lump sum financial assistance.

ICDS- Integrated Child Development Services launched in 1975 is India's response to the challenges of providing pre-school education on one hand and breaking the vicious cycle of malnutrition, morbidity, reduced learning capacity and mortality on the other. The objectives of the scheme are to improve the nutritional and health status of children below 6 years and pregnant and lactating mothers, to lay the foundation for proper psychological, physical and social development of the child, to reduce the incidence of mortality, morbidity, malnutrition and school dropout. These services are provided concurrently so that synergic and holistic development of children takes place.

NWM - National Watershed Mission caters to the need of arid and semi-arid region to create water resources for consumption of human being and animals, restoration of ecology, stopping soil erosion and utilization for agriculture and related livelihood activities.

NHM - National Horticulture Mission launched in 2005-06 aims at the holistic development of horticulture sector by ensuring forward and backward linkages through cluster approach with the active participation of all stakeholders. This mission promotes horticulture through area based, regionally differentiated strategies. Supply of quality planting material through establishment of nurseries and tissue culture units, production and productivity improvement programmes through area expansion and rejuvenation, technology promotion, technology dissemination, human resource development, creation of infrastructure for post-harvest management and marketing in consonance with the comparative advantages of each state/region and their diverse agro-climatic conditions are major programmes of the mission.

WR - White Revolution Operation Flood is meant to create surplus milk production for the country so that people can utilize raw milk, milk products and the excess can be exported to other parts of the country or the world.

BR - Blue Revolution is to make India sufficient in terms of fish production so that import of fish from outside is reduced or avoided. India has a large

number of tanks and long coastal areas from which a large quantity of fish can be caught with improved technological inputs and implements. The fish caught is not only used for internal consumption but also preserved and marketed both domestic and abroad. However this programme has an impact on the coastal belt of the country, particularly fishing communities who are traditionally dependent upon fishing for their livelihood.

Similarly there are number of anti-poverty programmes in India, i.e. IRDP, TRYSEM, DWCRA, Food for Work, SHG formation in rural areas were implemented throughout the country in past. In all these programmes, media has worked as an instrument to rejuvenate the participation of rural people, across the board.

Mass Media in the Context of Rural Development in India

In the context of India, as the rural society is primarily illiterate, ignorant, there is believe in traditional belief, value system, blind faiths, lack of access to education, health care facilities, high IMR and MMR, safe drinking water, proper housing facilities, access to medicine, proper care for pregnant women, safe motherhood, proper care of children are not adequate. In some areas, there is lack of communication and transportation facilities, access to electricity, radio, T.V., newspaper etc. In that context it is really a herculean task for the media to play an effective role for the transformation of rural society. However, if we examine various programmes of Government of India, be it National Literacy Mission, Family Planning, Safe Motherhood, Drinking Water Supply, Indira Awas Yojana, Anti-poverty programmes like IRDP, Garibi Hatao during Indira Gandhi and in the present context MNREGS, it is the media which has been playing the role of catalyst through the following segments of mass media.

Traditional Media- i.e. folklore, local theatre, nukkad natak, street play and puppetry has always been playing very prominent role in disseminating information to illiterate people, primarily in rural areas and mobilizing them. It has been used by all the development programmes including the Ministry of Information and Broadcasting to disseminate information at local level in rural areas, particularly in the domain of literacy, health, agriculture and removing blind faith etc.

Print Media- be it journal, magazine, i.e. Yojana, Kurukshetra, Krishi Sambad and leaflets, pamphlets, newspaper advertisements, advertisements in journals- be it weekly, monthly or quarterly, it has a targeted

readership. Whoever reads it naturally is informed about issues. This is more relevant particularly to pass on the information from the government side- various ministries of government of India. Hence we found that all most all the ministries of union government and the departments of various state government put advertisements on various programmes and their achievements and about the implementation strategy in the newspapers which has effect in rural India.

Electronic Media- be it TV or News Channel or FM Radio, it has its own role in terms of informing, influencing and motivating people in the rural sector. In the 1980's people used to wait for hours together to watch TV programme for half an hour on a particular theme/ issues- be it education, health, agriculture, family planning. Though the time has changed now due to proliferation of number of channels in TV. Nonetheless the impact of electronic media is most significant in this context. There are number of programmes in TV in now a day's which gives information about the benefits of various rural development programmes apart from small advertisements, jingles, slogans etc.

Social Media – In recent time, the social media i.e. face book, twitter, internet communication, I-pod and others are being used by urban, educated, English speaking people, particularly youths. It is natural that gradually the numbers of people using it are increasing. But its relevance in rural areas may not be of much significant, though it plays its own role in many ways. As a matter of fact now a day's social media is playing a role of catalyst for creating awareness among urban youths and triggering for social change. Recent social movements in India are testimony to it. However it has a future targeting rural educated, computer savvy population.

English Media- In the context of national mainstream media to reach out the educated people, the role of English media is most suitable. As all the policies, programmes and guidelines are normally available in English and Hindi; hence it is natural that their reach is maximum.

Vernacular Media- it has more significance as English media is an alien concept in rural areas. As the local people in rural areas are more convenient to communicate in vernacular medium, hence the presence of vernacular media is more and easy to access in the rural hinterland. This is the most influential, efficient and effective medium of reaching people in the rural hinterland.

some locations may make it unsustainable. Some mechanical problems may include clogging with sprinkler and drip irrigation systems, particularly with oxidation pond effluent. Biological growth (slime) in the sprinkler head, emitter orifice, or supply line causes plugging, as do heavy concentrations of algae and suspended solids.

- o **Anaerobic Digestion:** Another treatment option available, if there is little access to land, is anaerobic digestion. Anaerobic bacteria degrade organic materials in the absence of oxygen and produce methane and carbon dioxide. The methane can be reused as an alternative energy source (biogas). Other benefits include a reduction of total bio-solids volume of up to 50-80 percent, and a final waste sludge that is biologically stable can serve as rich humus for agriculture. So far, anaerobic treatment has been applied in Colombia, Brazil, and India, replacing the more costly activated sludge processes or diminishing the required pond areas. Various cities in Brazil have shown an interest in applying anaerobic treatment as a decentralized treatment system for poor, sub-urban districts. The beauty of the anaerobic treatment technology is that it can be applied on a very small and very large scale. This makes it a sustainable option for a growing community.

- o **Soil Aquifer Treatment:** SAT (soil aquifer treatment) is a geopurification system where partially treated sewage effluent artificially recharges the aquifers and is then withdrawn for future use. By recharging through unsaturated soil layers, the effluent achieves additional purification before it is mixed with the natural groundwater. In water scarce areas, treated effluent becomes a considerable resource for improved groundwater sources. The Gaza Coastal Aquifer Management Programme includes treated effluents to strengthen the groundwater, in terms of both quantity and quality. With nitrogen reduction in the wastewater treatment plants, the recharged effluent has a potential to reduce the concentration of nitrates in the aquifer. In water scarce areas such as in the Middle East and parts of Southern Africa, wastewater has become a valuable resource that, after appropriate treatment, becomes a commercially realistic alternative for groundwater recharge, agriculture, and urban applications.

SAT systems are inexpensive, efficient for pathogen removal, and are not highly technical to operate. Most of the cost associated with an SAT is for pumping the water from the recovery wells, which is usually \$20-50 USD per m³. In terms of reductions, SAT systems typically remove all BOD,

In the post independent period of our country it was found that with the help of Radio and traditional media, the community development programmes were taking a concrete shape. The Palli Charch Mandalis at the village level were accelerating the dissemination of information to local people on number of issues. But those are the formative years for the nation. Hence it is natural that the foundation of media participation in rural development of our country was relatively better. Though the situation has changed now, still then the active participation of media is seriously wanted.

Conclusion: Challenges before Media in Rural Development

Media is known as the 'Fourth Estate' of democracy and can play the role of catalyst in bringing change, particularly in the context of development administration and implementation of development plans, policies and programmes, it's role is very crucial. How to reach out to masses, illiterates and how to involve the people in various development programmes by convincing them. In this context, it is natural that media also faces lot of challenges. As sometimes it might happen that a particular newspaper or channel might publish something or broadcast something without verifying the facts, or having prejudices or glorifying certain things without proper authentication. There are number of reasons to do that. None the less these types of practices must be stopped and there should be proper controlling mechanism to address these problems. The rural society is most vulnerable community in terms of accessing information from outer world.

We must ensure that media plays positive and constructive role in the domain of rural development. It must substantially contribute in terms of awareness creation among people and as a catalyst in the process of nation building. It must harmoniously work with other institutions of local governance i.e. NGO, CBO, Panchayat. If they can collectively and actively participate in identifying the targeted population and aim at successful implementation of various programmes in the rural development sector, it can definitely bring sea changes. News in the public domain must be protected, preserved and disseminated. None the less keeping in mind the social scenario in rural areas- level of literacy, awareness among the people, need of any development activities, it is found that the traditional media has the strongest impact and convincing capacity on the rural population. Hence the traditional media outreach must be promoted to the maximum extent possible, in the domain of rural development. However proper care must be taken so that misinformation should not be spread or one sided information, rather media

should work as a catalyst to bridge the gap between government, people and developmental activities.

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The average length of a manuscript should normally be between 1500 and 2500 words; in exceptional cases, longer articles can also be accepted. Mimeographed, zexed or carbon copies of manuscripts will not be accepted. Manuscript should be typed in double space, on one side, with a 2" margin on A4 size paper. Footnotes and references should come at the end and not on every page. Authors are requested to submit one soft copy along with the CD (MS Word). Articles can be sent by E-mail at iaadelhi@gmail.com

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The General Election 2014 will go down in the history of India for many reasons. This is the first time that the Election Commission of India has given the polling dates in 10 spells starting from April 7 to May 12, 2014 dividing the constituencies. This arrangement may be primarily to move the security forces from one place to another to conduct the election without any problem. But how far this arrangement has benefited strengthening the Indian democracy is a big question. In the long gap in between the election schedules the mass media agencies/channels have played a major role in shaping the opinion of the general public supporting either one candidate or the other or one political party or the other. The public has been left with no other option except going along with the opinion generated by the media agencies as the projection of the political ideologies have been equally attractive.

Secondly, the political parties for the first time fought the election with all cross fires accusing each other about the faulty planning, economic agenda, financial management/mismanagement, scams and even personal attack/acquisition. In most cases even the family members are not spared though, many times they have nothing to do with active politics. Here also the mass media played a major role in repeating/projecting the acquisitions as if they are done off and on.

Thirdly, apart from major political parties, some new crop of politicians also are in the fray to jeopardize the winning or losing margin of the well known politicians who have proven record of contesting the elections for many years.

Fourthly, some of the major political parties faced acute embarrassment when well known senior members belonging to their party deserting and switching their loyalty to other political parties whose ideologies are diagonally opposite to the party in which they originally belonged.

Fifthly, high voltage campaigns, increase in awareness and anger resulted in high voter turnout in all the constituencies which clearly show the consciousness of the electorate for a decisive mandate. In this way the common people have acted with all sagacity.

Sixthly, massive use of social network for the first time in the general election as part of reaching out to the voters almost strengthened the interpersonal contact. People who did not have much interest in social network also started using it after finding its benefit.

Lastly, typical of the summer months of April-May when the heat soared, the election fever also soared high and many of the politicians lost their peace of mind and sleep.

Whatever may be the results, whoever may be the winner, common man expects a lot from the incoming government. Hence, the new government may have to gear-up for action to stimulate the economic development on fast track mode, generate employment opportunities to accommodate the unemployed youth, further strengthen educational system to have parity with other countries, establish good neighbourly relationship with the countries closer to the international borders, keep adequate stock of food grains and arrangement for moving to different places for distribution as meteorological department already predicted less of rain fall in India leading to famine and above all fighting head on with corruption.

Time will tell how far the new government is going to tackle the problems and take the country forward to the path of progress.

Dr. V.Mohankumar

A Study of the Growth and Evolution of Adult Education in India - A Management Perspective

***Ciby George
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Management is the process of planning, organizing, directing and controlling the work of organization members and using all available organizational resources to reach stated organizational goal (Stoner et al, 1995, p-7). As a corollary, it may be stated that an organization will achieve its stated goals through the process of efficient management. Therefore, it is apparent that the study of organizational performance would invariably cover the study of its management system.

There have been commendable efforts to study and document the growth of adult education in India from the historical and social perspectives. However, little empirical research and literature has been observed on adult education from the management perspective. An increasing need has been felt to draw the attention of all stakeholders towards the importance of adopting the appropriate management theories and practices for achieving superlative results in the adult education programmes. Towards this goal, a critical study has been carried out on the progressive growth and evolution of adult education in India in the context of management theories and practices.

The early theories of management, known as the 'classical theories', comprised of Scientific Management Theory, Administrative Management Theory and Bureaucratic Management Theory (Prasad, 2007). These theories evolved from the pre-World War era onwards adopting a mechanistic approach, as the primary goal was improving human efficiency to achieve maximum production. Over the period of time, management evolved from a mechanistic approach where workers were treated as mere tools of production, to a humanistic (organismic) system based on behavioral and human relation theories. The quest for the ideal management theory combining the mechanistic as well as humanistic approaches led to the evolution of Total Quality Management (TQM) philosophy. TQM has revolutionarised organizational performance over the past five decades, especially the private sector which embraced the philosophy wholeheartedly (Besterfield et al, 2008). The government of India has envisaged TQM as

part of policy guidelines for implementing adult education programmes. However, much evidence is lacking on the implementation and impact of TQM on adult education.

Organizational Management, a Theoretical Perspective

Theory is a systematic grouping of interrelated principles (Koontz et al, 1968). Its task is to tie together, to give framework to significant knowledge. Principles are fundamental truths or what are believed to be truths at a given time, explaining relationships between two or more sets of variables. Knowledge of theories and principles enable in comprehending the contextual background and the situational variables. Theories have boundaries, hence they constantly pose challenges to overcome deficiencies and find alternatives. Various literature would provide knowledge on a large number of management theories which may be broadly classified into three categories; Classical Management Theories, Behavioural approach theories and the Total Quality Management philosophy.

Classical Management Theories

Scientific Management Theory

Scientific Management Theory is attributed to Fredrick Winslow Taylor (1856-1915), an American mechanical engineer who eventually came to be known as the 'Father of Scientific Management'. Beginning his career as a day labourer in a steel factory in Philadelphia, USA, he went on to become the Chief Engineer of the factory. Taylor sought to increase the efficiency of workers by observing and evaluating work practices in a scientific and systematic manner. Analyzing the actions of steel plant workers with respect to the time and motion for performing various tasks, he designed the best method for performing each task and the quantum of work to be performed by each worker in a given time. Taylor summarized the theory into four principles¹, which in his own words at the first conference on Scientific Management in Oct 1911; "...Let me repeat briefly these four principles of Scientific Management.....They are, the development of a science to replace the old rule-of-thumb methods; the scientific selection and then the progressive teaching of the workmen; the bringing of the scientifically selected workmen and the science together; and then this almost equal division of work between the management and the men". These principles have been summarized as:

1. Scientifically study and select the best method to perform a task.
2. Scientifically select and train the worker.
3. The management should bring together the right worker and the right method for maximum efficiency.
4. Task and responsibility should be equally divided between the management and workers with the management responsible for planning the work and workers for execution.

Taylor was able to considerably increase workmen efficiency and his principles were adopted by several manufacturing firms with outstanding achievements in productivity and profits. Taylor's studies were further complimented through the works of Frank and Lillian Gilbreth, a husband and wife team and Henry L. Gantt who developed tools and techniques to improve production. Gantt developed the chart system, also known as Gantt Chart, for scheduling of production events which eventually led to Critical Path Method (CPM) and Programme Evaluation Review Technique (PERT). Taylor's work was published through the famous book 'the Principles of Scientific Management' in 1911 which became known as 'arguably the most influential book on management ever published'.

Administrative Management Theory

Henry Fayol (1841-1925), a French engineer, began his career as a mining engineer in the coalfields and went on to become the Managing Director of one of the largest steel manufacturers in France. He was credited with turning around the financially broke company into one of the largest and most profitable companies in France. Fayol proposed the theory of functional approach to management which regarded the elements of management as its functions- planning, organizing, commanding, coordinating and controlling (Koontz, 1968, p-26). Fayol considered the organization as a whole and felt the need to lay down guidelines to manage the complex organization efficiently and effectively.

Fayol's theory regarded management as a profession and classified business operations into six major activities²; technical, commercial, financial, security, accounting and managerial. The first five being generally understood by the employees, Fayol dedicated his efforts to develop managerial activity. Fayol summarized his theory into 14 principles of management; division of work, authority and responsibility, discipline, unity of command, unity of direction, subordination of individual to general interest, remuneration,

centralization, scalar chain, order, equity, stability of tenure, initiative, esprit de corps. These principles and functions formed the foundation of modern management and is largely followed even today. His theory came to be known as Administrative Management Theory through the famous book 'General & Industrial management' published in 1916 and gave him recognition as the 'Father of Modern Management'.

Bureaucratic Theory of Management

Max Weber (1864-1920), a German Sociologist proposed the theory of Bureaucratic Management that emphasized the need for organizations to have a strictly defined hierarchy governed by clearly defined regulations and lines of authority³. He proposed that large organizations consisting of scores of individuals at varied levels performing diverse tasks should have a system based on rationale clearly laid down through rules and regulations, rather than whims and fancies of individuals. It provided for efficient record keeping, clear cut division of labour and separation of management from ownership. Bureaucratic management was adopted by many large organizations, especially the government sector.

From the circumstances existed at the time, it is apparent that the classical theorists invented the theories with the aim of overcoming the inefficiencies and improve individual as well as organizational performance. Though they succeeded in their effort, over the period of time, criticism grew against these theories:

- Worker is a mere production tool doing monotonous tasks
- Impersonal and inhumane approach to management
- Workers feared that work will be exhausted quickly leading to lay-offs
- Managers often exploited workers
- Draconic rules and regulations which bred corruption and inefficiency
- Static in nature, closed system view of the organization

Behavioural Theory

The classic theories faced problems and opposition after their initial success, primarily because these theories could not maintain harmony between organizational efficiency and employee motivation. Several sociologists and psychologists proposed numerous theories and principles for managing people in organizations which came to be known as human

relations and behavioural science movement. The significant developments among these have been discussed here.

Hawthorne Studies by Elton Mayo

The famous Hawthorne studies (Stoner, 1995, p-42) were carried out by Elton Mayo (1880-1949) and his team at the Western Electric's Hawthorne (U.S) plant during 1924 to 1933. The relationship between worker efficiency and various factors in the work environment such as lighting, rest periods, wages, informal work groups, team work, job content, sympathetic supervision, welfare etc. were studied. To Mayo, the concept of 'social man', motivated by social needs, wanting rewarding on-the-job relationships and responding more to work group pressures than to management control, was necessary to complement the old concept of 'rational man' motivated by personal economic needs⁴. The Hawthorne studies brought out insightful results having profound influence on management even till today for harmonizing workers and work environment, thereby recognizing Mayo as the 'founder of human relations movement'.

Abraham Maslow's Hierarchy of Needs Theory

According to American psychologist Abraham Maslow (1908-1970), the needs that people are motivated to satisfy fall into a hierarchy (Stoner, p-44) consisting of physiological, safety and security, social, self-esteem and self actualization needs in the order of priority from bottom to top of a hypothetical pyramid. Lower level needs must be satisfied before seeking to satisfy the higher level needs. It may be observed in real life that for some people, work is a means to satisfy security needs, for some others, esteem needs and to yet others, self-actualization needs. Thus the effective manager could plan motivational approaches based on the needs of the individual employee. Maslow's hierarchy of needs remains one of the most common and simple theories of motivation which is applied by managers even today.

Douglas McGregor's Theory X and Theory Y

Douglas McGregor (1906-1964), a graduate engineer with a doctorate in psychology, proposed two basic yet opposite assumptions- Theory X and Theory Y- about people and their attitudes towards work⁵. Theory X managers, McGregor implied, assume that average worker has an inherent dislike for work and will avoid it if he can. He desires security above everything

else and needs to be controlled and directed to work. Theory Y managers, on the other hand, assume that people relish work and eagerly approach their work as an opportunity to develop their creative capacities. He directs himself, seeks responsibility and is committed to the organization. McGregor's book 'The Human Side of Enterprise' became one of the most influential books on the art and science of managing employees. He advocated that management has the responsibility and ability to control employee behavior. His theory was analogous to the 'carrot and stick' principle that is often quoted with reference to managing people.

Total Quality Management

As management theories and practices continued to advance in the 20th century, a new phenomenon was taking shape alongside, post World War II- the quality revolution, which eventually led to the evolution of TQM philosophy. In the aftermath of destruction of war, Japanese products were regarded as poor quality and the massive industrial infrastructure found it difficult to resurrect. TQM has been recognized as the single most important management influence for the phenomenal resurgence of Japanese economy subsequent to World War-II.

The TQM movement may be traced back to the American scientists Walter Shewart and Edward Deming who in the nineteen thirties and forties, dedicated their efforts to develop statistical quality control techniques for the US manufacturing industry. The American industry, already galloping to satisfy the insatiable demand of the post war economy, did not pay heed to Deming. Deming arrived in Japan in 1952 and travelled extensively preaching to the industrialists the virtues of quality and various tools and techniques to achieve quality. The Japanese embraced his quality philosophy and adopted it into their business, turning around their manufacturing practices and quality standards. By the end of seventies, high quality, yet cheaper Japanese products began taking over US markets and many US companies faced imminent danger. Having no defense against the Japanese onslaught, the US organizations recognized the advantages of quality management and began adopting the same philosophy. Significant contributions were made concurrently by several management 'gurus' such as Joseph Juran, Philip Crosby, Armond Feigenbaum, Kouru Ishikawa and Taguchi being the important among them.

TQM is a management approach centered on quality, based on the

participation of all its members and aimed at long-term success through customer satisfaction and benefits to all members of the organization and society⁶. 'Total' means participation of everyone, 'quality' means satisfying the customer and 'management' means creating enabling conditions for total quality. To these management gurus, quality began with the customer and ended with the customer. Deming summarized his philosophy of quality management into the famous '14 Principles' which were the fundamentals of a quality driven organization. Juran, who worked at the Western Electric's quality programs, went to Japan in 1954 and got engaged in training and promoting quality improvement techniques. Juran became famous for his 'quality trilogy'- quality planning, quality control and quality improvement. Feigenbaum introduced the concept of total systems approach to quality through his famous 1961 book 'Total Quality Control'. He proposed that both management and workers have to make total commitment to quality. Crosby coined the phrases 'do it right the first time' and 'quality is free'. According to Crosby, efforts to improve quality involves cost but the benefit of savings from losses due to rejections, wasted resources, lost sales and reputation, repairs and rework etc more than made up for the cost, hence 'quality is free'. Similarly, Ishikawa and Taguchi contributed immensely by developing tools and techniques to improve quality, such as 'Fishbone Diagram', 'Cause and Effect Diagram', 'Taguchi's Loss Function' etc. The quest for improving and standardizing quality management throughout the world led to the formation of ISO (International Organization for Standardization) in 1947 which summarized the TQM into 8 principles:

1. Customer Focus,
2. Leadership (Top Management) Commitment,
3. Systems Approach to Management,
4. Process approach,
5. Teamwork,
6. Mutually Beneficial Customer-Supplier Relationship,
7. Factual Approach to Decision Making,
8. Continual Improvement

In the intervening period, several theoretical developments such as Systems theory, Contingency theory, New Public Management theory etc. took place in the management field which contributed to the evolution of TQM philosophy. TQM, though initially was developed in the context of manufacturing sector, the philosophy and principles became equally applicable to service sector. Organizations around the world, small and big,

private and government, which became committed to improving efficiency through quality and customer satisfaction, adopted TQM as a philosophy of governance.

Adult Education in India, a Management Perspective

India inherited a bureaucratic system of management in the government/public sector from the colonial British government. After independence, the central government adopted a socialistic approach to governance and took on the entire responsibility for the delivery of public services. This led to nationalization of institutions of public service, the government being responsible for planning, financing, implementing and controlling public services. The central government⁷ controlled the domestic business with the MRTPC Act of 1969, nationalized banking with the Banking Companies Act of 1969, controlled productivity by the Industrial Licensing Act of 1970 and 1973 and foreign investment with the FERA of 1973. The elitism nurtured by the bureaucracy, the impermeability in terms of public scrutiny and accountability, the instability in the social and political arena after independence, facilitated the continuance of bureaucratic management. However, as recommended by the Committee on Plan Projects in 1963, experts articulated the view that 'only an autonomous agency could execute the programme of social education effectively'. The committee, in milder terms suggested that 'there needed to be a change in the management approach, different from the bureaucratic approach'.

On the other hand, the process of administrative reforms was set into motion by the government, soon after independence. The reforms were also articulated by influential international organizations such as the World Bank and International Monetary Fund, which pushed for 'structural adjustments' and 'good governance'. The World Bank, through its 1992 report 'Governance and Development' laid down the guiding principles of 'good governance' by advocating a shift in bureaucratic approach from 'elitist service to public service, from resistance to change to catalyst of change, from monopolistic to competitive environment and from 'status quo' to a dynamic state of management'. Simultaneous with the major economic reforms of 1991, administrative reforms were initiated in various aspects of governance including establishing of new administrative organizations, deregulation, decentralization, use of modern technology, and reforms in civil services⁸. It may be fair to opine that the country has progressively succeeded in introducing the economic reforms; however, the administrative machinery

has not been able to respond to the needs of time and has failed to make the full-scale changes so necessary to absorb the impact of the implementation of the economic reforms⁹.

The approach of the management the world over towards adult education in the earlier days would be apparent from the observation that 'the seminars and conference agendas of adult and continuing education are replete with ways and means to improve the quantity and statistical data of achievements. There is a general perception that 'first we should achieve enough quantity targets, then we will look at quality targets' (Freeman, 1987, p-2). The phases adult education in India has evolved since independence have been reviewed and summarized.

Programme of Social Education in the Fifties

After independence, in accordance with the policy of centralized control of public services, the central government assumed a dominant and decisive role in shaping the characteristics of adult education. The goal of social education was adult literacy covering rights and duties of citizenship, health and hygiene, improving economic condition. Model Community Centres, Rural Libraries, Janata Colleges, Youth Clubs, Mahila Mandals were encouraged. Folk schools called Vidyapeeth in Karnataka, Jagriti Vihar in Bihar, Gram Shikshan Mohim in Maharashtra, etc were successfully implemented. 35 lakh people in the first Five Year Plan and 40 lakhs in the second Five Year Plan attained literacy¹⁰. However, the initial efforts were in fragmented character involving multiple population sectors and geographical divides and did not have a national approach.

It was observed by the Committee on Plan Projects that 'notwithstanding the multidimensional development of adult education during the fifties, most of the states failed to utilize fully the sanctioned budget outlay for adult education. The main reasons for the shortfall were defective planning, inadequate training, poor staffing, and poor financial administration'. The committee further pointed out that 'adult education is largely a matter of leadership. The function of leadership in literacy is three-fold; to give literacy movement a prestige which it badly needs, to integrate literacy ideologically into the concept of new India emerging from the old and to make literacy into a popular movement to harness people's energy to fight out illiteracy'.

Functional Literacy in the Sixties

Farmers Training and Functional Literacy Project (FTFLP), Functional literacy for adult women, Non-formal education for youth, were jointly undertaken by three ministries- Education and Culture, Food and Agriculture and Information & Broadcasting. These were sector and community specific programmes, primarily aimed at agriculture/ farming community to improve reading and writing skills, agriculture knowledge, modern tools and techniques, family welfare, cooperation and coexistence. Despite considerable efforts by the ministries and various agencies, the programme did not achieve envisioned results due to multifarious reasons, including faster growth of population.

The illiteracy improved from 24% in 1961 to 28.6% in 66, yet India had 20 million more illiterates in 1966 than in 61. The nationalization of public enterprises continued during this period, so did the bureaucratic culture and control over the management. The committee on plan projects noted that cumbersome administrative procedures, rigidity of financial norms, moral turpitude and biased attitude towards adult education were some of the factors which had hampered the success of the programme (Shah, 1999, p-34).

National Adult Education Programme

The first programme of adult education on a national scale, NAEP was launched by central government in October 1978. Detailed policies were formulated to address three broad areas- Literacy and Numeracy, Functional Development- worker, family member, citizen, and Social Awareness- laws, problem solving, group development. However NAEP did not achieve much success as it was a traditional, honorarium –based, volunteer-based, government funded and government controlled programme. 'The programme became a victim of its own hierarchy, rules and procedures and failed to inspire the policy makers, opinion moulders and representatives of the people....It was also short-lived in as much as the programme was subjected to a review in October 79, even before it could barely complete one year of its existence' (Uniyal, Sengupta, 2014, p-54,55). Thus, 'the review of the adult education programmes in the first three decades reveal that the programmes did not achieve the desired results due to several reasons, of which lack of long-term vision upto lower levels, lack of coordination and systematic approach, lack of follow up work were of primary importance'¹¹.

National Literacy Mission

In a major policy initiative on education, the government of India adopted NPE 86 and its 'Programme of Action', aimed at providing basic education to school-age children, youth and adults. National Literacy Mission was launched in 1988 and National Literacy Mission Authority was constituted in the same year as an autonomous wing of the Ministry of Human Resource Development. All agencies of adult education were brought under one national movement with a renewed resolve to alleviate illiteracy. Initially (till 1989) it continued to be a centre based programme like the previous ones and did not have a clear visualization of its implementation. Post 1990, the strategy shifted from a centre based approach to a campaign approach. NLM adopted area specific, volunteer based, time-bound Total Literacy Campaigns completely covering the age group, as its main strategy. NLM was evaluated and revised in 1992 and the revised policy was issued laying down larger national goals to take the country into the future- poverty alleviation, national integration, environmental conservation, family planning, women's equality, universal primary education, healthcare, cultural development, participation in development process etc. Post literacy and continuing education, skill training programmes, equivalence programmes and lifelong learning approaches were subsequently incorporated into NLM. Under the latest guidelines, adult education and skill development are being executed through the schemes 'Saakshar Bharat' and 'Scheme for Support to Voluntary Agencies for Adult Education and Skill Development'. Concurrently, modifications were initiated on various aspects of management. The focus shifted from mass mobilization approach to managerial approach and from volunteer based to paid workers (Preraks), albeit low wages. Decentralization of management of adult education was undertaken from centre to state, to district, to block and to village level. PRIs, NGOs and communities were actively incorporated. The major thrust of NLM's revised policy was on efficient management and delivery of programmes through devolution of financial and administrative powers from the Centre and strengthening and revamping of institutions at lower level.

Despite significant achievements, illiteracy continued to be a grave concern. 2001 census recorded male literacy at 75.26% and female literacy at an unacceptably low 53.67%. The traditional and compartmental approach to literacy programmes led to substantial relapse to illiteracy in many parts of the country and was required to launch fresh programmes¹². The review of Eleventh Plan identified that the main constraints in the implementation

of adult education programmes were inadequate participation of state governments, low motivation and training of voluntary teachers and Preraks, lack of convergence and weak management and supervision (Pandya, 2011). These were invariably aspects related to management of implementation and not limited to strategies and policies.

Management of Adult Education, the Way Forward

'Change is the only constant in life. That which resists change fails itself'. Adult education in India has grown from a modest beginning to a massive national mission. It has the distinction of being one of the largest social initiatives in the world and has won national and international awards and accolades. The relentless passion and commitment of scores of people and organizations need to be acknowledged and appreciated. However, the country still faces grave challenges for achieving literacy and lifelong learning in its true sense. According to UNESCO¹³, among the ten countries with most illiterates, India stands at the top with 287 million, nearly the total of the other nine put together. One can well imagine the enormous task at hand. Despite the best possible efforts, literacy continued to be a stereotyped, conventional, centre-based programme....outcome oriented results, which are also measurable and deliverable within a prescribed time span were elusive (Uniyal, Sengupta, 2014, p-58). As seen from the present study, it emerges from the strategies, policies and evaluation studies that though there have been cursory comments and recommendations on the aspects of professional management, there have not been dedicated efforts to address the issues in a deliberate and intensive manner. Ambitious targets have been set in the 12th Five Year Plan and beyond.

The need for the future is a management system that is professional, humanistic, which can unify the entire organization, create a culture of quality and customer satisfaction and dynamic, continually improving performance standards.

Government of India has envisaged TQM as a management approach for implementing adult education as laid down in the policy guidelines of Saakshar Bharat, the flagship scheme of NLMA for achieving the envisaged adult education goals. The 12th Five Year Plan has emphasized TQM in its plan document where the strategy for adult education has shifted from literacy to continuing education, skill development and lifelong learning. Web Based Project Planning System which would enable national level

planning and monitoring has been operationalised. It would link NLMA and all its constituents upto the Gram Panchayat for uploading information and action plans, financial sanctions, information on learners, Preraks, volunteer teachers etc. An integrated Fund Management System has been initiated by which a single bank account will give fund access to various constituent authorities in a state with online monitoring¹⁴. Thus it needs to be appreciated that the framework has been in progress to implement TQM in an earnest and dedicated manner to achieve the ambitious targets. With the desired autonomy and authority for adopting a professional management culture NLMA is in a unique position to implement TQM. It is for the leadership of the organization to seize the opportunity and make a historic initiative towards this goal.

TQM represents a fundamental shift in the management approach from the traditional bureaucracy having principles of impersonality and indifference, towards a management based on dynamic leadership, teamwork and continual improvement. It is beyond the scope of the present study to lay down specific and detailed methods, tools and techniques for implementation as these are required to be the combined effort of all the stakeholders. However effort has been made to bring out the general guidelines and recommendations based on the principles of TQM.

Customer Focus

Customer Focus is undoubtedly the fundamental principle of TQM, around which and for which all other principles revolve. Who should decide whether the organization is providing quality service and is achieving its aim? Who is ascribing the attributes of quality of service? Not the top management. Not the evaluators or their substantial reports and the statistical data. Organizations that follow the TQM path regard quality as being defined by their customers. They are the final arbitrators of quality and without them the institution will not exist (Sallis, 2002, p-15). Every single policy, procedure and practice promulgated at the highest level is required to be linked to the adult on ground who is being educated. The focus of the effort needs to shift from results in terms of numbers and statistical data to the individual adult who is receiving literacy and his ultimate use of that literacy towards achieving a better life, lifelong. There need to be an organization-wide effort to spread this message from the CEO to the lowest level staff in the organization. It is the responsibility of all the stakeholders to get together, plan and implement ways to ensure customer focus.

Leadership (Top Management) Commitment.

This is perhaps the most challenging factor for the success of TQM. A leader creates vision for the organization, gives direction towards that vision, carries the team towards that vision with relentless passion. NLMA is in an ideal position to operationalise this principle as it has been envisaged as an autonomous organization. As early as 1963, evaluation studies identified that 'only an autonomous agency could execute the programme of social education effectively'. The report recommended that there needed to be a change in the management approach, different from the bureaucratic approach (Shah, 1999, p-66).

To suggest one example, in the autonomous and decentralized organization of adult education, the ministers and the bureaucrats of various ministries continue to remain the Chairman, Director General, Board members and other senior appointments. Even the classical Bureaucratic Management Theory envisaged clear separation of management and ownership as one of its basic principles. Therefore the autonomy needs to be implemented in letter and spirit for TQM to be an effective initiative.

Having attained the authority and responsibility, the top management needs to bring in a paradigm shift from a passive to an active, dynamic role. In the earlier bureaucratic set up, it was suggested; 'motivation does not mean that every bureaucrat/government servant would be turned into an enthusiast having missionary zeal for the programme of adult education. Motivation of bureaucracy, in the context of any government system or programme means briefly two things; (a) to design and draw up a viable programme of action, (b) to execute the programme so designed in good faith and to the best of one's ability' (Shah, 1999). In the TQM context, this passive approach needs to change into a dynamic leadership mindset that can generate passion and enthusiasm, and constantly drive the team towards the goal. It has been estimated that nearly 70% TQM initiatives fail largely because they fail to replace the bureaucratic logic governing the old mode of operation¹⁵.

Yet another study estimated that 80% of TQM initiatives fail in the first two years and the main reason is lack of top management commitment. Structural modifications are not essential to TQM though it may be adopted if necessary, but what is essential is the change in attitudes, values and culture.

Systems Approach to Management

Systems Approach means identifying, understanding and managing the various functions, processes and resources as an inter-related and inter-dependant system. Total quality system (Feigenbaum, 1991, p-78) is an organization-wide effort for effective, integrated and coordinated actions of all people and functions to ensure customer satisfaction in the most economical way. An organization is a matrix of interconnected and inter-dependent functions and processes. This becomes highly relevant to adult education where the organization strives for convergence of multifarious agencies involving complex relationships. Studies have observed that the piecemeal or compartmental approach to literacy and allied programmes has led to failure in implementation. Systems approach enables in overcoming the traditional bureaucratic practice of compartmentalized functioning and strictly vertical/ hierarchical relationships by diffusing the barriers thereby achieving synergy. It enables every individual to comprehend the larger picture of the consequence of his/her action on the overall performance of the organization and work towards organizational goal rather than individual goal.

Process approach

A desired result is achieved more efficiently when activities and related resources are managed as a process (ISO). A process is an event (activity) which transforms an input into an output with a certain value addition. Value addition is the key aspect for efficiency of the process. In the present day bureaucratic management, there are myriad activities such as paperwork, presentations etc at the highest level to poor quality literacy classes at the lowest level, which are commented upon as 'sheer waste'. By deliberately adopting process approach, each activity, small or big, is weighed against its value addition prior to its execution. Discarding valueless processes removes confusion, creates clarity of purpose to those activities which can be given adequate time and effort. Process approach also enables everyone to concentrate not only on the output but also on the process because it is the process that determines the output, whereas output as such is 'fate accomplished'.

Teamwork

Teams are the building blocks of TQM. Teamwork involves empowerment,

motivation and participation of all people to bring the best out of every person. Traditionally, teamwork revolved around the managerial level where meetings are held, committees are formed to resolve various issues. In TQM, teamwork is encouraged not only at the highest level but also at the lowest level. 'Quality Circles' of TQM is an ideal technique of teamwork where a team of Preraks or volunteers or NGO staff at the ground level, faced with a problem would get together, brainstorm, experiment and arrive at the solution. They would be given full support by the management, including financial support to implement their solution. The normal practice of referring the problem in the chain of command to the Block and to the District, then to the State and to the Centre, and getting the solution back in the same channel is dispensed with. This team work builds up sense of ownership, freedom to innovate, motivation, and pride and job satisfaction. There are amazing ways the teams can function all of which cannot be listed out, but is best left to the teams with the necessary freedom and reward.

Mutually Beneficial Customer-Supplier Relationship

A supplier is an entity that supplies a product or a service to another entity (customer). In the conduct of business, especially one akin to adult education as envisaged by the NLMA, there are a number of customer-supplier relationships involving the organization and various NGOs, volunteers, outsourced contractors, local political leadership etc. Traditionally, these suppliers would be considered adversaries from whom the product or service should be squeezed out. Mutual respect was lacking and both the parties hoped for short-term relationships maximizing profit irrespective of the quality of the product/service. TQM proposes to build mutual trust and mutually beneficial long-term relationships.

The supplier becomes a team member being aware of the impact of his service on the business. He is also called upon to participate in meetings and training programmes. For example, a supplier providing study material to the state resource centre may be called in to attend a literacy class in the village to see how good or poor is his product for use by the adult learner. Good services are rewarded so that both the parties look for long-term commitments and become partners in success. Methods such as transparency in rules and regulations, tendering, payments etc would also facilitate implementation of this principle.

Factual Approach to Decision Making

'In God we trust, all others must bring data'. Effective decisions are based on analysis of factual data aided by experience and not based on mere intuitions, whims or fancies. This is highly relevant to today's adult education programmes which are spread across the vast country, involving millions in terms of population and finances. Information Technology should be used as a force multiplier in decision making by creating and maintaining reliable and valid data. To bring out one example, every single adult illiterate in the country should be identified in the management information system and be tracked throughout the programme. Each data reflected in every document should be traceable to the individual adult learner on ground. This not only helps all those who need the data countrywide, but would also enable realistic planning for future and optimum utilization of the available resources at all levels.

Continual Improvement

Continual Improvement is the vital principle of TQM that provides it with a dynamic character. The traditional organization plans to achieve a certain standard of performance (quality) and once achieved, it remains self contented and dormant. In TQM, there is no end point to quality and customer satisfaction. The concept of continual improvement was popularized by the Japanese 'Kaizen' which envisages small yet continual improvements. While the earlier American and Western culture preferred improvements of large magnitudes such as major organizational restructuring or product development managed at higher levels, the Japanese believed that the best and most lasting successes come as a result of gradual and continual improvements through innovation and teamwork at lower levels. In services such as adult education, 'Kaizen' would bring in rich dividends when the lower level staffs are encouraged to find innovative ways to continually improve the delivery of services. A policy initiative by the government or a five year plan should not be the criteria for improvement but scope for improvement should constantly be studied in daily/weekly/monthly meetings and informal discussions at lower levels.

Conclusion

Adult and continuing education has been identified by the government as one of the priority areas for bringing about inclusive social and economic

development in the country. Adult education has been under implementation through diverse programmes which have achieved varying results. However, the latest studies have revealed that with approximately 270 million illiterates, India has a long way towards the vision of an educated, awakened and enlightened nation.

A critical analysis of the growth of adult education in India from the management perspective has revealed that adult education has been lacking a professional management approach in the past. In the modern era where India projects itself as a world power, it is imperative for the organization to embrace change and adopt a professional management philosophy. The policy on adult education has envisaged TQM in the management of its programmes, however there need to be a wholehearted effort towards its implementation. The study has analyzed the basic principles of TQM and their implication on the management of adult education. The stakeholders need to come together and work out the measures and methods to implement TQM which can bring about a comprehensive transformation to the future management of adult education.

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Lives Gone Awry – Children with Mothers in Detention

Jyoti Seth

A weak sunlight peeps in here
No moon seen for many a year
Darkness pervades all day and night....

Dazed and mournful she passes time
Absently she pats her child,
an innocent living with her crime...

This tender young thing who know not free life,
no home, no warmth, no lullaby
Kept away from the beauty outside
Please oh please let her live!

Children who live in difficult conditions include children living with their incarcerated mothers who are serving sentence in prison as punishment. The social reality of the prison, which confronts the imprisoned women, is a stark, grim, powerfully intimidating world which operates with rule-bound rigidity and radically different from the lives they have lead. They are ripped off from their social locations and their social roles and are completely disadvantaged. Placed in this new locale, begins the process of 'reconstructing a new world-view' – 'a world-view of the minimum'. When the woman is accompanied by her child, this distressful process extends to helping the child adapt to a minimum way of life as well. As the huge iron gates close in on her act of deviance, it impacts her and her family in multifarious ways. Removed from their families, the children live in an environment which is confining, surrounded by offenders, non-conducive to a balanced growth and bereft of any normal opportunities for development - the children become prisoners with their mothers, without having committed a crime.

This is an empirical study which aims to assess the conditions in which the children live with their incarcerated mothers in the jails of Punjab and Chandigarh. It is an attempt to understand the dilemmas and anxieties of the mothers regarding their children and to examine the issues related to the children (below six years) who live inside the prison, as well as the concerns of children who live outside the prison (above six years of age).

This qualitative research is primarily based on detailed interviews conducted with women prisoners and recounts their perspective. Combined with observations, corroborated with inputs from the functionaries, a comprehensive and in-depth analysis has been made. The data has been collected from the district jails located in Punjab at Amritsar, Jalandhar, Patiala, Women's Jail at Ludhiana and Burail Jail, Chandigarh. Primary and secondary sources of data include the use of case study method and focused group interviews; as well as books, pertinent published literature and documented sources. The sample includes all the women prisoners whose children live with them in the prison. An equal number of women whose children are living outside have also been interviewed. Case studies, along with narratives of women have been compiled. These are based on detailed interviews conducted in each jail.

Recognizing the rising incidence of crimes committed by women as a social reality of our times, all the district jails in Punjab have a separate area where women prisoners are housed. There is only one exclusive 'Women's jail' at Ludhiana. The women prisoners are classified into two sets of detunes: (a) Convicts whose children live with them, and (b) Under-trials, who face uncertainty - their sentence is not confirmed and they therefore bring their children with them. Most women who have children below the age of six bring the children with them to the jail. Thus the issues relating to incarcerated women who have children can be divided into two categories (a) Children below the age of six to live with their mothers inside the jail; and (b) Children who are above the age of six and live outside the prison. At present there are 990 women in the Prisons of Punjab and Chandigarh. From among them, there are 395 convicts and 595 under-trials. There are 90 children who live with their mothers within the confines of prisons (Feb.2014).

Nature bestows motherhood on a woman and the socially constructed gendered roles assign her the responsibility of nurturing, rearing and caring for the children. Thus creating an environment for growth, feeding, healthcare, socialization, imparting ethical and moral values are attached to her role as the primary care giver. Other social and economic pressures also work on her. She herself is socialized to perform these roles and does so with varying degrees of competence. Further, historically, women have been seen as 'good' women or 'bad' women, with the latter group categorized as the 'criminal' (Kaul). Once a woman deviates from the societal norms, she is labeled as 'bad', 'characterless' and 'irresponsible' - gender stereotypes remain biased against her, thereby magnifying her deviance. For the same

act of deviance a man may not be condemned in the manner a woman is. She herself suffers the guilt of the wrong done by her. Thus her own internalized sense of 'wrong' gets enlarged just as it is magnified in the eyes of the society. These are issues she has to deal with at a personal level as well as those which relate to her roles in the family and society.

Prisons are so isolating and intensive that they become 'changing houses for changing persons'. Erving Goffman's treatment of prisons as "total institutions" is a point of reference. 'Total institutions' are not merely concerned with a rational goal of keeping criminals off the streets (as in a prison) but aim at a radical re-socialization of the individual. Goffman also refers to 'total institution' as a voracious institution, where all aspects of the life of individuals under the institution are subordinated to and dependent upon the authorities of the organization. Prisons, though legal, involve the isolation of people and remove them from larger society, this forced removal from mainstream society places the incarcerated in situations and conditions of life that impose restrictions on their freedom and make for corrective behaviour.

Power structures in prisons become systems of legitimate social control and subjugation, demanding conformity (Weber). Foucault adds that this power induces obedience and subordination in situations such as the prison (Kattakayam). This imposition of all-encompassing authority, the structures of power, and forced intrusion of other humans on one's own space, 'time' and 'self' drastically alter inmates' worldview, argues Goffman. Like their mothers, children who are born in jail or who live with their mothers (below six years) also learn to live restrictive lives and are unknowingly drawn into the restraints of confines and controls.

Whenever a woman finds herself and her child inside the walls of a prison, she becomes a *single parent* bringing up a child in highly adverse conditions and unable to provide adequate protection and sustenance. It is not only a *broken family* that she now offers the child but a *scared* one as well. Her angst about her own expectations and inability to play the role of a mother and care-giver dominate her thoughts. With the increase in nuclear family system today, familial ties tend to be less intense and the support systems of the extended or joint family tend to be limited. Low economic status and other issues often make it difficult for extended families - grandparents, aunts or uncles to take on the responsibility of rearing and educating children of the incarcerated women. In the absence of family, kin-group or other support systems for care-giving, women with children are forced to bring the child

with them to the prison. Even more vital, is her inability to separate herself from her child, her maternal instincts, her fears and anxieties regarding the security of the child blind her to the realities of the jail system and compel her to keep the child with her. An inmate insists that her little son 'must stay with her' and 'she cannot live without him'. She says, "*dil lagya rehnda hai (keeps me involved).*" Thus when there are infants who depend on the imprisoned mother, the issues become more complex and problematic since the process of rearing and socializing the child within the prison system denies him/ her a 'normal' childhood. The environment in which they are now located (prison) is not of their own volition – they are forced by circumstances to become jail birds. Just like their mothers, these children begin to live with the sights and sounds of the prison, removed from mainstream society.

Children too live in a 'shared space' and like their mothers remain constricted by this space in every way - they sleep with their mother in one bed, get limited things to eat, have no place to run or play, unable to gaze at the colours of nature or hear the twittering of birds – the sights and sounds of the real world remain alien to them. As P mentions 'The child is cramped here, she is missing everything in life - family, siblings, things of use and above all, her home and open air'. Another respondent explains that there is no cot or separate bed for the child – 'sometimes I fear that the child may get hurt when so many women sleep together'. Also it is very difficult to keep changing the infant and keep him clean. During summer, it becomes very hot and suffocating and 'I keep sitting half the night with a fan in my hand, so that my child can sleep'. 'There are so many issues here – an infant needs a clean environment and lot of care. I am unable to do much for my child. I had so many dreams of bringing up my child but I am an unfortunate mother and my child too is unfortunate!' Tears well up in her eyes as another inmate says "a child needs open air and space to play in...not this closed place... 'yahan itni ghutan hai' (it is so suffocating here).

Though, the jail authorities do provide extra diets for children, they remain insufficient and inadequate. Most of the mothers are anxious and want extra food and nutrients for their growing children. The mothers lament that they are unable to cook food with their 'own hands' or make things which the children enjoy eating (pratha /kheer/ halwa) . An inmate with helplessness in her voice said ' at home I could at least make a pratha or churi or halwa or puri (savouries) for my son, here I can give him nothing. Even a poor mother can make something which the child likes – I cannot make anything for him here'. Another respondent, (from a low economic group) feels sad

that she is unable to fulfill the demands of her child when she asks her for things like new clothes, fruits, eatables and toys. Since no one comes to meet her, she has no means to buy 'even a packet of biscuits'. This is humiliating and painful for both mother and child. 'Will my child ever get anything she wants – where will she go after she is six?' is her plaintive cry.

Some of the children, who are born in the prison, may have never had the chance to live with other family members. Of those children who have lived with the family and are now separated, it is traumatic to be torn away from the father and siblings. One of the respondents felt that her son who lives with her in jail is suffering more since the child misses his home and constantly asks about his elder sister and insists on going home. In another case, R's daughter remains silent most of the time and rarely plays with the other children and misses her siblings. Since the child cries many times during the day, other inmates take out their frustration by scolding her daughter and R gets very upset. 'I die several deaths each day seeing the plight of my daughter - is this her destiny?' she asks in despair. R strongly feels that there should be some kind of place – a hostel or home where the children can be kept in a 'normal' state than in the prison; where at least all the siblings can live together so that they can take care of each other, else "how will they get to know each other, what will be the relationship among them? If they are outside in a hostel-like place, they may have some normal atmosphere to grow in. Whatever it will be, at least it will be better than the jail or living at the mercy of relatives who may ill-treat the children..." She worries about the uncertain future of her children, just as she worries about her own uncertain future. She is not sure whether she will be accepted back in her family. 'If my family does not accept me – how will society accept me? Where will I go?'

V does not know how and what she should teach her small daughter and tries to keep her away from the awkward /argumentative situations in the jail. However, this is not always possible. V fears that these words and images will be imprinted on the child's mind forever. V herself becomes tearful several times during the day, anguished by her own plight and that of her children who live outside. Often her little daughter cries with her, but has learned to say "mummy chup kar ja" (mummy, please stop crying). The child misses her siblings and keeps asking about them. It becomes a painful experience for her because she as the mother and provider feels defeated

The environment of the jail where the children live and grow is not a conducive place for growth and development. There are few methods of

systematic learning and their limited socialization puts constraints on their cognition and perceptions. They learn the jail vocabulary and speak the jail language - the refinements of life are unknown to them. The vocabulary of the prison is not only different but may often be impolite and crude. When K went home on parole her daughter used to go to school and loved to play with her brother. K mentioned that her daughter often used to get scared seeing trucks and big buses and never talked to other children around the house. The child told me, " *I want to go home....I do not like 'bandi' (lock-up time) - we get locked!* At home there is no 'bandi' (lock-up time)". K is an educated person and tries very hard to teach her child the acceptable language, like addressing other inmates as 'aunty' but when the child hears grown-ups shouting; calling out each other by their names, the little one forgets what her mother has taught her. K admits that it is difficult to teach good vocabulary, language, manners or politeness to the child when 'everyone else around is so crude'. The only small consolation for K is that her daughter is learning to read since the children of the inmates are sent to a small school on the jail premises (Ludhina jail).

It is the exposure to continuous brutish behavior which affects the psychological development of every child. An inmate, D narrates that her two year old daughter has picked up foul words from other inmates. Sometimes the other women are harsh and even mean to the child. If the child climbs on their bed they use abusive language, scold or even slap her. The child has become irritable, cries a lot and asks for things that D is unable to provide. This frustration makes D beat her daughter and she regrets this. Her biggest fear is that the bad environment and the offensive behaviour of the inmates will badly affect the mental and emotional growth of her daughter. Even though she is aware of the bad effects of the jail environment, she clings to her child.

Socialization and teaching of right values remains a complex issue for an incarcerated mother. M understands that she has no control over what the child hears or sees and is equally confused about the methods she should adopt to teach her child the difference between 'right and wrong', or help her develop sound values. But she does wish to teach her child some 'civilized behavior'. In another case, where both the parents are in prison, the situation is rather grave. T tells us that her two children often become withdrawn, lonely and occasionally violent too. Never knowing what enjoyment is, they remain shy, lack confidence, are often sad and show signs of anger. They tend to throw tantrums and are irritable. She spends sleepless nights wondering if they will ever be able to adjust to the world outside. The elder

of the two boys living with her wants to go to his grandparents. He misses his elder brother, his friends and the school he used to go to. He often asks for his toys and the pillow he used to sleep on. Her younger child, who has recently learnt to speak is picking up the language of the jail and 'does not even know what the world looks beyond the gates of the jail' since he has never been out of the jail. Her husband, who is also in prison, is unable to spend much time with the children and the children miss out on the love of their father. She realizes that her children will never know what it is to live like a family. Her older son (her third child) who is living with his maternal grandparents 'must be missing his parents and siblings'. Her youngest son has never met his older brother. Shaking her head she says *'there must be a curse on us! There must be a curse on these children – as brothers all three of them have never lived together!'* Thoughtfully she says....' *There is no way to measure what all a child misses here!*

The issues of caring and socializing the little infant / child distanced from siblings and family multiplies their deprivation and becomes agonizing for the mother as well. On the one hand, she is unable to take care of the child who lives with her in the manner she wants to; on the other hand, she is unable to enjoy the pleasures of being a mother and is constantly stressed about the disadvantaged life her child is being forced to live. Her angst about *her own expectations as a care-giver and a mother remain unfulfilled and thwarted.*

There are other dimensions of the life within the prison as well. The confined situation gives rise to the evolving of small groups within the larger one. The inmates become partners in a way of life - of confinement and control. Group formation emerges as a natural consequence of individuals coming together and exists in the same manner as in any institution; some members of the group fight and abuse, while others are quiet – each finds her own group. Thus group dynamics operates at various levels. The inmate's live fragmented lives – the inter-group and intra-group behaviour ranges from bonding, co-operation and sympathy to jealousy and fights. Besides, emergences of power relations among inmates begin to evolve and relate to the economic, caste and social backgrounds of the inmates. A hierarchy of power relations both based on economic status as well as politically correct behaviour i.e. being on the right side of the jail functionaries are operational. A higher economic status gives a higher position to a few inmates since they have the power to pay and get work done by the other inmates, as well as win over others by their generosity in giving food and other articles to those who may need them. A few develop and achieve favour with the jail functionaries,

while those at the lower end of the spectrum remain powerless. The jail functionaries though the symbols of power and 'outsiders' to the inmate group become a part of the larger group within the women's section of the jail. They almost live with the prisoners and take on the role of a confidant, a counselor, a companion who consoles, advises, sometimes reprimanding and often resolving their quarrels and fights.

A parallel process regarding the children of inmates can be discerned. It relates to the acceptability of the child by viewing her/him as pleasant or unpleasant. Thus some inmates may actually cuddle the children, bathe them and put them to sleep, while others may reprimand them or even shout at them if they cry. The mother's acceptability to the group is a prerequisite to the acceptability of the child. It is the mother-child unit, which finds place in some groups, and may not wish to become part of another for this reason. Thus the 'social space' of the children extends to a few inmates, who often become their kin and ascribed kinship terminology of *massi*, *bhua* begin to be used. These kin may bring back a new dress or sweets for a child while returning from parole. Another may give 'shagan' to a child going out with her mother on parole. One of the respondents' narrated an incident when the matron brought new shoes and winter clothes for her son. The matrons and superintendent often bring small things for her child since no one from her family comes to meet them. Because of their kindness and generosity, she feels very indebted to the jail functionaries and other inmates. In spite of these acquired 'relatives', the children lose out on living within a family unit. The fact remains that the children are the ones who are *not free, do not have rights and have no choices*.

Other social pressures humiliate her when inmates or authorities level insinuations at her. Her own guilt magnifies - will she be viewed as a bad mother; a careless parent, an irresponsible wife. This multiple process compounds with her own sense of worthlessness and loss of faith in herself. The feeling of 'life not worth living', with nothing to look forward to pervades her consciousness and she lives as if in a daze. The never-ending personal conflict and despair depresses them - many of them weep a lot / some suffer from insomnia and depression. There is an increasing sense of helplessness, a despairing awareness that neither prayer nor their own kin can remove them from this confinement.

A shocking survey on children of women prisoners, conducted by National Institute of Criminology and Forensic Sciences, Delhi, during 1997-2000,

documents the conditions of deprivation and criminality in which they are forced to grow up, plagued by lack of proper nutrition, inadequate medical care, and little opportunity for education. *The Indian Council of Legal Aid and Advice* also filed public interest litigation in the Court, asking that state governments formulate proper guidelines for the protection and care of children of women prisoners. The study conducted by B.N. Chattoraj, revealed the pathetic and shocking conditions of women prisoners and particularly the young children of women prisoners. The study also reported that young children of women prisoners are deprived of basic minimum facilities of education, health, nutrition, care, recreation and accommodation. The Justice Iyer Committee also looked into the living conditions of children of women prisoners and observed that children were callously placed in prisons. In response to a PIL, the Supreme Court of India has issued directions to the central and state governments to provide children of women prisoners in jail, and their mothers, the facilities and opportunity to lead normal healthy lives. "Prisons are daunting places even for adult men; they are probably far worse for women prisoners. Jail manuals that govern the running of prisons do not contain any special provisions for children of women prisoners who constitute a particularly vulnerable category. The women are in prison either as under-trials accused of an offence, or as convicts. Unlike other inmates, the children are in jail not for any delinquent behaviour but because their mothers are in jail'. The judgment makes it clear that a child shall not be treated as an under-trial/convict while in jail with his/her mother. Such a child is entitled to food, shelter, medical care, clothing, education and recreational facilities as a matter of right (April 13, 2006). After this landmark judgment, special provisions for nutritious food (special diets), medical care, immunization, nursery schools and crèche's have been made in all the jails in Punjab and Chandigarh. At Women's Jail Ludhiana, there is a school where children have been provided with uniforms and a small play area with swings. At the Burail Jail, Chandigarh a crèche cum primary school is run on the premises of the jail and the children of the jail inmates, as well as children of the jail functionaries' study and learn together. There is one Anganwadi worker and one Anganwadi helper to take care of the children. The children get one meal under the ICDS programme as well. This provides the children an opportunity to learn, spend time with their peer group, away from the company of women prisoners.

The second category of Children is those above the age of six who live outside the jail without their mothers and are equally vulnerable. With the primary care-giver removed from their lives, they may live with the father or

with other relatives and are often burdened with responsibilities. If the children live with the father, they live with him and share household responsibilities and household work. If the father is unable to take care of the children or is also in jail, then the child is likely to live with relatives / near or distant kin members. At times, the children may live with different sets of relatives, which results in separating the siblings as well. Other issues regarding the education, socialization, protection and care, health and well-being of the children become paramount and a source of extreme anxiety for the incarcerated mother. Equally devastating is the effect on the children of being separated from their mothers, just as it is shattering for the mother. Fraught with the present and future of her children she worries that the child outside will be labeled as the child of an 'imprisoned mother' - '*ma jail vich hai*' (*his / her mother is in Jail*). Thus stigmatized the children may often experience social exclusion of the worst kind and remain tarnished for life.

Sighing, N says 'I have a whole family and my own children but I have become nonexistent for them and I am all alone'. No one from her family visits her and she seems to have been abandoned by them. Her married daughter is not permitted to visit her since her in-laws do not wish anyone to have any contact with a 'criminal'. N remains anxious about all her children. She worries about the safety, food and education of her younger daughter who has been adopted by relatives. She is not sure if this child gets time to study at home or is coaxed into doing household chores. 'If she does not study, what will she do in life'? Since this daughter is a teenager now she fears for her safety and wonders how she will get her married. 'Will anyone marry the daughter of a criminal!' she says aloud. Another respondent remains disturbed about her children who have been put in an orphanage and wonders how they must have learnt to live without her and manage on their own.

Another case relates to an adolescent boy who lives with his maternal grand-parents since his mother is in prison. His mother was a single parent and ever since she was put behind bars, Z has stopped going to school and remains closeted in his room all day. Z does not meet his friends or talk to them on the phone. He plays violent video games on his computer or just sits in his chair, staring at the roof. He seldom comes to the table to have his meals. His grandparents have arranged a personal tutor for him but Z does not cooperate much. Their attempts to take him to a counsellor have not materialized. His grandparents are very worried about him and do not know how to handle him. In a choked voice the lady said, "We cannot tell his

mother about Z's condition because it will distress her no end – 'oh tan mar hi jaegi' " (she will die). Interviews with women whose children live outside the jail (of all ages) are stories of anguish and distress, guilt and yearnings. Children of incarcerated women - who live within the prison premises and those who live outside carry a stigma may result in low self-esteem, loss of social acceptance and severe mental and emotional trauma. Their growth and development may be severely affected. These Children live in invisible shackles at present - their futures remain jeopardized!

In keeping with the Best interest of the child and their right to a conducive atmosphere for growth, protection and development (Convention on the Rights of the Child), the issues regarding children of incarcerated women require consideration, sensitively designed alternatives and intervention mechanisms to provide for holistic development, so that each child can live a life of freedom and dignity.

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NVEQF to NSQF: The Journey and Outcome

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Youths have always been considered as an asset for the nation. If channelized properly their energy can transform the fortune of a country. But the same is not true with the unemployed youths who often think themselves as a burden on the society. India has entered into the second decade of the 21st century with a total 1210.6 million population out of which the proportion of economically active population (15-59 years) is 62.5 percent which comes around 756.6 million. Records show that the total work participation in the year 2011 was around 481.7 million. That means around 274.9 million people from the economically active population are simply out of job, may be due to lack of vocational and skill development training. Hence, the prime responsibility of the government is to cater to the training needs of this vast population.

The secondary and higher secondary stage of school education has always been considered as crucial one by the policy planners and academia since it is at this stage students acquire most of those basic skills and competencies that enable them to enter the job market or knock the threshold of higher education. Hence, right from the era of National Policy on Education till date, academia has very often come forward to advocate for the need of imparting skill education at the secondary and higher secondary level.

While the National Policy on Education, 1986 suitably recognized the need for introducing vocational education at higher secondary level and stated, 'The introduction of systematic, well planned and rigorously implemented programme of vocational education is crucial in the proposed educational re-organization... Vocational education will be a distinct stream intended to prepare students for identified vocations spanning several areas of activity' the Ramamurti Committee constituted to review the NPE 1986 recommended that the provision for vocational education should be there just beyond Class VIII. The committee also recommended that the

four-year secondary stage from Class IX to XII should be viewed together so that courses could be planned of varying duration from 1 to 4 years in the academic and vocational streams. NPE not only accorded high priority to vocational education but also fixed a target to cover 10 percent higher secondary students under vocational courses by 1990 and 25 percent by 1995. This target was returned in 1992 and the Programme of Action -1992 targeted the diversification of students in vocational streams at + 2 level to 10 percent by 1995 and 25 percent by 2000.

Consequently, the Government of India in order to diversify educational opportunities for enhancing individual employability, reduce the mismatch between demand and supply of skilled human resource and to provide an alternative for those pursuing higher education launched a Centrally Sponsored Scheme of Vocationalisation of Secondary Education in 1988, which was implemented by the States/UTs for the formal sector and by the Non-Government Organizations / Voluntary Organizations in the non-formal sector.

Government got this scheme evaluated time to time by agencies such as Pandit Sunderlal Sharma Central Institute of Vocational Education (PSSCIVE), Operation Research Group (ORG) and National Council of Educational Research and Training (NCERT).

The PSSCIVE, Bhopal conducted a 'Quick Appraisal Studies of the Implementation of Centrally Sponsored Scheme of Vocationalisation of Secondary Education' in the states of Goa, Karnataka, MP, Maharashtra, Himachal Pradesh and Delhi in the year 1990-91 in order to assess the effectiveness of the implementation of the above programme. In the later years it also conducted evaluation studies in the states of Haryana, Tamil Nadu, Punjab, Assam and Maharashtra with the same purpose. The major findings of the studies conducted by PSSCIVE were as follows:

1. Students and parents both were found to have a psychological preference for academic education. This was mainly due to the poor quality and lack of employability of the pass-outs.
2. Lack of development of proper management structure in the implementing states, causing difficulties in several activities relating to planning, monitoring and providing academic support to the programme.
3. Non availability of trained teachers, adequate instructional materials

- and insufficient tools and equipments in the laboratories for conducting practical and learning skills.
4. Lack of systematic school-industry linkages for effective implementation of the programme.
 5. Adhoc selection of institutions and vocational courses, without assessing local needs or employment potentiality of the courses which, ultimately affects the employability of the pass-outs.
 6. The Central as well as State Governments were found not modifying the recruitment rules to facilitate employment of graduates of vocational courses; and
 7. Absence of Counseling and Guidance Services for helping students in making meaningful educational and career choices and for their placement in gainful employment.
 8. Inflexibility in the contents, duration and delivery of the programme because of which, the programme is catering only to limited target groups of +2 students in the formal system.
 9. Lack of opportunities of vertical mobility in the same or related profession though some states have made provisions for the vocational pass-outs to take admission into degree level courses. (Ref. Position Paper 'National Focus Group on Work and Education-3.7' by NCERT, January 2007)

The evaluation study conducted by Operations Research Group, the report of which submitted to MHRD in September 1996 reveals the following major findings:

1. States are according low priority to vocational education;
2. Directorate of School Education, by and large, is found to be working in isolation with little interaction with other relevant departments;
3. Part-time Teachers are usually unemployed graduates who are not experienced and not from industry;
4. State governments are reluctant to appoint full-time teachers because they are worried about taking on a long-term committed liability, in case the scheme is discontinued and
5. In almost every case, the Teachers/Instructors were not given in-service training.

Following were the major findings of the evaluation study conducted by NCERT in 1998:

1. The vocational courses should be provided in general schools in active partnership with industry and in close collaboration with the Block Level Vocational Institutions (BLVI) that may be established in rural areas.
2. The vocational stream should be treated like arts, science and commerce streams and students passing-out from this stream at the +2 stage should have direct access to the tertiary stage in a related discipline.
3. The National Curriculum Framework of NCERT should be restructured to give due emphasis to work experience, pre-vocational and generic vocational competencies at various levels of school education.
4. Full time teachers must be appointed on a regular and permanent basis as in the case of the academic stream.
5. All vocational courses at +2 level must be covered under the Apprenticeship Act, 1961.
6. The large infrastructure available in polytechnics and +2 vocational wings in the higher secondary schools, besides those of various departments and NGOs should be reviewed for optimal utilization of facilities in the existing vocational education programme.

In view of the findings of the evaluation studies carried out by PSSCIVE, ORG and NCERT and the ever growing problem of unemployment in the country Planning Commission of India constituted a separate Working Group on Vocational Education for the Tenth Five Year Plan in 2000. The Plan Document of the Tenth Five Year Plan proposed to restructure the existing scheme in tune with the recommendations of the Working Group Report. Following were the additional features suggested in the Tenth Five Year Plan document which were to be incorporated in the revised scheme of Vocationalisation of Secondary Education:

1. Vocational courses in schools should be competency-based and in modular form with credit transfer system and provisions for multi-point entry/exit.
2. There is a need to establish linkage between vocational courses at +2 level and courses at the university level. The present admission criterion for entry into vocational courses at the graduation level also needs to be changed.
3. The existing scheme should be strengthened by involving industries through Memorandum of Understanding in designing of the course,

- development of curriculum, training of faculty/students and certification of the courses.
4. In order to sustain the scheme, schools may consider charging fees and the courses may be designed on a self financing basis.
 5. The apprenticeship training facility needs to be utilized fully and made compulsory.
 6. To achieve this, placement of those who have completed vocational studies for apprenticeship and training should be decided by the Board of Apprenticeship Training immediately after the results of +2 examinations are declared.
 7. Before the vocational courses started in schools, local business and industry should be closely involved in studying the need and for conducting district vocational surveys.
 8. Facilities for running vocational courses should become mandatory for the Kendriya Vidyalaya and Navodaya Vidyalaya school systems.
 9. Persons with disabilities should be given special treatment while designing vocational courses and their needs and integration into courses should receive appropriate attention.
 10. Financial assistance may be provided under the scheme for creating testing and certification systems in states in cooperation with user bodies and professional associations.
 11. All India Council for Technical Education's Vocational Education Board needs to be reactivated for providing technical support to the school system and for establishing linkages with other technical institutions.

The Steering Committee on Secondary, Higher and Technical Education set up for the Tenth Five-Year Plan also recommended that the vocational education at the secondary school level, polytechnic education and Industrial Training Institutes should come under one department of the state government for better networking, linkages, focused targeting and optimal utilization of resources.

Achievement of the Scheme of Vocationalisation in Secondary Education

According to the evaluation conducted by Operations Research Group (1996) the proportionate share of vocational students vis-a-vis total enrolment at the higher secondary stage was 4.8% and 28% of vocational pass-outs were employed/self employed and 38.3% vocational pass-outs were enrolled themselves for pursuing higher studies. Against the national

goal of diversifying 10 per cent of the students at the secondary stage to the vocational stream by the year 1995 and 25 per cent of them by the year 2000, only a meager 4.5 percent of students could be diverted within the stipulated time.

It shows clearly that the MHRD's intention to place 25 percent of all Grade 11-12 students into vocational courses by the year 2000 couldn't be realized (Ref.-Skill Development In India, The Vocational Education and Training System, Human Development Unit, South Asia Region, The World Bank, January 2006)

However, prior to the revision of the scheme on September 15, 2011 around 9619 schools with about 21,000 sections offering 150 vocational courses were created with an intake capacity of about 10.03 lakh students(SAARC Social Charter India Country Report 2012 , pg.22).

Need of National Vocational Education Qualification Framework (NVEQF)

It remains the fact that even after much initiative taken by the government there exist a huge gap between our collective capacity to impart vocational education and training and the number of enrolment in secondary/ higher secondary classes in the country which is reflected in the following table:

Population in the age group 14-16 as per Census 2011	75.9 million
Targeted enrolment in IX and X classes	30.9 million
Training capacity in vocational education as on date	2.5 million
Backlog against targeted enrolment	28.4 million
Backlog against population in the age group 14-16 yrs	73.4 million

The table above shows that as on date the population in the age group 14-16 yrs as per Census 2011 is 75.9 million while the targeted enrolment in classes IX and X is 30.9 million. That means 45 million people seeking training / employment in the targeted age group will remain out of school. Even all of those students studying in the secondary/ higher secondary classes would not be able to avail any specific vocational training as our consolidated capacity to provide such training is around 2.5 million per annum. It is mainly due to our inability to harness the existing training

opportunities in the country which is around 9.95 million people per annum as projected by Ministry of Labor and Employment, GOI. The department-wise projected training capacity of the country per annum is as follows:

Ministry/Department/Organization	Present Training Capacity per annum (Million people)
National Skills Development Council	-
Ministry of Labor and Employment	1.2
Ministry of Tribal Affairs	0.006
Ministry of Rural Development and IL&FS	0.548
Ministry of Human Resource Development	3.36
Construction Industry Development Council (under Planning Commission)	0.464
Other Ministries/ Departments	4.37
Total	9.95

It is therefore, that India direly needs a policy framework targeted towards neutralizing the existing obstacles in the educational arena of the country. The National Vocational Education Qualification Framework is nothing but the country's collective response to ensure a hassle free journey to its students/ adult learners towards acquiring knowledge, skills and training.

National Vocational Education Qualification Framework

Inception

In 2007 i.e. at the outset of the XI Five Year Plan, the Ministry of Human Resource Development initiated the process of revamping the Scheme of Vocationalisation of Secondary Education and envisaged the need to develop a National Vocational Education Qualifications Framework (NVEQF) for establishing a system of clear educational pathways from school to higher education. It also suggested that the revamped scheme should be flexible in nature so as to provide greater options to the students for choosing modules, keeping in view their aptitude and economic requirements. Later the National Policy on Skill Development 2009 (NPSD), GOI also identified NVEQF as the main instrument for linking various educational and training

pathways. The NPSD *inter alia* stated that "NVEQF would be created with an open flexible system, which would permit individuals to accumulate their knowledge and skills and convert them through testing and certification into higher diplomas and degrees. NVEQF would provide quality-assured learning pathways having standards, comparable with any international qualification framework. It will support lifelong learning, continuous upgradation of skills and knowledge" (NPSD-2009, pg.40).

Recognizing the high demand for skill in the country, the Central Advisory Board of Education (CABE) Committee in its 57th Meeting held on June 19, 2010 in New Delhi highlighted the need for NVEQF to provide a common reference framework for linking various vocational qualifications and setting common principles and guidelines for a nationally recognized qualification system and standards. The MHRD organized two meetings of the State Education Ministers on 14.12.2010 and 20.1.2011 to deliberate upon the various issues related to the implementation of the NVEQF. All the State Education Ministers unanimously supported the initiative of the MHRD in developing and implementing the NVEQF. It was agreed that NVEQF can bring about necessary changes in the education and training system of the country with an aim to bridge the gap between demand and supply of skilled work force, leading to increase in the employability of the youth. It was also resolved to set up Group of State Education Ministers to develop guidelines for such a National Framework. Hence, a Group of State Education Ministers was constituted to develop a road map for the implementation of NVEQF. A Coordination Committee consisting of the representatives of Ministry of Human Resource Development, Institute of Applied Manpower Research (IAMR), GOI and National Skill Development Corporation was also set up for submitting a report on NVEQF to the Group of State Education Ministers.

The Fifty Eighth Meeting of the Central Advisory Board of Education (CABE) was held on June 7, 2011 under the Chairmanship of Union Minister of Human Resource Development. Union Minister of State (I/C) for Youth Affairs and Sports, Minister of State for Human Resource Development and Vice-Chairperson of CABE, Member (Education), Planning Commission along with 26 Ministers-in-charge of Education from various States/UTs attended that meeting. Eminent educationists, authors, artists, linguists apart from Heads of different autonomous organizations and senior officials of different departments of the Government of India also attended that meeting as its members.

In this meeting of CUBE it was agreed upon that one of the critical challenges before the nation was to develop, recognize and enhance skills in youth to be productive members of society and the economy. The Chairman in his address accepted the essentiality of developing a set of nationally recognized qualifications which would match the requirements of industry. He said that the NVEQF proposed in the agenda items of the meeting was aimed to embed vocational education in the educational system that would provide horizontal and vertical mobility for youth ensuring seamless movement between general and vocational education. He also underlined the integral role of State Governments in preparing this Framework, as the levels of diversity in skill development in the States would best be addressed by the State Governments and stated that an element of diversity must be built into the education system to enable mobility; and the necessary unity that is also required will be provided by the standards set by a common NVEQF.

The Chairman stressed that our children should be given the choice of vocational courses so that they can contribute to the society, as also to their own families. He was of the view that what is required is to empower the child by various skills options to enhance his future employability. For this, an NVEQF that sets common standards, but with diversity within the system and has provisions for mobility, is the need of the hour. He felt that children should not be allowed to face discrimination on matters of belief, caste and creed. He also urged the State Governments to identify the areas for skill development that would be relevant from regional to local context. He was of the view that the qualification framework should ensure mobility of the child to move from vocational to academics, and vice-versa.

The resolution regarding NVEQF which the CUBE adopted in its 58th meeting after deliberations states, 'There was unanimous endorsement of the need

Timeline of the implementation of NVEQF in Secondary Education

	Important steps	Year
1.	Inception of the Centrally Sponsored Scheme of Vocationalization of Secondary Education in India	1988
2.	First evaluation of the scheme by Operation Research Group (ORG)	1996
3.	Second evaluation by NCERT	1998

4.	Report of the Working Group on Vocational Education for the Tenth Plan	2000
5.	MHRD initiated the process of revamping CCS	2007
6.	Inception of the National Policy on Skill Development (NPSD) by GOI	2009
7.	57 th Meeting of CABE	June 19, 2010
8.	Meeting of the State Education Ministers on NVEQF	January 20, 2011
9.	Constitution of a Group of State Education Ministers on NVEQF	February 25, 2011
10.	Planning Commission constituted Working Group on Secondary and Vocational Education for 12 th Five Year Plan	April 8, 2011
11.	Submission of Draft Report by Group of State Education Ministers on NVEQF	May 31, 2011
12.	58 th Meeting of CABE	June 7, 2011
13.	Setting up of Sub-Group on Vocational Education in Secondary Education for 12 th Five Year Plan	July 12, 2011
14.	First Five days workshop for the content writers for the first phase of development of curricula for students of class IX (Level 1) for the pilot project of NVEQF being introduced in Haryana at the NCERT Bhavan in New Delhi	March 1-5, 2012
15.	Second Five days workshop for the content writers for the first phase of development of curricula for students of class IX (Level 1) for the pilot project of NVEQF being introduced in Haryana at the NCERT Bhavan in New Delhi	March 19-23, 2012
16.	Executive Order of MHRD for implementation of NVEQF	September 3, 2012
17.	The Pilot Project under NVEQF was launched in the states of Haryana and West Bengal for the Academic Year 2012 – 2013	September 3, 2012
18.	Meeting to review the progress regarding the implementation of NVEQF	December 27, 2012

for a NVEQF providing for a nationally recognised framework with vertical and horizontal mobility between general and vocational education. The Group of State Education Ministers already constituted will develop a road map for implementation incorporating the requirements and concerns of all the States. State Governments were urged to identify regional and local skills and develop curriculum content to feed into the NVEQF. The courses chosen should be locality specific to be implemented through plans devised by the States, which would be woven into a national grid within the parameters of NVEQF'. (Summary Record of Discussions of the 58th Central Advisory Board of Education, PIB, 07-June-2011 20:14 IST).

The first agenda item in the 58th CABE meeting was on NVEQF which was started with a presentation made by Dr. Santosh Mehrotra, Director General, Institute of Applied Manpower Research (IAMR) on NVEQF. In his presentation Dr. Mehrotra underlined the problem that the majority of Indian workforce is in informal employment in the unorganized sector, with low levels of literacy and numeracy, yet no mechanism was available for them to enter formal education system. Hence, it is desirable to focus on educational component to build a sound Technical Vocational Training and Educational (TVET) system. An element of general education needs to be introduced into vocational education and vice versa, to ensure a holistic approach towards human resource development for which a credit based semester system with periodical assessment and feedback for improvement of performance has been suggested. This would encourage performance based learning with definable competencies through internal and transparent assessment, based on unambiguous competency criteria. In this meeting it was also informed that the NVEQF would enable a unified system for the 17 Ministries/ Departments offering different vocational courses in the country. They are Ministry of Human Resource Development, Labour and Employment, Agriculture, Food Processing Industries, Health and Family Welfare, Heavy Industries and Public Enterprises, Medium, Small and Micro Enterprises, Social Justice and Empowerment, Textiles, Tourism, Tribal Affairs, Urban Development and Poverty Alleviation, Women and Child Development, Rural Development, Department of Information Technology, Khadi & Village Industries Corporation and HUDCO and others in construction sector.

Implementation

As per the consensus arrived at in the meeting of State Education Ministers on the National Vocational Education Qualifications Framework (NVEQF)

held on twentieth January under the chairmanship of the Union Minister of Human Resource Development a Group of State Ministers was constituted by the Ministry of Human Resource Development, GOI on February 25, 2011 to recommend a National Vocational Education Qualifications Framework and also to prepare a roadmap for its implementation. The members of this Group of Ministers were as follows:

1. Minister of Education (in charge of Vocational Education), Karnataka
2. Minister of Education (in charge of Vocational Education), Andhra Pradesh
3. Minister of Education (in charge of Vocational Education), Maharashtra
4. Minister of Education (in charge of Vocational Education), Gujarat
5. Minister of Education (in charge of Vocational Education), Chattisgarh
6. Minister of Education (in charge of Vocational Education), Haryana
7. Minister of Education (in charge of Vocational Education), Punjab
8. Minister of Education (in charge of Vocational Education), Rajasthan
9. Minister of Education (in charge of Vocational Education), West Bengal
10. Minister of Education (in charge of Vocational Education), Bihar
11. Minister of Education (in charge of Vocational Education), Assam
12. Minister of Education (in charge of Vocational Education), Mizoram
13. Secretary (School Education & Literacy)-Convener
14. Secretary (Higher Education)- Co-convener

It was expected that this Group of Ministers would submit its report on a suitable framework for National Vocational Education Qualifications Framework (NVEQF) and a roadmap for its implementation latest by July 31, 2011.

Simultaneously, the HRD Ministry also constituted a Coordination Committee for drafting of the NVEQF with the following members:

1. Shri Ashok Thakur, Additional Secretary (TE), MHRD
2. Shri Sunil Kumar, Additional Secretary (HE), MHRD

3. Shri N.K. Sinha, Additional Secretary (TEL), MHRD
4. Dr. S.C. Khuntia, Joint Secretary (SE), MHRD
5. Chairman, UGC or his representative
6. Chairman, AICTE or his representative
7. Chairman, NIOS or his representative
8. Chairman, CBSE or his representative
9. Nominee of National Skill Development Corporation
10. Dr. Santosh Mehrotra, Director General, IAMR

This Coordination Committee was mandated to prepare a harmonized approach to the NVEQF by suitably incorporating the recommendations of the Committees constituted through the Sectoral Round Tables. This Coordination Committee was expected to present its draft to the Group of State Ministers for approval by May 31, 2011 (Ref. MHRD press release on PIB, 25-February, 2011 17:39 IST).

The Coordination Committee created by MHRD was chaired by the then Additional Secretary, Higher Education, MHRD, Shri Ashok Thakur. The coordination committee in January 2011 requested Dr. Santosh Mehrotra to chair a small group that will draft the NVEQF. Dr. Mehrotra coopted Shri Basab Banerji, NSDC, and Dr. Vinay Mehrotra, CIVE to work with him. The draft report was finalized by the coordination committee and then submitted to MHRD. The MHRD then submitted it to the group of state education ministers mentioned above. Dr. Santosh Mehrotra also presented it to the Central Advisory Board on Education (CABE) consisting of all the Education Minister of the states chaired by Minister, MHRD in June 2011.

The report entitled 'A Proposed National Qualifications Framework for Vocational Education for India (IAMR Occasional Paper No.4/2012)' by Institute of Applied Manpower Research, Planning Commission, Government of India was published in July 2012 which was authored by Shri Santosh Mehrotra, Director General, Institute of Applied Manpower Research; Shri Basab Banerji, Head, Standard and Quality Assurance, National Skill Development Corporation; and Shri Vinay Mehrotra, Reader, PSS Central Institute of Vocational Education, National Council for Educational Research and Training (NCERT). Hence, a 'working document on NVEQF' was prepared which outlined the areas where major initiatives have to be taken for establishment of NVEQF. It also enlists critical steps that the Government would have to take to realize the goals and objectives of the NVEQF. A multi-stage 'Action Plan' was also laid out at the end of this document.

The Centrally Sponsored Scheme of Vocationalisation of Secondary Education was approved on September 15, 2011 by the Cabinet Committee on Economic Affairs (CCEA). Thereafter, the Ministry of Human Resource Development issued an Executive Order dated September 3, 2012 vide F. No.-1-4/2011-VE for the implementation of NVEQF. However, prior to the implementation of NVEQF in Classes XI and XII across the country it was decided to undertake 2 pilot projects of the same in Class IX in Haryana and West Bengal.

The first pilot project was sanctioned to the state of Haryana for the academic session 2012-13 in which 40 Government schools from 8 districts namely Ambala, Yamuna Nagar, Gurgaon, Rohtak, Mewat, Jhajjar, Faridabad and Palwal were expected to run vocational courses in four different sectors namely IT/ITeS, Retail, Security & Automobile in collaboration with MHRD and NSDC. This pilot project was implemented in partnership with Wadhvani Foundation.

Since, the NVEQF pilot is a resource intensive initiative and needs to be carefully analyzed with respect to long-term benefits and cost effectiveness before being implemented on a large scale. In order to establish a causal relationship between the programme and its outcomes, the Department of Education, Haryana, conducted an impact evaluation using the Randomized Control Trial (RCT) methodology. The recommendation of this study was that schools should be selected based on the existence of the Comprehensive Computer Education Plan (CCEP) facilities instead of EduSat alone and should be stratified for randomization on the basis of district characteristics and the availability of Satellite Interactive Television (SIT) and Read Only Terminals (ROT) in addition to other school characteristics. A list of 207 schools was proposed on the basis of the above criterion from all over the 21 districts of Haryana. The above 40 schools were selected based on the demographic information, socio economic status, student strength, school infrastructure and industries from that recommended list using a selection tool that laid out the School Selection Process and criteria to be followed for the same.

Implementation Strategy

Concerned authorities adopted a four phase strategy for the implementation of NVEQF as proposed in action plan in Section 14 of the National Vocational Education Qualifications Framework document.

In the first phase a National Steering Committee (NSC) for development of NVEQF was to be set up jointly by the Ministry of Human Resource and Development and Ministry of Labor and Employment to develop and establish NVEQF. Institutions for management of implementation of integrated education and training system were to be set up by the Government in collaboration with other stakeholders. The other major initiatives to be taken up for development and implementation of NVEQF in the first phase were:

- Establishment of Sector Skills Councils (SSCs)
- Development of Sector-wise Framework
- Development of Policies & Strategies governing NVEQF
- Development of National Guidelines
- Development of Sector-wise National Occupational Standards by SSCs
- Development of Sector-wise Qualification Pack by SSCs
- Modifications in the existing infrastructure and management structures
- Provision for quality education and training in institutions and workplace
- Quality assurance through monitoring and evaluation
- Encouraging various target groups, including workers to participate in NVEQF
- Provision and regulation of employment services

In the second phase it was expected that (a) the Draft Model of NVEQF prepared in the first phase would be circulated to various stakeholders for their comments and suggestions, (b) a nation-wide awareness campaign would be conducted to inform about the benefits of NVEQF, the implications it would have on education and training, and the opportunities it would provide to individuals, organizations, industries and other stakeholders and (c) a model NVEQ framework for sectors like Energy, Private Security, Retail, Information Technology/ Information Technology Enabled Services (IT/ITES), Media and Automobile which would describe the National Occupational Standards (NOS) and Performance Criteria for various qualifications, help develop 'progression routes' for individual to follow and allow individuals to make the most of the opportunities to transfer credit points between qualifications would be developed for piloting.

In the third phase it was expected that in order to create a better understanding of the policy guidelines and roles of various key functionaries or key stakeholders, the model NVEQF would be presented in workshops and uploaded on website of MHRD and a series of consultation meetings would be held with the stakeholders of the sector to take their views and to finalize the NVEQF.

The fourth i.e. the last phase of the action plan has been dedicated to the implementation of the NVEQF. Since, NVEQF is a voluntary framework there would be no formal legal obligations on the States/UTs to adopt the framework. However, it was recommended that 2014 will be the target year for States to relate their qualifications systems to the NVEQF to ensure that qualification certificates bear a reference to the appropriate NVEQF level. It was also suggested that a NVEQF Advisory Group will have to be constituted by the State/UT to advise and oversee the implementation of the NVEQF in the State/UT. It is expected that by 2016 all participating States/UTs will reference their education and training system against the NVEQF.

Operationalisation

Comprehensibly NVEQF conceptualizes a ten level qualifications framework preceded by two levels of Recognition of Prior Learning i.e. RPL-1 and RPL-2. It is a fact that the need of recognizing the prior learning of an adult that they might have acquired through informal or non formal mode of learning was pending for long which has been taken care of for the first time through the introduction of RPL- 1and RPL-2 in the NVQEF. Now adult learners can get their acquired skills certified by NIOS/ State Open Schools and SSC just by clarifying the equivalency exams conducted by these institutions and continue their education up to desired level.

Each of the ten levels under the broader framework of NVEQF has been meticulously designed to chart out the process needed, professional knowledge and skill to be acquired, core skills to be possessed, responsibilities to be undertaken and learning hours to undergo for both vocational and formal education for availing the competency certificate. It has also identified the level of competency certificate to be awarded and the agencies which will certify the competencies of the learner/students at each stage.

The tables below show the design and detail description of each level under NVEQF:

Design of NVEQF

Level	Vocational in Hrs	Formal	Certificate	Case I Equivalence	Case II Equivalence	Certifying Body
10			NCC 8	Degree	Doctorate	University and SSC
9			NCC 7	PG Diploma	Masters Degree	University and SSC
8			NCC 6			University and SSC
7	700	300	NCC 5	Advance Diploma*	Bachelors Degree**	*Board of Technical Education and SSC **University and SSC
6	450	550	NCC 4			
5	400	600	NCC 3	Diploma*	Grade XII**	*Board of Technical Education and SSC **School Board and SSC
4	350	650	NCC 2			
3	350	650	NCC 1			
2	200	800	NCWP 2	Grade X	Grade X	School Board and SSC
1	200	800	NCWP 1	Grade IX	Grade IX	School Board and SSC
RPL			RPL 2	Grade VIII	Grade VIII	NIOS/State Open Schools and SSC
			RPL 1	Grade V	Grade V	NIOS/State Open Schools and SSC

RPL-Recognition of Prior Learning, NCWP-National Certificate for Work Preparation, NCC-National Competency Certificate, SSC-Sector Skill Councils to be established by National Skill Development Corporation, NIOS-National School of Open Schooling

Level Descriptors for NVEQF

Level	Process required	Professional knowledge	Professional skill	Core skill	Responsibility
RPL 1	Prepares a (adult) person to validate the skills acquired informally through a laid down assessment framework	Acquainted with common tools, equipment and process. The person is familiar with local specific terminologies specific to the profession and basic numeracy with literacy skills	Identification & handling of appropriate tools, & equipments. Takes adequate steps on safety & security	Can demonstrate routine, basic operating tasks	Can take independent decisions on the trade related activities.
RPL 2	Prepares a (adult) person to validate the skills acquired informally through a laid down assessment framework & help in his/her career progression	Acquainted with common tools, equipment and process. Understands the context of work and trade at basic level. Familiar with local specific profession and basic numeracy with literacy skills.	Handling of appropriate tools, & equipments. Takes adequate steps on safety & security. Possess soft skills required to deal with Profession efficiently.	Can demonstrate routine, basic operating tasks independently.	Can take independent decisions on the trade related activities and demonstrate the same in work situation.

1	prepares person to carry out process that are repetitive and require no previous practice	familiar with common trade related terminologies, words meaning & understanding	routine and repetitive, takes safety and security measures.	reading and writing, addition subtraction personal financing, familiarity with social and religious diversity, hygiene and environment	no responsibility, always works under continuous instruction and close supervision
2	prepares person to/carry out process that are repetitive on regular basis with little application of understanding, more of practice	Material tools and application in a limited context, understands context of work and quality	Limited service skill used in limited context, select and apply tools, assist in professional works with no variables differentiates good and bad quality	receive and transmit written and oral messages, basic arithmetic personal financing understanding of social political and religious diversity, hygiene and environment	no responsibility, works under instruction and close supervision
3 Semi skilled worker	person may carry out a job which may require limited range of activities routine and predictable	Basic facts, process and principle applied in trade of employment	recall and demonstrate practical skill, routine and repetitive in narrow range of application	Communication written and oral, with minimum required clarity, skill of basic arithmetic and algebraic principles, personal banking, basic understanding of social and natural environment	Under close supervision. Some responsibility for own work within defined limit.
4 Skilled worker	work in familiar, predictable, routine, situation of clear choice	Factual knowledge of field of knowledge or study	recall and demonstrate practical skill, routine and repetitive in narrow range of application, using appropriate rule and tool, using quality concepts	language to communicate written or oral, with required clarity, skill to basic arithmetic and algebraic principles, basic understanding of social political and natural environment	Responsibility for own work and learning

5 Supervisor	job that require well developed skill, with clear choice of procedures in familiar context	knowledge of facts, principles, processes and general concepts, in a field of work or study.	a range of cognitive and practical skills required to accomplish tasks and solve problems by selecting and applying basic methods, tools, materials and information	Desired mathematical skill, understanding of social, political and some skill of collecting and organizing information, communication	responsibility for own work and learning and some responsibility for other's works and learning
6 Master technician/ trainer	demands wide range of specialized technical skill, clarity of knowledge and practice in broad range of activity involving standard non standard practices	factual and theoretical knowledge in broad contexts within a field of work or study	a range of cognitive and practical skills required to generate solutions to specific problems in a field of work or study	Reasonably good in mathematical calculation, understanding of social, political and, reasonably good in data collecting organizing information, and logical communication	Responsibility for own work and learning and full responsibility for other's works and learning
7 Graduates	requires a command of wide ranging specialized theoretical and practical skill, involving variable routine and non routine context.	wide ranging , factual and theoretical knowledge in broad contexts within a field of work or study	wide range of cognitive and practical skills required to generate solutions to specific problems in a field of work or study	good logical and mathematical skill, understanding of social political and natural environment good in collecting and organizing information, communication skill	Full responsibility for output of group and development
8 Honours	Comprehensive, cognitive, theoretical knowledge and practical skills to develop creative solutions, to abstract problem. Undertakes self study, demonstrates intellectual independence, analytical rigour and good communication.			Exercise management and supervision in the context of work/study having unpredictable changes, responsible for development of self and others.	
9 Master	Advanced Knowledge and skill. Critical understanding of the subject, demonstrating mastery and innovation, completion of substantial research and dissertation.			Responsible for decision making in complex technical activities, involving unpredictable study/ work situations.	
10 Doctorate	Highly specialized knowledge and problem solving skill to provide original contribution to knowledge through research and scholarship.			Responsible for strategic decisions in unpredictable complex situations of work/study.	

All the ten levels envisaged under the NVEQF will be imparted in three stages. NVEQF levels 1 to 4 come under stage one which will be implemented in Schools/JSS//ITIs/ITCs/VTPs. Levels 5 to 6 come under stage two which will be implemented in Polytechnics/Colleges/Private

TVET providers while levels 7 to 10 that comes under stage three will be implemented in colleges and universities.

It was also expected that Open Learning Institutions like National Institute of Open Schooling (NIOS), State Open Schools (SOS), Indira Gandhi National Open University (IGNOU) and State Open Universities (SOUs) would not only align their courses to suit the requirements of NVEQF levels, but they would also play a major role in offering bridge or foundation courses for seamless progression of students from one level to another.

Key elements to be provided

As per the Executive Order, MHRD, GOI the NVEQF is a descriptive framework that organizes qualifications according to a series of levels of knowledge along with skills. These levels are defined in terms of learning outcomes i.e., the competencies which the learners must possess regardless of whether they were acquired through formal, non-formal or informal education and training. Qualifications are made-up of occupational standards for specific areas of learning units. This would provide the stakeholders such as the learners, education and skill training providers and employers to gain information about the broad equivalence of qualifications across specific skill sectors. It is, therefore, a nationally integrated education and competency based skill framework that will provide for multiple pathways both within vocational education and between general and vocational education to link one level of learning to another higher level and enable learners to progress to higher levels from any starting point in the education and/or skill system. The key elements to be provided under the NVEQF are:

- a) National principles for providing vocational education leading to international equivalency and transfer between vocational education and general education:

There is no mechanism for certification (recognition) of informal learning, which disadvantages the worker in the labour market, and constrains labour mobility and national and international level. Indian education system so far has been planned and organized primarily to cater to the needs of the organized sector, which employs less than 10% of the workforce. Unorganized sector, which primarily deals with serving the community to provide repair and maintenance and other services as per felt needs employ 90% of the workforce. With the demand for high quality services, India will need highly skilled

workforce as well as technician engineers, who have diagnostic capabilities and are able to provide repair and maintenance services. A majority of workers in the unorganized sector are with lower levels of literacy, as they have left the school at various stages of education. They face difficulty in returning to schools or training institutions to improve their skills, as the education or TVET system does not allow them to do so. The NVEQF will facilitate the recognition of informal learning, e.g., skills acquired at the workplace could be formally certified through an awarding body. It will provide opportunities to the people working in the unorganized sector to gain recognition of their competencies for National and International mobility or join the formal education and training system.

b) Multiple entry and exit between vocational education, general education and job markets and progression within vocational education:

At present a majority of Technical Vocational Education and Training (TVET) programmes, including those offered at School, Industrial Training Institutes, Polytechnics, and Private Training Institutes are terminal in nature, as they have been designed without any clear cut entry requirements and progression routes for vertical mobility and therefore, act as dead ends. In the absence of a National level approach to TVET planning, implementation and monitoring, the courses and programmes lack uniformity in terms of duration, entry requirements for the course / programme and nomenclature of qualification across institutions. Provision of clear progression pathways for the horizontal (across the courses) and vertical mobility (between lower and higher level courses) through clearly defined 'NVEQ levels' under the NVEQF will open up possibilities for the students to pursue higher education in the same or related vocation. Such provision will also enable addressing the issue of inequity and disparity between the vocational and general education courses. In addition the barriers to entry into universities for students going through TVET will be reduced and greater career options would be available to the students.

c) Partnership with industry/employers:

It is critical that there is a direct link between the educational inputs and the occupational employment outputs. Vocational courses should

be demand and need based, keeping in mind the constantly changing requirements of technologies/industries/employers. The syllabi of vocational courses should be updated on a regular basis to keep pace with changes in technology. Modularization of courses will reduce the drop-out rate in the school system as the modules are of short duration and as modularization makes credit transfer possible – so even if a learner drops out of a modularized training programme he/she may still accumulate credit and reenter the learning pathway. In addition, modularization increases the responsiveness of curriculum to technological changes and skill demands of the industry, as it is possible to change and update specific modules instead of changing the whole programme. The modularization of courses/programmes under the NVEQF will create the possibility for changing only 'specific units' of the syllabus for cyclic updation of the courses in 2-3 years.

NVEQF is still undergoing through its experimental stage. Once the pilot projects being implemented in the state of Haryana and West Bengal is over, policy makers would be able to tune it further to suit the ground realities of the country in general and training expectation of the youth in particular.

Department- wise projected training capacity

Ministry/Department/Organization	Target (Million people by 2022)
National Skills Development Council	150
Ministry of Labor and Employment	100
Ministry of Tribal Affairs	30
Ministry of Rural Development and IL&FS	20
Ministry of Human Resource Development	50
Construction Industry Development Council (under Planning Commission)	20
Other Ministries/ Departments	130
Total	500

The table above also shows the estimated target to be fulfilled by the major players to keep the Prime Minister's assurance to provide at least 500 million trained manpower to the national/international job market by

the year 2022. The success enroute through the effective implementation of NVEQF because without eradicating the existing barriers in the path of multi-dimensional mobility of students in the arena of vocational education, training and academics achieving this much talked about target would not be possible. Hence, It is high time for meticulous and effective implementation of NVEQF across the country which will not only generate a hassle free opportunity for availing vocational education and training to most of the prospective hands but also rope in all the resources available in both the formal and informal sector for providing scope for a continuous qualitative improvement in the skills acquired by a learner.

Conclusion

While accommodating the major outcomes of all the previous efforts made on the line of devising a nationally accepted qualification framework capable to address efficiently the need of the hour, specifically that of the National Vocational Education Qualification Framework developed by the Ministry of Human Resource Development and National Vocational Qualification Framework by the Ministry of Labour and Employment, the Department of Economic Affairs, Ministry of Finance notified on 27th December, 2013 vide Part 1, Section 2, published in the Gazette of India Extraordinary, the details of the National Skill Qualification Framework (NSQF) in pursuance of the decision taken by the Cabinet Committee on Skill Development in its meeting held on 19th December, 2013. This National Skill Qualification Framework (NSQF) will not only supersede all the previous Framework but it will be mandatory for all the stakeholders to tune themselves and comply with the provisions of NSQF in a period of five years from the date of notification of NSQF.

The notification on NSQF is certainly going to usher in a new era in the field of education in general and skill education in particular by adopting an outcome based approach and credit transfer and accumulation system, recognizing prior learning, ensuring horizontal and vertical mobility, making the progression pathways transparent, establishing equivalence of certificates/diplomas/degrees and aligning Indian qualifications to international qualifications in accordance with relevant bilateral and multilateral agreements. With the implementation of NSQF, the learners in India would now be able to realize that 'sky is the limit' whether in acquiring education, learning skills or knocking the threshold of national or international job market that too at par with anybody else in world.

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A Study of Knowledge of Community Based Service Delivery workers about Community Based Service Delivery components and Reproductive Health

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In spite of several approaches- Clinical, Extension and Education, Coercion, Community participation, used by the Uttar Pradesh Government for Health/ Family Planning programs, the progress towards achieving the goals of attaining small family norms has been slow. Thus towards the end of the 20th century Government also adopted Community Based Service Delivery approach.

Community-Based Service Delivery (CBD) is a non-clinical, health/ family planning delivery outreach approach, whereby trained volunteers or salaried community agents who are not health professionals operate with relative autonomy (without day-do-day supervision) to provide low technology, safe services and information. In the case of sexual and reproductive health programs, CBD Workers are usually supported by a clinic-based program/ referrals, which provide access to a broader range of health services. Most CBD workers are selected by and answerable to the community in which they live and work.

This "person to person" approach wherever tried out has yielded better results in comparison to the medical / clinical or in other words an impersonal approach so far used. It has been effectively used in countries like Bangladesh, Indonesia, Tanzania etc. to cater to the unmet needs for Family Planning of the eligible couples. In India, this approach is being tried out by some voluntary organizations in different parts of the country as an alternative to the clinical approach.

The major work done in UP using this approach was by State Innovations in Family Planning Services project Agency (SIFPSA) with the support of USAID. SIFPSA was responsible for managing and implementing the

Innovations in Family Planning Services (IFPS) projects and had planned a phased manner approach for the projects, i.e. implementing innovative interventions in selected districts, evaluating the interventions, and expanding successful interventions to other districts in Uttar – Pradesh. SIFPSA sanctioned 30 innovative projects to Private Voluntary Organizations (PVO), covering 3.7 million people in 1769 rural villages and urban slums. At the village level, CBD workers were the central feature of PVO projects. There were 1587 CBD workers working in PVO projects.

However, in order to perform their job effectively, knowledge of CBD Workers about CBSD components and Reproductive Health is very important. Several studies e.g. Gupta and Gupta (1998), Hanifi and Bhuiya (2001), have indicated that lack of knowledge and awareness of the health workers adversely affect the outcomes of the programs. Without the proper awareness of their job description, they may perform the job but correctness and quality of job performance and the achievement of desired targets may not be ensured. Keeping in mind the above facts, this study was conducted with the objective of assessing the knowledge of CBD workers about CBSD components and Reproductive Health.

Methodology

SIFPSA had implemented the CBD programme in 30 districts of Uttar Pradesh. In consultation with the experts it was decided to select two districts that were having more than 100 CBD workers and have completed at least one year of project cycle. There were four such districts namely Agra, Firozabad, Mirzapur and Bareilly. Of the four districts, Firozabad and Agra were selected by simple random sampling. Firozabad district had 3 projects with a total strength of 229 CBD Workers and Agra had 4 projects with 197 CBD Workers. From each project a list of CBD workers was obtained. Using stratified random sampling, hundred CBD workers were selected from each district. Hence, there were 200 respondents in the research study.

Measurement of knowledge

Based on the analysis of the lists of job description obtained from SIFPSA (the Implementing Agency), CEDPA (the Consultant Agency) and

the Apex Training Centre (responsible for the training of CBD Workers), a final list of Job Description of CBD Workers was compiled for the study. Each job described in the list was further analyzed and knowledge required to perform that job was identified. With this exercise a list of ninety seven (97) components was generated. This list was sent to a panel of judges (n= 20) drawn from Implementing, Consultant and Training agencies. Each judge was asked to rate each component of the list on a 10 point scale depending on its importance for job performance of a CBD worker. After obtaining the ratings of the judges, average score of each component given by the judges was calculated. Finally, the components receiving an average score of 7.1 or more were selected to go into the tool of data collection.

Finally selected components were classified into 11 aspects and comprised of 286 items for the measurement of knowledge of CBD Workers. List of 11 aspects and knowledge items contained in each of them have been given below:

Aspects	No. of Items
1. Base Line Survey & Records	20
2. General Activities of Project	24
3. Child Survival	42
4. Safe Motherhood	44
5. General Dimensions of Family Planning	29
6. Condom	14
7. Oral Pills	35
8. Copper-T	29
9. Vasectomy	09
10. Tubectomy	15
11. RTI, STDs/ HIV/AIDS	25

Each item was assigned one score for correct response. Thus the maximum & minimum score that an individual could obtain was 286 & 0 respectively.

Result and Discussion

Overall and Aspect – Wise Knowledge of CBD Workers

There were different numbers of items under each aspect. Hence, besides the Mean Knowledge Scores, the Mean Knowledge Percentage

Scores were also calculated so that they may easily be compared with each other. The aspect-wise Mean Knowledge Scores and Mean Knowledge Percentage Score has been presented in Table-1.

Table -1
Mean Score of CBD Workers on Different Aspects of Knowledge

S. No.	Aspects of Knowledge	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	Base Line Survey and Records	0 - 20	7 - 19	15.42	2.89	18.72	77.10	I
2.	General Activities of Project	0 - 24	3 - 24	14.40	5.35	37.13	59.98	V
3.	Child Survival	0 - 42	15 - 42	30.70	6.46	21.03	73.08	II
4.	Safe Motherhood	0 - 44	17 - 43	30.50	5.86	19.21	69.31	III
5.	General Dimensions of Family Planning	0 - 29	8 - 27	19.31	3.71	19.21	66.57	IV
6.	Condom	0 - 14	1 - 14	7.11	2.65	37.29	50.75	X
7.	Oral Pill	0 - 35	5 - 33	20.38	6.09	29.89	58.23	VI
8.	Copper-T	0 - 29	0 - 26	15.48	5.33	34.43	53.36	VIII
9.	Vasectomy	0 - 09	0 - 09	4.35	2.66	61.29	48.33	XI
10.	Tubectomy	0 - 15	0 - 15	7.88	2.87	36.43	52.50	IX
11.	RTIs, STDs & HIV/AIDS	0 - 25	0 - 23	13.59	5.25	38.68	54.34	VII
Total		0 - 286	86 - 250	179.08	33.75	18.85	62.62	

Total mean knowledge score of CBD Workers was 179.08, mean knowledge percentage score (MKPS) was 62.62. This shows that in general, the knowledge of CBD Workers may be considered good. Of the eleven aspects, knowledge about two aspects namely, 'baseline survey and records' and 'child survival' may be considered as high (MKPS = 77.10 and 73.08 respectively). In cases of aspects 'safe motherhood' and 'general dimension of family planning', the mean knowledge percentage scores were found to be 69.31 and 66.57 percent respectively. It shows that the respondents had good knowledge about these aspects. The MKPS of the aspects 'general activities of the project' and 'oral pills' were 59.98 and 58.23 percent respectively indicating above average knowledge of the respondents on these aspects.

The mean percentages on aspects like 'copper-T', 'tubectomy', 'RTIs, HIV/AIDS' and 'condom' varied from 50.75 and 54.34 which means knowledge about these aspects was around average. The knowledge about 'vasectomy' was comparatively low with MKPS = 48.33.

The co-efficient of variation was highest in case of 'vasectomy' with CV = 61.29 which means that knowledge on this aspect was not only least but there was high variation among the respondents as compared to other aspects. The value of CV was found to be least in case of aspect 'baseline survey and records' (CV = 18.72); MKPS on this aspect was also highest which indicates that CBD Workers quite uniformly had high knowledge about this aspect. In all other aspects the CV varied from 19.21 to 38.68 meaning thereby that variations in knowledge of individual respondents were not much on most of the aspects.

Knowledge of Respondents about Sub-aspects of General Activities of Project

There were four sub aspects under general activities of project namely 'project target groups', 'networking with organizations and individuals', 'expected services at sub-centres' and 'cases to be referred to PHC'. In all, there were 24 items under these sub aspects. Thus, maximum and minimum possible score a respondent could obtain was 24 and 0 respectively. Whereas, obtained score varied from 3 - 24. The mean knowledge score of the respondents on the four sub aspects have been presented in Table - 2.

Table - 2
Mean Score of CBD Workers on Different Sub-Aspects of General Activities of Project

S. No.	Sub-aspects	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	Project Target Groups	0 - 5	0 - 5	3.59	1.22	33.99	71.80	I
2.	Net working with Organizations & Individuals	0 - 6	0 - 6	4.18	1.25	29.94	69.58	II
3.	Expected Services at Sub-Centers	0 - 7	0 - 7	2.77	3.13	112.93	39.57	V
4.	Cases to be Referred to PHC	0 - 6	0 - 6	3.86	1.59	41.07	64.33	III
	Total	0 - 24	3 - 24	14.40	5.35	37.13	59.98	IV

The mean knowledge percentage score was least in case of 'expected services at sub-centres' (39.57) and highest for 'project target groups' (71.80), for the remaining two sub-aspects, MKPS were 69.58 and 64.33. This leads to the conclusion that knowledge of CBD workers was low about the 'expected services at sub-centres', whereas it was good (above 60% MKPS) on all other sub-aspects. The value of CV for three sub-aspects varied from 29.94 – 41.07; and for 'expected services at sub-Centre', it was 112.93, this shows that within the group knowledge variations about 'expected services at sub-centre' were very high.

Knowledge about Sub-aspects of Child Survival

The child survival aspect comprised of six sub aspects which were; 'reasons of infant mortality', 'nutrition', 'advantages of breast feeding', 'vaccination against childhood diseases', 'vaccine doses' and 'vitamin-A doses and schedule'. Each sub aspect comprised of different number of items. In all, there were 42 items under all sub aspects. Thus, maximum possible score a respondent could obtain was 42 and minimum 0, whereas, actual range obtained was 15 – 42. Table-3 gives mean score of 'child survival' and its 6 sub-aspects.

Table – 3
Mean Score of CBD Workers on Different Sub-aspects of Child Survival

S. No.	Sub-aspects	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	Reasons of Infant Mortality	0 - 5	1 - 5	3.63	1.29	35.68	72.50	IV
2.	Nutrition	0 - 9	4 - 9	7.64	1.24	16.23	84.89	II
3.	Advantages of Breast Feeding	0 - 8	0 - 8	4.19	2.19	52.22	52.38	VI
4.	Names of Vaccine preventable Diseases	0 - 6	0 - 6	5.52	1.08	19.64	92.00	I
5.	Vaccine Doses and Schedule	0 - 8	1 0 8	6.52	1.34	20.57	81.50	III
6.	Vitamin-A doses and Schedule	0 - 6	0 - 6	3.20	2.25	70.19	53.33	V
Total		0 - 42	15 - 42	30.70	6.46	21.03	73.08	

The mean knowledge percentage score was found to be high i.e. between 81.50 – 92.0 percent for three sub aspects namely, 'Vaccine Doses and Schedule', 'Nutrition' and 'Names of Vaccine Preventable Diseases'. The knowledge of respondents may be considered good on sub-aspect: 'reasons for infant mortality' as the MKPS was found to be 72.50 percent. On rest of the two sub-aspects namely, 'vitamin A doses and schedule' and 'advantages of breast feeding', the knowledge of respondents was slightly above average, their MKPS was found to be 52.22 and 53.33 respectively. This indicates that knowledge of respondents on different sub aspects of child survival was quite high except for two sub- aspects in which cases the knowledge was only little above average.

The CV obtained for different sub aspects showed that variation of knowledge of 'nutrition' and 'Names of Vaccine Preventable Diseases' and their 'Doses and Schedule' was low (CV = 16.23, 19.64 and 20.57 respectively). It was higher in cases of 'reasons of infant mortality' (CV = 70.19).

Knowledge of respondent about Sub-aspects of Safe Motherhood

Educating clients about the concept and practices for 'safe motherhood' and facilitating access of the clients to related services is one of the important jobs of the CBD Workers. The safe motherhood aspect comprised of seven sub - aspect and 44 items. Thus maximum and minimum possible scores a respondent could obtain were 44 and 0 respectively. Whereas, obtained score varied from 17 - 43.

Table - 4
Mean Score of CBD Workers on Different Sub-Aspects of Safe Motherhood

S. No.	Sub- Aspects	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	Concept of safe motherhood	0 - 4	0 - 4	2.80	1.33	47.49	69.88	V
2.	Causes of Maternal Mortality	0 - 5	0 - 5	2.68	1.31	49.00	53.50	VI
3.	Pre-Natal Care	0 - 10	4 - 10	8.03	1.42	17.79	80.30	IV
4.	Pregnancy Complication Symptoms and preventions	0 - 15	1 - 15	7.63	2.97	38.98	50.87	VII

5.	Safe Delivery Kit	0 - 4	2 - 4	3.93	0.29	7.44	98.25	I
6.	Safe Delivery	0 - 5	0 - 5	4.54	0.82	18.05	90.80	II
7.	Post Natal Care	0 - 1	0 - 1	0.89	0.31	34.53	89.39	III
Total		0 - 44	17 - 43	30.50	5.88	19.21	69.31	

Table-4 reveals that there were four sub aspects of 'safe motherhood' namely: 'safe delivery kit', 'safe delivery', 'post natal care' and 'pre natal care' about which mean knowledge percentage scores were more than 80 percent, indicating that the respondents had high knowledge on these sub-aspects. CV of respondents also varied from 7.44 and 34.53 percent, indicating not much variation pertaining to these sub-aspects in the knowledge of the different respondents. MKPS of one of the remaining three sub-aspects namely, 'concept of safe motherhood' may be considered to be good. MKPS of the remaining two sub-aspects namely, 'pregnancy complication symptoms' and 'causes of maternal mortality' were found to be only slightly above average as 50.87 and 53.50 percent respondents respectively, could answer them correctly. The CVs for these later three items were also found to be comparatively higher i.e. 38.98 & above. From this discussion it may be gathered that knowledge about 'pre natal care', 'natal care', 'safe delivery' and 'post natal care' was very high probably because majority of clients require information and services related to these sub aspects.

Knowledge of respondents about different Sub-aspect of General Dimensions of Family Planning

The aspect 'general dimensions of family planning' comprised of six sub aspect and 29 items. Thus maximum and minimum possible scores a respondent could obtain 29 and 0 respectively. Whereas, obtained score varied from 8 – 27. The details have been given in Table-5.

Table - 5
Mean Score of CBD Workers on Different Sub-aspects of General Dimensions of Family Planning

S. No.	Sub-Aspects	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	Hygiene during Menstruation	0 - 6	0 - 6	3.91	1.59	40.56	65.17	IV
2.	Advantages of Spacing the children	0 - 9	0 - 9	4.63	2.06	44.50	51.39	VI
3.	Eligible Couple Criteria	0 - 2	0 - 2	1.64	0.52	31.79	82.00	III

4.	Temporary and Permanent Contraceptive Methods	0 - 5	0 - 5	4.83	0.65	13.47	96.60	I
5.	Advice in case of Infertility	0 - 5	0 - 5	2.64	1.25	47.55	52.70	V
6.	Miscellaneous	0 - 2	0 - 2	1.67	0.58	34.73	83.25	II
Total		0 - 29	8 - 27	19.31	3.71	19.21	66.57	

Regarding the sub-aspects as given in Table 5, knowledge of respondents was very high in cases of 'temporary and permanent contraceptive methods' (MKPS = 96.60), 'miscellaneous' (MKPS = 83.25) and 'eligible couple criteria' (MKPS = 82.0). The knowledge of the respondents may be considered good in case of 'hygiene during menstruation' as the MKPS on this sub aspect was 65.17. For 'advice in case of infertility' and 'advantage of spacing the children' MKPS was 52.70 and 51.39 indicating average knowledge of respondents on these sub- aspects.

Among the six sub-aspects the figure of CV was found to be highest i.e. 47.55 percent in case of 'infertility advice' and minimum i.e. 13.47 in case of 'temporary and permanent Contraceptive methods'. This shows that variation of knowledge within the group on different sub-aspects was also not much high.

Knowledge of respondents about different Sub-aspects of Condom

In this study, one of the aspects of knowledge studied was 'condom'. Knowledge about 'condom' was divided in three sub-aspects which were 'how condom is used', 'advantages of condom as contraceptive method' and 'limitation of using condom'. In all, there were 14 items under these sub aspects. Thus, maximum and minimum possible score a respondent could obtain was 14 and 0 respectively. Whereas, obtained score varied from 1 - 14. The sub aspect wise mean knowledge scores have been presented in Table-6.

Table - 6

Mean Score of CBD Workers on Different Sub-Aspects of Condom

S. No.	Sub-Aspects	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	How Condom is used	0 - 1	0 - 1	0.98	0.14	14.47	97.96	I
2.	Advantages of Condom as Family Planning Method	0 - 8	0 - 8	4.14	1.81	43.79	51.75	II

3.	Limitations of using Condom	0 - 5	0 - 5	2.01	1.17	58.20	40.10	III
	Total	0 - 14	1 - 14	7.11	2.65	37.29	50.75	

On one hand, knowledge about 'how condom is used' was found to be very high with 97.96 mean knowledge percentage score. On the other hand, knowledge about 'advantages of condom as family planning method' had 51.75 mean knowledge percentage score i.e. little above average and 'limitation of using condom' had 40.10 MKPS, which was less than average.

The value of CV was lowest in case of the sub aspect 'how condom is used' meaning very low variation in knowledge of the respondents whereas in other two sub aspects value of the CV was not that low but between 43.79 – 58.20 indicating that variations were comparatively high and in other words heterogeneity in the knowledge of the group on later two sub aspects was more than the first sub- aspect.

Knowledge of CBD Workers on Different Sub-aspect of Oral Pill

The aspect 'oral pill' further comprised of five sub-aspects namely: 'contra indications of oral pill', 'advice in case of user having warning signs', 'recommended schedule of taking pill', 'check points for follow-up visit to oral pill users' and 'advantages of oral pill'. In all, there were 35 items under these sub aspects. Thus, maximum and minimum possible score a respondent could obtain was 35 and 0 respectively. Whereas, obtained score varied from 5 - 33. Table-7 gives mean knowledge percentage score of the respondents about 'oral pill and its sub aspects.

Table – 7

Mean Score of CBD Workers on Different Sub-Aspects of Oral Pill as Family Planning Method

S. No.	Sub-aspects	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	Contra Indications of Oral Pill	0 - 11	2 - 11	6.60	2.13	32.22	60.00	III
2.	Advice in case of User having Warning signs	0 - 3	0 - 3	1.90	0.81	42.78	63.17	II
3.	Recommended Schedule of taking Pill	0 - 7	1 - 7	4.57	1.48	32.28	65.29	I

4.	Check points for follow up visit to Oral Pill user	0 - 6	0 - 6	3.52	1.45	41.23	58.58	IV
5.	Advantages of Oral Pill	0 - 8	0 - 8	3.80	1.96	51.50	47.50	V
	Total	0 - 35	5 - 33	20.38	6.09	29.89	58.23	

Of the five sub-aspects knowledge on three sub aspects namely, 'recommended schedule of taking pill', 'advice in case of warning signs' and 'check points for follow up visit' may be considered as good as the MKPS on other sub aspects varied from 60.58 to 65.29. The knowledge about 'contra indications of oral Pill' was above average as the MKPS on this sub aspect was 58. Knowledge of the respondents was found to be lowest in case of sub-aspect 'advantages of oral pill' (MKPS=47.50). Thus, knowledge of respondents on different sub-aspects of 'oral pill' ranged between 47.50 to 65.29 percent. The CV of different sub-aspects was also found not to be much high i.e. in the range of 32.22 and 51.50.

Knowledge of CBD workers on different Sub-aspects of Copper – T

The knowledge of respondents on 'Copper – T' was based on five sub aspects i.e. 'advantages of Copper – T', 'suitability of Copper – T', 'common complaints', 'post use symptom requiring check – up' and 'check points for Follow – up visit'. In all, there were 29 items under these sub aspects. Thus, maximum and minimum possible score a respondent could obtain was 29 and 0 respectively. Whereas, obtained score varied from 0 - 26. . The MKPS of sub aspects of Copper – T have been given in Table-8.

Table – 8
Mean Score of CBD Workers on Different Sub-aspects of Copper-T as Family Planning Method

S. No.	Sub-aspects	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	Advantages of Copper-T	0 - 12	0 - 11	5.00	2.59	51.81	41.63	V
2.	Suitability of Copper-T	0 - 3	0 - 3	1.96	0.83	42.38	65.17	II
3.	Common Complaints reported by Clients of Copper-T	0 - 5	0 - 5	2.82	1.16	40.96	56.40	IV
4.	Post use symptoms requiring check ups	0 - 6	0 - 6	3.42	1.39	40.66	57.00	III
5.	Check points for follow up visits Copper-T users	0 - 3	0 - 3	2.29	0.86	37.84	76.17	I
	Total	0 - 29	0 - 26	15.48	5.33	34.43	53.36	

As shown in Table 8 knowledge of respondents was highest on the sub aspect 'check points for follow – up visit' (MKPS = 76.17) and lowest about 'advantages of Copper – T' (41.63). On remaining three sub aspects MKPS was found to be ranging between 56.40 and 65.17. In other words, the knowledge of respondents about different sub aspects of Copper – T ranged between less than average (MKPS = 41.63) to high (MKPS = 76.17).

The highest value of CV was 51.81 in case of 'advantages of Copper – T' and lowest i.e. 37.84 in case of 'check points for follow – up visit. This showed that within the group of respondents the variations in knowledge were not much high.

Knowledge of CBD workers on different sub aspects of Vasectomy

The Vasectomy had three sub aspects namely: 'how does vasectomy work as family planning method', 'advantages of vasectomy' and 'common complaints after vasectomy'. In all, there were 9 items under these sub aspects. Thus, maximum and minimum possible score a respondent could obtain was 9 and 0 respectively. Whereas obtained score varied from 0 - 9. The mean knowledge percentage score of respondents on different sub aspects has been given in Table - 9.

Table – 9

Mean Score of CBD Workers on Different Sub-aspects of Vasectomy as Family Planning Method

S. No.	Sub-aspects	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	How does Vasectomy Work as Family Planning Method	0 - 1	0 - 1	0.73	0.45	61.39	72.73	I
2.	Advantages of Vasectomy	0- 4	0 - 4	2.40	1.51	63.07	48.00	II
3.	Common Complaints after Vasectomy	0 - 4	0 - 4	1.31	1.32	100.81	32.63	III
Total		0 - 9	0 - 9	4.35	2.66	61.29	48.33	

The mean knowledge percentage score shows that knowledge of respondents was good about 'how vasectomy works as a method of

family planning' (MKPS = 72.73). On other two aspects i.e. 'advantages of vasectomy' and 'common complaints after vasectomy', knowledge of respondents was below average (MKPS = 48.00 & 32.63 respectively).

Co-efficient of variation (CV) given in table 9 was high in cases of 'how does vasectomy work' (61.39%) and 'advantages of vasectomy' (63.07%) and very high in case of 'common complaints after vasectomy' (100.81%). This means that there were very high variations in knowledge of respondents about 'common complaints after vasectomy'.

Knowledge of Respondents about different Sub- aspects of Tubectomy

This aspect comprised of a total of 3 sub aspects which were: 'how does Tubectomy work as family planning method', 'advantages of Tubectomy' and 'post operative signs requiring medical help'. In all, there were 15 items under these sub aspects. Thus, maximum and minimum possible score a respondent could obtain was 15 and 0 respectively. Whereas obtained score varied from 0 - 15. The mean knowledge percentage score of respondents on different sub aspects has been given in Table-10.

Table – 10
Mean Score of CBD Workers on Different Sub-Aspects of Tubectomy as Family Planning Method

S. No.	Sub-aspects	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	How does Tubectomy Work as Family Planning Method	0 - 1	0 - 1	0.89	0.31	32.25	89.00	I
2.	Advantages of Tubectomy	0 - 8	0 - 8	3.56	1.80	50.58	44.44	III
3.	Post operative signs requiring Medical help	0 - 6	0 - 6	3.43	1.43	41.59	57.17	II
Total		0 - 15	0 - 15	7.88	2.87	36.43	52.50	

Table - 10 shows that the knowledge of respondents was highest on 'how does Tubectomy work as family planning method' (MKPS = 89.0), whereas, the knowledge of respondents about 'post operative signs requiring medical help' was found to be slightly above average (MKPS = 57.17). The knowledge of respondents about sub aspect, 'advantages of Tubectomy' was found to be below average (MKPS = 44.44). The value of CV for all three sub aspects

of Tubectomy ranged between 32.25 – 50.58 which means that knowledge variation within the groups was not much high.

Knowledge of CBD workers on different sub aspects RTIs, STDs and HIV/AIDS

The knowledge of CBD workers was also measured about RTIs, STDs and HIV/AIDS and its sub aspects. There were a total of five sub aspect i.e. 'concept of STDs and RTIs', 'symptoms of STDs among Women', 'prevention of STDs', 'conditions favourable for RTIs' and 'prevention of HIV/AIDS'. In all, there were 25 items under these sub aspects. Thus, maximum and minimum possible score a respondent could obtain was 25 and 0 respectively. Whereas obtained score varied from 0 - 23. The overall mean knowledge score of RTIs, STDs and HIV/AIDS and its sub aspects have been given in table - 11.

Table – 11
Mean Score of CBD Workers on Different Sub-Aspects of RTIs, STDs and HIV/AIDS

S. No.	Sub-aspects	MMPS	Range	Mean	SD	CV	MKPS	Rank
1.	Concept of STD and RTI	0 - 2	0 - 2	1.62	0.65	40.37	81.00	I
2.	Symptoms of STD among women	0 - 8	0 - 8	3.95	2.09	52.92	49.38	IV
3.	Prevention of STD	0 - 3	0 - 3	2.15	0.88	40.85	71.50	II
4.	Conditions favorable for RTIs	0 - 7	0 - 6	2.86	1.69	59.18	40.86	V
5.	Prevention of HIV/AIDS	0 - 5	0 - 5	3.01	1.42	47.22	60.20	III
Total		0 - 25	0 - 23	13.59	5.25	38.68	54.34	

Among the sub aspects, knowledge of respondents was found to be highest on 'concept of STDs and RTIs' (MKPS = 81.00) followed by 'prevention of STDs' (MKPS = 71.50). Knowledge of respondents was found to be above average about 'prevention of HIV/AIDS' (MKPS = 60.20); but on other two sub aspects i.e. 'symptoms of STDs among women' and 'conditions favourable for RTIs' it was found to be lower than the average (MKPS = 49.38 and 40.86 respectively).

The study of value of CV as given in table 11 showed that variations in knowledge of different respondents was highest in case of 'conditions

favourable for RTIs' (CV = 59.18) and least in case of 'concept of STDs and RTIs' (CV = 40.37). Also, the CVs for all sub aspects were found to be higher than the overall CV. High values of CVs indicated variations in knowledge of different respondents.

Summary

The total mean knowledge score of CBD Workers was 179.08 and mean knowledge percentage score (MKPS) was 62.62%. This showed that in general, the knowledge of CBD Workers was good. Among the eleven aspects, knowledge about two aspects namely, 'baseline survey and child survival' may be considered as high (MKPS = 77.10 and 73.08% respectively). In cases of 'safe motherhood' and 'general dimension of family planning', the mean knowledge percentage scores may be considered good i.e. 69.31 and 66.57 percent respectively. The MKPS of the aspects 'general activities of the project' and 'oral pills' were 59.98 and 58.23 percent respectively indicating above average knowledge of the respondents. The mean knowledge percentages score on the aspects 'copper-T', 'tubectomy', 'RTIs, HIV/AIDS' and 'condom' varied from 50.75 and 54.34 which means knowledge of respondents about these aspects was around average. The knowledge about 'vasectomy' was below average with MKPS = 48.

The mean knowledge percentage score (MKPS) of the 14 out of 47 sub aspects namely, 'Nutrition', 'Vaccine Doses and Schedule', 'Name of vaccine preventable Diseases', 'Pre-Natal Care', 'Safe Delivery Kit', 'Safe Delivery', 'Post Natal Care', 'Eligible Couple Criteria', 'Temporary and Permanent Contraceptive Methods', 'Miscellaneous', 'How Condom is used', 'Check points for follow up visits Copper-T users', 'How does Tubectomy Work as Family Planning Method', 'Concept of STD and RTI', was between 76.17 to 98.25 % indicating that the respondents had high to very high knowledge on these sub aspects. The mean knowledge percentage score of 13 sub aspects namely 'Contra Indications of Oral Pill', 'Prevention of HIV/AIDS', 'Suitability of Copper-T', 'Recommended Schedule of taking Pill', 'Advice in case of User having Warning signs', 'Hygiene during Menstruation', 'Concept of safe motherhood', 'Net working with Organizations & Individuals', 'Cases to be Referred to PHC', 'Project Target Groups', 'Reasons of Infant Mortality', 'How does Vasectomy Work as Family Planning Method', 'Prevention of

STD', varied between 60 and 72.50%. Thus knowledge of the respondents on these sub aspect may be considered as good.

On nine sub aspect namely 'Expected Services at Sub-Centers', 'Limitations of using Condom', 'Advantages of Oral Pill', 'Advantages of Copper-T', 'Advantages of Vasectomy', 'Advantages of Tubectomy', 'Conditions favorable for RTIs', 'Symptoms of STD among women', 'Common complaints after vasectomy' the mean knowledge percentage score (MKPS) was very low ranging between 32.63 and 49.38 % The MKPS of remaining eleven 'sub aspects namely 'Pregnancy Complication Symptoms and preventions', 'Advantages of Breast Feeding', 'Advantages of Spacing the children', 'Advice in case of Infertility', 'Causes of Maternal Mortality', 'Advantages of Condom as Family Planning Method', 'Vitamin-A doses and Schedule', 'Check points for follow up visit to Oral Pill user', 'Common Complaints reported by Clients of Copper-T', 'Post use symptoms requiring check ups', 'Post operative signs requiring Medical help', was above average.

Conclusion

Overall knowledge of CBD Workers was found to be above average (MKPS=62.62%). However, knowledge about Vasectomy, Condom, Tubectomy and Copper-T was around average. These are important aspect of the job of CBD Workers; therefore special attention should be given on these four aspects in future training programmes and inputs about the knowledge of these aspects should be increased. On three other aspects namely 'General Activities of Project', 'Oral Pill' and 'RTIs, STDs & HIV/AIDS', the knowledge of respondents was also not good (MKPS <60). The organizers must also take the measures to improve the knowledge of CBD workers on these three aspects.

Of the 47 sub aspects, on 14 sub aspects knowledge of the respondents was high to very high and on another 13 sub aspects their knowledge was good to very good. However, on another 20 sub aspects the organizers must take special initiative to enhance the knowledge of CBD workers particularly on the nine sub aspects namely 'Expected Services at Sub-Centers', 'Limitations of using Condom', 'Advantages of Oral Pill', 'Advantages of Copper-T', 'Advantages of Vasectomy', 'Advantages of Tubectomy', 'Conditions favorable for RTIs', 'Symptoms of STD among women' and

'Common complaints after vasectomy' where the knowledge of CBD workers was below average

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Study of Vocational Education Training Programme among Unmarried Youth in India

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Vocational Education and Training (VET) is an important element of the nation's education initiative. In order to play an effective role in the context of demographic dividend, there is an urgent need to redefine the critical elements of imparting vocational education and training and to make it flexible, contemporary, relevant, inclusive and creative. The Government is well aware of the important role of vocational education and has already taken a number of important initiatives in this area. The role of education in facilitating social and economic progress has long been recognized. Education improves functional and analytical ability and thereby opens up opportunities for individuals and also groups to achieve greater access to labour markets and livelihoods. A better educated labour force is essential if we are to meet the labour supply requirements of faster growth. Education is not only an instrument of enhancing efficiency but is also an effective tool of widening and augmenting democratic participation and upgrading the overall quality of individual and societal life.

Vocational training is a crucial element as it can link young people's competences with employer's needs. Bringing vocational training closer to the needs of dynamically changing and evolving labour markets and economies can help young people move into more productive and sustainable jobs. Taking the perspective of young people, a 'good job' is a job that initiates a long-term investment in and attachment to the labour market. A job combined with formal training is by definition a good job. Vocational training system would have a major positive impact on national competitiveness. The Technical and Vocational Education is considered as an important measure for the development of trained labour force required for the socio-economic development of a country.

The main objective of Technical and Vocational Education and Training (TVET) is to develop or maintain job relevant skills for employment or for entry into the labour market. Job relevant skills can be defined as a set of competencies valued by employers and useful for self-employment,

including skills relevant to a specific job and other skills that enhance a worker's productivity (World Bank, 2010). According to International Labour Organization (ILO), skills development connects education to technical training, technical training to labour market entry and labour market entry to the work place and lifelong learning, which helps countries to sustain productivity and translate growth into more and better jobs (ILO, 2008). For UNESCO, TVET is a part of the process of lifelong learning, which plays a crucial role in reducing poverty and increasing the likelihood of finding decent work or generating income through self-employment (UNESCO, 2009). According to International Standard Classification of Education (ISCED), Vocational education is a programme that prepares participants for direct entry into the labour market and provides labour-market relevant vocational qualifications to successful completers (UIS, 2010).

Need for the Study

Technical and Vocational Education plays a vital role in human resource development of the country by creating skilled manpower, enhancing industrial productivity and improving the quality of life. The term Technical Education and Vocational Training are sometimes used synonymously. However, as per present practice, the term TE refers to post secondary courses of study and practical training aimed at preparation of technicians to work as supervisory staff. The term VT refers to lower level education and training for the population of skilled or semi-skilled workers in various trades and it does not enhance their level with respect to general education.

Objectives of the Study

In the above context the paper aims to study the prevalence of attendance in vocational education training programme among unmarried youth in India and to understand the interest of participating by type of programme and by states among unmarried youth aged 15-24 years.

Data and Methods

Data for this study is taken from "Youth in India: Situation and Needs 2006-07". This survey covered six selected states of India namely – Andhra Pradesh, Bihar, Jharkhand, Maharashtra, Rajasthan and Tamil Nadu. In the survey 174,307 household and 50,848 young people were interviewed. This paper incorporates only unmarried young women and unmarried young

men aged 15–24 and from both rural and urban settings across six states. The total sample for unmarried young male and female is 11522 and 17362 respectively. The data Youth in India has been collected information on various vocational educations like participation in any vocational training/programmes, type of programmes he/she has attended like tailoring, cooking, masonry, electric work, auto mechanics, plumbing, typing, computer training, English language, handicrafts, painting, nurse's aide, poultry/goat farm, driving, beauty parlour/salon, embroidery etc., willingness to attend any vocational training/programmes, and the programmes he/she would like to attend.

Analysis and Discussion

Participation in vocational training among youth

Table-1 shows the proportion of unmarried youth whoever attended a vocational training by type of programmes in rural and urban areas. Both urban and rural female prefer to learn tailoring is (35.7 and 61.9 percent respectively) where as proportion male who required this skill is very low. Higher proportion of male are engaging in auto mechanics, driving and plumbing compared to female. Proportion of female engaged in beauty parlour is much higher than that of their male counterpart. Proportion of male and female in urban area is relatively higher than the rural areas in joining computer training programme. In case of handicraft, painting, embroidery, cooking, female proportion is more than male in both urban and rural areas.

Table - 1

Proportion of youth whoever attended a vocational training by type of programmes in rural and urban areas

Types of programme	Urban		Rural	
	Male	Female	Male	Female
Tailoring	2.3	35.7	4.8	61.9
Auto mechanics/electrical work	15.4	0.2	22.9	0.1
Driving	8.7	0.7	13.5	0.2
Plumbing/masonry	2.9	0.1	8.2	0.1
Poultry/goat farm	0.1	0.1	0.7	0
Beauty Parlour/saloon	0.8	11.0	0.8	5.6
Nurse's aid	0.4	1.3	2.0	1.8
Computer training	65.4	48.4	36.7	22.5
English language/typing/shorthand	13.8	19.0	7.0	7.9
Handicrafts/painting/embroidery/ cooking	4.0	20.6	8.8	24.0

Table-2 represents the proportion of youth who have ever attended vocational training by states in both urban and rural areas. The proportion of unmarried youth who have ever attended vocational training is lowest among rural males of Rajasthan followed by Bihar. Maximum participation is observed among young urban females of Maharashtra followed by Andhra Pradesh and Tamil Nadu. Participation of rural males are lowest followed by rural female in most of the states.

Table - 2

Proportion of youth who have ever attended vocational training by states in both urban and rural areas

States	Urban		Rural	
	Male	Female	Male	Female
Bihar	26.2	25.9	11.2	7.6
Jharkhand	31.4	33.8	13.0	10.2
Rajasthan	24.1	45.2	7.7	19.4
Maharashtra	33.5	53.9	15.0	22.8
Andhra Pradesh	41.8	49.1	27.8	29.1
Tamil Nadu	31.9	47.4	20.1	27.0

Figure-1 represents the proportion of youth who have ever attended vocational training by states and sex. The proportion of unmarried youth who have ever attended vocational training is lowest in Bihar for both male (13.7 percent) and female (10.4 percent) and highest in Andhra Pradesh for male (32 percent). In Bihar higher proportion of male attended vocational training than female where as in the remaining states female proportion is higher than male.

The gender gap is higher in Rajasthan and Maharashtra than other states. In Jharkhand, there is very little difference between male and female in ever attending vocational training and also in Andhra Pradesh there is not much difference between male and female (4.4 percent) in case of vocational training.

Figure -1

Proportion of youth who have ever attended vocational training by states

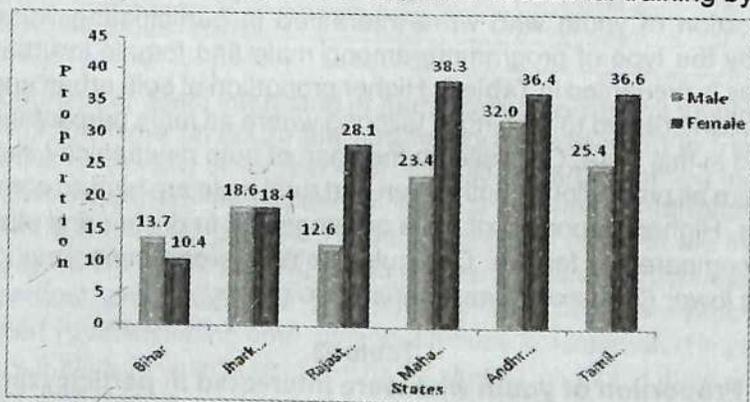
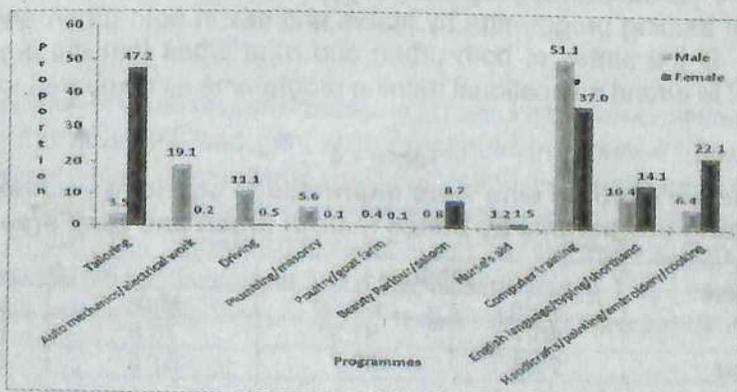


Figure-2 shows the proportion of unmarried youth who ever attended a vocational training by type of programmes. There are various types of programmes on vocational training, such as, tailoring, auto mechanic, driving, plumbing, computer training etc. Mostly female prefer tailoring as their vocational training (47.2 percent) where as proportion of male is very low (3.5 percent) in this case. Higher proportion of male and female are joining in computer training. In case of handicraft, painting, embroidery, cooking, female proportion is higher than male. In case of poultry, goat farm, nursing, there is very negligible proportion among male as well as female. Because of the influence of modernization and spreading of urbanization, women's proportion engaged in beauty parlour is higher than that of their male counterpart. Higher proportion of male are engaging in auto mechanics, driving and plumbing training compared to female

Figure - 2

Proportion of youth who ever attended a vocational training by type of programme



Intension to Participate in vocational training among youth

Proportion of youth who were interested in participating vocational training by the type of programme among male and female in urban and rural areas is presented in **Table 3**. Higher proportion of both urban and rural female are interested to training in tailoring where as male percentage very neglected in this case. Opposite, in the case of auto mechanics / electrical work where as proportion of both urban and rural male are high as compared to female. Higher proportion of male are engaging in driving and plumbing training compared to female. Computer training programme among rural female is lower (28 percent) as compared to others.

Table -3

Proportion of youth who were interested in participating vocational training by type of programme in urban and rural areas

Types of programmes	Urban		Rural	
	Male	Female	Male	Female
Tailoring	1.8	40.7	6.1	73.3
Auto mechanics/electrical work	23.9	0.3	31.5	0.2
Driving	16.3	1.7	19.7	0.4
Plumbing/masonry	3.2	0.1	7.2	0
Poultry/goat farm	0.9	0	3.4	0.1
Beauty Parlour/saloon	0.3	19.9	0.4	12.1
Nurse's aid	0.3	1.8	0.7	3.8
Computer training	69.1	52.5	51.1	28.0
English language/typing/shorthand	22.3	19.8	16.9	10.5
Handicrafts/painting/embroidery/cooking	6.9	30.9	6.6	38.9

Table-4 represents the proportion of youth who were interested to attend vocational training programme by states and sex in both urban and rural areas. In all the states of both urban and rural areas females are more interested to attend a vocational training programme as compared to male.

Table - 4

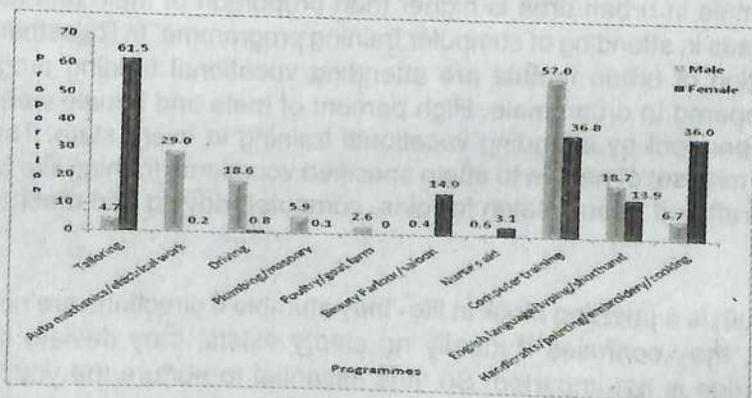
Proportion of youth who were interested to attended vocational training programme by states in both urban and rural areas

States	Urban		Rural	
	Male	Female	Male	Female
Bihar	66.1	91.3	70.8	92.0
Jharkhand	71.8	87.7	67.5	80.4

Rajasthan	52.7	72.8	50.0	74.7
Maharashtra	63.1	86.3	69.2	77.1
Andhra Pradesh	54.0	79.1	50.9	74.9
Tamil Nadu	48.6	64.0	42.2	58.5

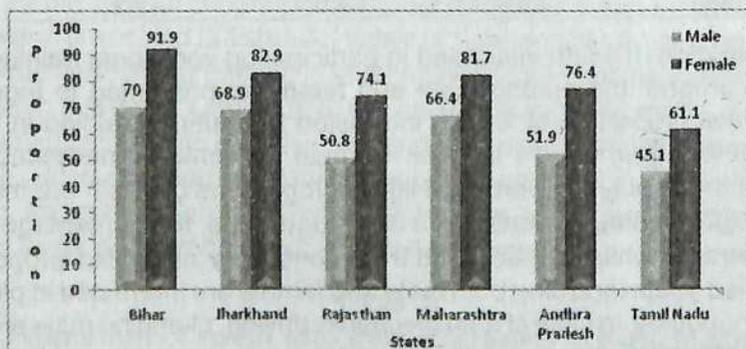
Proportion of youth interested in participating vocational training by the type of programme among male and female is presented in Figure-3. A substantial proportion of female interested to undergo training in tailoring (61.5 percent) where as in case of male percentage interested in this programme is only 4.7 percent. Higher proportions of youth are interested to undergo in computer training in this programme, the percentage of male is 57 percent while female is 36.8 percent. Very negligible proportion of unmarried youth including both male and female are interested in plumbing, masonry, poultry. In case of auto mechanic, driving, plumbing male proportion is higher than female.

Figure-3
Proportion of youth interested in participating in a vocational training by type of programme



Proportion of youth who are interested in participation of vocational training programme by states and gender is presented in Figure-4. The highest proportion of female who undergo vocational training is found high in Bihar (92 percent). Tamil Nadu represents the lowest proportion of vocational training among female. The highest and lowest figure among male is also found in these two states, i.e., Bihar and Tamil Nadu respectively. The gender gap in vocational training is higher in Andhra Pradesh as compared to other states.

Figure-4
Proportion of youth who were interested in participating in vocational training programme by states



Conclusion

The proportion of unmarried youth who have ever attended vocational training is lowest in Bihar and highest in Andhra Pradesh. Proportion of male and female in urban area is higher than proportion of male and female in rural areas in attending of computer training programme. In Rajasthan higher proportion of urban female are attending vocational training programme as compared to urban male. High percent of male and female wants to be self dependent by attending vocational training in every state. There is a typical mindset of people to attain specified vocational training like tailoring, handicraft and beauty salon for girls, computer, driving and mechanics for boys.

Youth is a puzzling block in life- they stumble if directions are not shown clearly, they confuses if ideally no clarity exists, they deviate if proper knowledge is not imparted. So, it is essential to nurture the youth age in such a way that they can see the directions, they can protest against all odds and they can stand erect through fruitful economic activity. There is a need of changing the mental block of typical gender bias in vocational training in the context of the demographic dividend in India and the data shows that youth are willing to have vocational training if provision is made.

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Psychosocial Problems of Adolescents having Low Socio- Economic Status

Anuradha Sharma

The origins of the term adolescent is from the Latin word, 'adolescere' meaning "to grow, to mature" indicate the defining features of adolescence (UNFPA for UN System in India). Adolescence is a distinct and dynamic phase of development in the life of an individual. It is the period of transition from childhood to adulthood and is characterized by spurts of physical, mental, emotional and social development. Adolescence considers the period between 10 years to 19 years of age. Universal definition of adolescence is to mark it as a period in which a person is no longer a child, and not yet an adult. This is a period of rapid growth and is apparent from the prevalence of new factors – of new capacities, of being faced with new situations, new types of behaviour – which signify opportunities for growth and development, but also risks to health and well-being. The period is characterized by a combination of physical changes (puberty), behavior changes and shifts in social grouping.

Adolescents aged between 10 years to 19 years account for more than one-fifth of the world's population. In India, this age group form 21.4 percent of the total population (National Youth Policy 2000). In India due to male dominant set up, and due to large size of family, family conflict between parent and child often centers on compliance with chores, rules, behavior and the regulation of emotion. Socially children and adolescents may struggle with difficulty in making or keeping friends or have poor choice in making friends and some time they have difficulty in understanding social behavior. Psychologically, adolescence is such a vulnerable stage that boys / girls of this age are easily carried away by perceptions generated by misleading and misguiding parents, teachers, friends, brother/sisters; Ignorance of elders; Half - informed or ill - informed friends, brothers and sisters; wrongful messages depicted through TV serials, advertisements, films and publications carrying partially or fully false information. Thus sometimes due to low socio economic status causes biological problems, psychological problems, and social problems. Their different types of needs are not satisfied at school and at home level. Thus it can be analysis from above observations that adolescence means "to emerge" or "achieve identity". Especially in development thinking adolescence also refers to a period of identity crisis. Crisis does not mean a breakdown or disaster but rather a "critical" period when development must move one way or another and adolescents remain confused and causes identity crises. Most problems of adolescence are due to failure in understanding the biological and psychological

changes expected during adolescence.

Moreover adolescents' need is satisfied by having supportive environment at home, school and the community to enable them to understand the complexity of challenges of the stage, and be able to respond with a sense of responsibility. When adolescents are deprived of such favorable environment, it may lead to various psycho-social problems like academic problems, truancy, adjustment problems, low self esteem etc.

Boulter, 1995 in his study reveals that adolescents struggle with the issues like self confidence, self-esteem, emotional stability, health, family influence, personal freedom, group sociability and moral sense. All these have greater impact on their perceptions and personality thus making them uncontrollable at times.

David,(1952) in his study on adolescents opined that adolescents are easily aggressive and this is as a result of the fact that they just want to find some way to give expression to anger, hostility and destructiveness which arise out of the discomfortableness which they face.

Every child has certain needs. Adolescents also have certain basic needs. These needs are likely to be accompanied by potential difficulties and problems. It is a fact that the adolescent faces the same problems as faced by others but the problems of adolescents vary in complexity. Problems which remained unsolved during early years appear again at this stage. During childhood the child's needs were met and his problems were solved mostly by parents and teachers. The basic needs and problems of adolescents are: need for Status, need for Approval, and Reorganization, need for Advice, need for Independence, need for Intimate friendship, need for Family life education, need for Recreation activities.

Factors influencing adolescent's development are multidimensional and complex in nature. The web of social relationships with parents, grandparents, siblings, peer groups and in their interpersonal attitudes, Economic conditions, Educational, and Occupational status of parents, impact of nutritional and health care also influences the development of adolescent. Every adolescent boy or girl is prone to such exposures - which ultimately are retained as perceptions in their minds to form their behavioural patterns. Those with a psychosocial problem possess several distinct features including disturbances in self-image; inability to have successful interpersonal relationship; inappropriateness of range of emotions and ways

of perceiving themselves, others and the world and differently possessing improper impulse control.

The present study titled "psychosocial problems of adolescent have low socio economic status" intends to probe the psychosocial problems silently faced by adolescents at home; school and on self image. In the present survey researcher tries to give emphasis on problems of adolescent boys and girls living in the colonies or having low socio economic status. Here low socioeconomic status means that adolescents belonged to low income group, their parents have small occupation, they are not educated, have meager wealth and their place of residence are not proper. In this paper researcher tries to find out the areas where adolescents face problems. All the components were critically evaluated and discussed in details and effort was made to find in detail the problems they faced in their environment so that proper counseling can be given according to their socio economic status.

Objectives

- To identify the home related problems of adolescents having low socio economic status.
- To study the school related problems of adolescents having low socio economic status.
- To know self -image related problems of adolescents having low socio economic status.

Methodology

Descriptive survey method was used. The sample was collected randomly from the three Government High Schools which are situated near the colonies (slum area) of Chandigarh. In this study 100 boys and 100 girls were taken. Questionnaire was prepared and distributed among the adolescents and well explained to them so that they can mark their different type of problems independently. Descriptive statistic technique such as frequency distribution, percentage and ranking was used in analyzing Adolescent students' problems

Analysis and Findings of the Study
Table - 1
Distribution of Sample according to their Location

Sample	Frequency	Percentage
Colonies	131	65.5
sectors	60	30.0
Villages	09	4.5

Table - 2

Distribution of the sample on the bases of biography of adolescent students

Category	Frequency	Percentage
School		
Govt. High School	125	62.5
Govt. Model high School	75	37.5
Class		
7 th -8 th	42	21.0
9 th -10 th	98	49.0
11 th -12 th	60	30.0
Age		
12-13	40	20.0
14-15	84	42.0
16-17	69	34.5
18+	7	3.5
Father's Occupation		
Self Employed : Cook, Milkman, Sweeper, Cobbler, Rikshawpuller, Auto Driver, Artisan	75	37.5
Private Service	54	27.5
Govt. Service	52	26.0
Shopkeeper/Business	19	9.5
Mother's occupation		
Housewife	144	72.0
Service	30	15.0
Sweeper, housemaid	17	8.5
Business	8	4.0

- As shown in the Table - 2 above that from the taken sample maximum 131(65.5) students were living in the colonies that is in slum areas and only 60(30%) were living in the sectors of Chandigarh.
- Educational Qualifications of 200 adolescent boys and girls from the taken sample were as follows: A little less than half i.e. 98(49%) of them were in the 9th and 10th class, 60(30%) were in the 11th and 12th class and only 42(21%) were in the 7th and 8th class. It can be concluded that maximum adolescents were taken from 9th and 10th class.
- Age distribution of adolescent students in which 84(42%) students were from age group 14 years to 15 years; remaining 69 (34.5%) students were in between the age group 16 years to 17 years and 20 percent were in-between 12 years to 16 years of age group.
- Farther occupation of these students was as follows: Maximum i.e. 75 (37.5%) students' father was self employed i.e. working as cook, milkman,

sweeper, cobbler, rikshawpuller and auto-driver followed by private service (54, 27%) and government service (52, 26%).

- Whereas three fourth students' mother were housewives and remaining were either doing some type meager service (15%) or were house maid (8.5%).
- Thus it can be concluded from the above findings that almost all the students' family income was meager and they were living in the colonies (slum areas) and thus were belonged to low show economic status.

Table – 3

Distribution of adolescent students as per Home Related Problems

Home related problems	Frequency	Percentage
Comparison with others	130	65.0
Low of social economic background	126	63.5
Having less money than my friends	122	61.0
Lack of communication	109	54.5
Authoritarian parents	99	49.5
Space constraints	90	45.0
Non conducive atmosphere	80	44.0
Poor rapport with parents	50	25.0

Table-3 above shows the distribution of adolescent students as per home related problems who were studying in the 7th to 12th classes at Govt. schools of Chandigarh. The pattern of respondents' home related problems were as follows: 130(65%) students revealed that teachers or parents do comparison with other students; 126(63.5%) said that they were having very low socio economic background; 61 percent were having problem like less money as compared to their friends; lack of communication skill as per 109 (54.5 %) students . However less than half percent each said that they were having authoritarian parents (99; 49.5%); very less space at home as told by 80 (44%) students, non conducive environment at home (80;44%); and very few i.e. 50(25%) said that problem like very poor rapport with the parents.

Thus it can be concluded from the above observations that maximum adolescent students revealed that problems like parents do comparisons or have low socio-economic background and they were having less money as compare to their friends.

Table - 4

Distribution of Students as per their School Related Problems

School related problems	Frequency	Percentage
Strict teachers	137	68.5
Too much homework	120	60.0
Poor marks	114	57.0
Long school hours	107	53.5
Non co-curricular activities	105	52.5
Partial treatment	103	51.5
Closed school atmosphere	98	49.0
Non acceptable classmates	90	45.0

Table-4 shows the adolescent students' school related problems. It has been seen that maximum i.e. 137(68.5%) students said that their teachers were very strict, followed by too much home work (120, 60%), 114(57%) obtained poor marks in the examination. Almost fifty percent each revealed that problems like long school hours (53.5%), no co-curricular activities (52.5%) organized and partial treatment by teachers (51.5%). Little less than half percent said that problems like school atmosphere is very close and classmate are not acceptable to them i.e. narrow minded classmates. Thus it can be concluded that if teacher or school councilor guide them properly and solve their school related problems by using interesting methods of teaching, organize different co-curricular activities then these school related problems can be reduced.

Table-5
Distribution of students as per their Society related Problems

Society related problems	Frequency	Percentage
Over expectation	109	54.5
Generation gaps	89	44.5
Repressive atmosphere	89	44.5
Lack of friends	84	42.0
Parents teacher addresses him BULL	82	41.0
Caste related problems	72	36.0
Orthodox practices	72	36.0
Gender bias	70	35.0
Parents passes sarcastic remarks	66	33.0
Customs traditions and rites	65	32.5
Parents/ father or mother starts arguments	52	26.0
Resist independence	49	24.5

Table-5 reveals the respondents' society related problems, to which 109 (54.5%) i.e. little more than half revealed that society over expected from us whereas little less than half i.e. 89(44.5%) said that lot of generation gap, repressive atmosphere (89, 44.5%) at home; 84 (42%) students said having less friends and 82(41%) students said that parents and teacher address them Bull. Almost one third each revealed that other society related problems like caste problems (36%), having orthodox practices (72, 36%), gender bias (70, 35%); parents passes sarcastic remarks (66, 33%) and sometime customs & traditions and rites are also causing them problem. Whereas one fourth students revealed that society related problems like parents/ father or mother starts arguments with them and they resist their independence.

Table-6
Distribution of Adolescents as per Self Related Problems

Self related problems	Frequency	Percentage
Anger	173	88.0
Touchiness	145	72.5

Moodiness	145	72.5
Complexion	136	68.0
Fatness, tall, thin	129	64.5
Pimple	120	60.0
Body image	104	57.0
Shy	110	55.0
Acne hair	104	54.5
Bodily changes	106	53.0
Hypersensitivity	105	52.5
Eating disorder	104	52.0
Scars on face	94	47.0
Day dreaming	90	45.0
Infatuation	89	44.5
Lack of muscular power	87	43.5
Timid	80	40.0
Feeling of rebel	78	39.0
Lack of shoulder breadth	70	35.0
Big legs	49	29.5

When enquired from the adolescents about the Self related problems (Table-6), it had been found that 173(88%) students revealed that they were having high anger tendencies i.e. they easily get angry whereas three fourth i.e. 145 (72.5) each revealed that they were very touchy and moody; where as 68 percent students revealed that they had problems related with their complexion , 129(64.5%) said that they were fat, or tall or thin and 120(60%) said that they were having pimples on their face, whereas almost fifty percents students each revealed that they had problems like bad body image, shyness, acne hair, body changes, Hypersensitivity problems, having eating disorder; whereas less than fifty percents each revealed that problems like scars on their face, day dreaming, infatuation, lack of muscular power and they were very timid. Almost one fourth revealed that they were lacking of shoulder breath and had big legs. From these problems it can be analyzed that students who are having low socio- economic status faced with problems like anger, moodiness, touchiness and appearance of body also one of the cause of problem they faced in day to day life.

Conclusion

On the basis of the present findings it can be concluded that due to low-socio-economic status adolescent students faced some major problems like they feel that they were having less money as compared to their friends, their residence are not at proper place, because of low status and illiteracy, their parents uses sarcastic remarks and that is why their mood fluctuates, they get angry soon, school teachers also get very strict with us. These problems create many other problems like school related problems, their self image or appearance related problems. Thus it can be

concluded from the above study that adolescents who are living in the colonies or slums have almost same problems as those of other adolescents who belonged to middle or high class but their maximum problems are related with their status and family income.

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The average length of a manuscript should normally be between 1500 and 2500 words; in exceptional cases, longer articles can also be accepted. Mimeographed, zexed or carbon copies of manuscripts will not be accepted. Manuscript should be typed in double space, on one side, with a 2" margin on A4 size paper. Footnotes and references should come at the end and not on every page. Authors are requested to submit one soft copy along with the CD (MS Word). Articles can be sent by E-mail at iaedelhi@gmail.com

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Lifelong Learning for Enlightenment

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The General Election 2014 has been successfully conducted by the Election Commission of India and the members of the 16th Lok Sabha have been elected. The Bharatiya Janata Party has got an absolute majority with 282 seats out of 543 and Shri Narendra Modi has taken oath of office on the 26th May 2014 as the 15th prime minister of independent India. When the newly elected members took oath there was a lot of discussion about the leader of the opposition as Indian National Congress has got 44 seats and AIADMK has got 37 seats. As per rule the Leader of the Opposition goes to a party which has atleast 55 seats in Lok Sabha (i.e 10% of the total seats of 545). Some say that even with less number than the required one the Speaker can recognize a person who has been elected to lead the next majority party after the ruling party as leader of the opposition. Some others say that unless the required number is there, no party will get the recognition of opposition leader as in similar such situation earlier the Lok Sabha went without a recognized opposition leader. Whatever may be the decision of the Speaker this in no way should affect the functioning of the Lok Sabha as even with less number a party can effectively participate in the discussions, appreciate the effective measures taken by the government, point out mistakes/lapses, if any, of the ruling party in governance and put fourth strongly any point/issue for the welfare of the country and people.

In a democracy Parliament is supreme and its effective functioning enables the government to take far reaching decisions for the welfare of the people. The proper functioning of the Parliament is not solely the responsibility of the ruling party alone but equally of the opposition parties also. The experience in the last few years was that many times the Parliament could not function properly simply because of the difference of opinion between the ruling and the opposition parties. Frequent adjournments for no valid reason resulted in waste of precious time of the Parliament and money. The government of the day could not manage in view of its minority status and bullying both by alliance partners and the opposition. Fortunately, the government today is formed by the party which has absolute majority and also the support of alliance partners who also represent in the government.

How effectively the Lok Sabha is going to function is being observed eagerly by well minded people. The unanimous opinion is that members of the ruling party and opposition take parliament sessions seriously and participate in the discussions with quality inputs so that the Indian democracy is taken with all seriousness by other countries as an example and emulate this experience by practicing the same in their countries.

Hence, it is time to unite and act.

Dr. V.Mohankumar

Confronting Global Warming and Climate Change: Educational Interventions for Protection of Human Environment

H.S. Bhola

Prologue

Education of those who will design Educational Interventions – from policy-makers, planners, administrators, and evaluators, down to educators in lecture halls, classrooms and adult literacy and community education centers – is necessary, indeed, essential when dealing with highly complex processes such as Global Warming, Climate Change and Environmentalism. In a 2-part paper, we will first present the History and Science of Global Warming and Climate Change as it developed in America – the birthplace of the language of Global Warming and Climate Change and of commitments to the protection of the human Environment around the Globe. In a subsequent paper, a Case Study of India will be offered unfolding how this truly global movement was confronted by Indian policy-makers, Educators, and the common peoples of the Indian sub-continent, in the processes of Protection of the Spaceship Earth, Mitigation of harms already done to the planet, and Adaptations where there is no other choice left.

Introduction

Without the dual perspectives of *History* and *Theory*, our understandings of past and future; and formulations of designs for inventions and innovations are limited, if not impossible. *History* provides a perspective that helps us understand where we have been, where we have now arrived, and what kinds of futures we could invent for ourselves. Globalization that pervades the world today demands that the historical perspective, erstwhile focused on national development policies and plans, be expanded into a Global perspective. Theory as the twin of History provides the essential complementary perspective. While history-making is Recollecting the past and Imagining the future; Theorizing, Model-making and Testing are Intellectual acts. As in History, so also in Theory, our perspective has to

be Global – though, all theory has to be re-invented within the boundaries of political economies, cultures, and technologies, of a particular Place, at a specific historical Time.

In the following, we will talk about "Global Warming," as manifested in "Climate Change" which has resulted in dire and drastic changes in the "Planetary Environment," leaving no places or peoples untouched — and unhurt. Discourses on the sad state of Planetary Environment, attribute it all to the "Industrial Revolution," a period of the 18th century England when manufacturing began to rely on steam power, fueled primarily by Coal – depending no more on the human muscle or animal labor. Both as Nation States and as Citizens, we have to be in perennial gratitude to this "Energy-ial Revolution"; though we must now need to do all that is humanly possible to deal with its destructive consequences. While a whole array of Political, Economic, Technological, Social and Cultural interventions must be made, Educational-Instructional Interventions have to be central to these efforts. To make intelligent Informational/Instructional Interventions, it is required that we have a cadre of Governing Elite who are themselves highly educated and most well informed. To produce and multiply these cadres we need a network of well establish institutions to educate, train, and conduct research to produce and deliver useful information, in turn, to prepare future generations of educators who will provide Higher Education and Secondary, Elementary and Early Childhood Education, as appropriate. Educational Strategies must relate, on the one hand, to the high-level political and policy elite and, on the other hand, to the masses. This would mean Promoting Scientific Literacy for All; and Changing "Communities" and "Work Places" into Laboratories for Protection, Mitigation and Adaptations to Climate Change.

SECTION - I

"Energy" Transforms the World: Environmental Change in the Global Village

Introduction and Context

"Global Warming," as manifested in "Climate Change" has resulted in dire and drastic changes in the "Planetary Environment," leaving no places or peoples untouched — and unhurt. Discourses on the sad state of Planetary Environment, attribute it all to the "Industrial Revolution," a period of the 18th century England when manufacturing began to rely on steam power, fueled

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 primarily by Coal – depending no more on the human muscle or animal labor.

The “Industrial Revolution,” could be better called the “Energy-ial Revolution.” This consisted in burning coal to produce steam, and to harness steam as Energy to move levers and gears of machines installed in factories; and even more dramatically using that Energy to run a “Steam Engine on Rails” which created both an industrial and a social revolution in England. The Steam Engine on Rails gave birth to a Railway System for England, dramatically changing lives of communities along the Railway Lines. It also remade world history, as England used the new Energy to sail their ships and build Railway systems in their colonies to extend the reach of their power to rule (Allen, 2009; Rosen, 2010).

Further Unfolding of the “Energy-ial Revolution”: Petrol as Minister of Metamorphosis of the New World

The “Energy-ial Revolution” first based on Coal, kept on unfolding. The discovery of Petroleum and the Internal Combustion Engine to burn this new Fossil Fuel changed the world in ways that could not have ever been imagined. Along the way, the “ability to change one form of Energy into another, and vice versa,” was another breakthrough. Grand Waterfalls made by great Rivers falling off the edges of high Hills came to be inexhaustible sources of Electric Energy to light up cities and run its factories and air-conditioners. Nuclear Energy was another that made man feel Godlike, though we now have been terribly dismayed with Nuclear Energy, knowing what can happen when things go wrong with it. Most recently, we are on to another era of Energy production and use. Green Energy produced by Wind-mills and Solar Panels is now on national agendas of nations around the world.

If Coal Was King; Petroleum came to be the Great Emperor

Revolutions, in and by Energy, have continued. For quite some time, Coal was King. In the early 20th century, Petroleum acquired the status of a world class source of Energy. Combined with the invention and use of the internal combustion engine that was an essential part of cars and trucks flitting around the world’s highways and aircraft in the crowded sky cross-crossing the air corridors, the superiority of Petroleum came to be unassailable. Daniel Yurgen in his two books: *The Prize: The Epic Quest for Oil, Money and Power* (1990); and *The Quest: Energy, Security and the Remaking of the Modern World* (2011), capture how discovery of Petroleum

also came to change the geopolitical and economic relations among nations.

The Prize (1990) – a book that won the Pulitzer Prize for that year – had offered an all-encompassing historical construction of the discovery of oil and of the struggle for power and wealth that control of the resources of oil offered. This struggle had indeed transformed the world economy, and won wars that changed futures of nations. The book is indeed not only a history of Oil but of the twentieth century from the two World Wars down to Invasion of Iraq and Kuwait and including the Operation Desert Storm. The Quest (2011) also by Daniel Yurgin is a twin of his earlier book. Using a perspective and scope as broad as that of his 1990 book, Daniel Yurgin presents a comprehensive discourse on “global energy” which has come to be the essential mover of all geopolitical and economic changes around the globe and, is indeed, the major cause of battles being fought over Climate Change (The Economist, September 17, 2011; Yurgen, 1990, 2011).

Energy Enables Man to Play God: The Anthropos Rules the Worlds

Paul Crutzen, an eminent atmospheric chemist and his colleague Eugene Stoermer, have talked of the New Era of The Anthropos (Greek for Man), who by the very fact of Being, has been exploitative of the bounties of the Earth – and now with all kinds of sources of Energy at his command is creating global crises. The Anthropocene (the man-made world) has indeed become the central fact or final aim of universe – which had already changed the very coordinates of humanity. Suddenly, “From their trawlers scraping the floors of the seas to their dams impounding sediments by the giga-tons, from their stripping the forests to their irrigation of farms, from their mile-deep mines to their melting of glaciers, humans were bringing about an age of planetary change.” Changes in the carbon cycles, oxygen and nitrogen together have accelerated Global Warming, and lead to “rising seas, exhausted soils, dead fish, and scarcities of water for an awfully thirsty world (The Economist, May 28th, 2011).

From Immersion to Awareness of the Impending Disaster: The Apocalypse Wrought by The Apropos

For too long Humanity had been in a state of Immersion in regard to Global Warming and Climate Change with no Awareness of the looming Apocalypse: the Risks to Civilization, Humans and Earth. It was in the late 1950s, that Global Warming, and Climate Change were first used as

descriptors of the conditions of the Globe; and it was in 1970 that Earth Day was celebrated giving birth to the idea of Environmentalism. It was indeed an emergence of Awareness of the dire future of the Planet Earth.

The catch phrase "Global Warming" had been first used in an article published in a local newspaper in the US, the Hamond Times on November 6, 1957 – that as per William Safire's column "On Language," in New York Times (Reference www.FirstMenion.com). "Climate Change" came from scientists who surmised and then proved the correlation between Climate Change and Global Warming.

"Environment" asserted itself in a big way within the Discourses of Global Warming on April 22, 1970, when Democratic Senator, Gaylord Nelson called upon the youth of America to come together to celebrate April 22 as the "Earth Day, annually. To his pleasant surprise, the first ever celebration in 1970 drew some 20 million to join in teach-in on American university campuses. Today 500 million people in 175 countries observe the Earth Day to raise awareness of the Environment. [<http://www.csmonitor.com>, posted April 20, 2012].

SECTION - II

Global Leadership on Tackling Global Warming

The Challenges Global Warming and Climate Change were Global. Inevitably, the United Nations and its family of Organizations came to be deeply engaged in the issues. United Nations Environmental Plan (UNEP) came to be the chief agency to work in this area. Many UN-affiliated agencies such as UNESCO, WHO, FAO, ILO, and some others played important parts in this endeavor. The European Union, the OECD, OAS, and the ASEAN also collaborated as did The World Bank and The IMF (International Monetary Fund). Other Multilateral and Bi-lateral Agencies also played their parts.

Intergovernmental Panel on Climate Change (IPCC)

The Intergovernmental Panel on Climate Change (IPCC) was established in 1988, four years earlier than UNEP. Though officially not a United Nations agency, it acts as an adopted child of International structures concerned with Climate Change. The job of IPCC is to continuously assess the scientific, technical and socio-economic information relevant for understanding the risks

of human-induced climate change from a global perspective. Ever since its inception, IPCC has issued Assessment Reports on Climate Change from a Global perspective: as for example in 1990, 1995, 2001, 2007 and so on. These Assessment Reports have been punctuated by Special Reports, among them: On Mitigation in 2011, and another on Risks Management and Adaptation, released later in the same year. The November 2011 Report was bearer of some bad news: "The panel said the world needs to get ready for more dangerous and "unprecedented extreme weather" caused by global warming" (www.ipcc.ch/).

United Nations' Environment Program (UNEP): World Scout for Global Warming and Climate Change

United Nations' concern for the Global Environment – and thereby for Global Warming and Climate Change — has a long history. By 1992, United Nations had already established a separate institution – The United Nations Environment Program (UNEP) to deal specifically with the Environmental issues. As part of an expanded commitment to "Environment for Development", UNEP seeks to relate and lead on six issues: Climate Change; Disasters and Conflicts; Ecosystems Management; Environmental Governance; Harmful Substances; and Resource Efficiency (www.unep.org). UNEP today is most concerned about the new reality of "Climate Refugees" already in millions. Another UNEP initiative is the establishment of a separate Ozone Secretariat. Contemporaneously, the United Nations system has kept up with the drumbeat for protection of the Environment at special UN-sponsored Summits and Conferences around the world – for example, at events such as one organized in Rio de Janeiro; and Johannesburg (United Nations, 1992). It has also taken a leading role in reconstructing the concept of Development as "Sustainable Development (United Nations 2002; Bhola 2008)."

United Nations in Behalf of all Nations: Initiatives Bold and Brave

A hallmark event took place on 9 May 1992 when, The United Nations Framework Convention on Climate Change (UNFCCC), was adopted. Brought into force on 21 March 1994, it enabled an overall frame for international efforts to tackle the formidable challenge of climate change. It had asserted that the "climate system" was a shared resource that was now threatened by industrial and other emissions of carbon dioxide (CO₂) and other greenhouse gases; and had strongly *encouraged* industrialized countries to stabilize

the emissions of greenhouse gas into the Environment. The World nations – represented by their Governments and non-Governmental Institutions – have since met several times. The first such meeting took place in Kyoto, Japan [See Note 1].

The Kyoto Protocol: A Global Marker

The Kyoto Protocol was adopted in Kyoto (Japan) on 11 December, 1997, and entered into force on 16 February 2005. It went beyond mere encouragements and asked the world nations for serious commitments to take appropriate actions. Indeed it was able to set “binding targets” for 37 industrialized countries and the European Community for reducing greenhouse gases (GHG) amounting to an average of 5.2% relative to the 1990 levels, over the five years period of 2008-2012 – through protections, mitigations and adaptations as appropriate.

The commitments on the part of the industrialized countries were built on the recognition that it was the developed countries that were principally responsible for the current high levels of GHG resulting from some 150 years of industrial activity on their part and therefore the acceptance of the principle of “common but differentiated responsibilities” among and between the developed and developing countries. The various nations of the world were to meet these targets through national measures. In addition, three market-based mechanisms were offered as possibilities: Emissions trading through the carbon market; clean development mechanisms (CDM); and Joint Implementation (JI).

Of the three modes of response to handle the problems of GHG — protections, mitigations and adaptations — Adaptation, was given special attention for this response may often be the only strategic response available to many countries. “An Adaptation Fund” was also established to help developing countries that needed assistance. By the end of the first commitment period in 2012, a new international framework was expected to be negotiated and ratified. History would show that would be the hard part! (UNFCCC and Kyoto Protocol www.un.org)

The Copenhagen Summit, 2009

The Copenhagen Summit, as the 2009 United Nations Climate Change Conference came to be popularly called, took place during December

7-18, 2009 in Copenhagen, Denmark. The Summit which had started with lot of finger-pointing and mutual blaming yet came to do a lot of good in sensitizing the governing elites of all nations to the challenges of mitigating Global Warming on an urgent basis. The Unites States, China, India, Brazil came together to prepare a draft for "The Copenhagen Accord", recognizing that Climate Change was one of the greatest challenges of the present day and actions should be taken to keep Global Warming increases below 2.0 Centigrade (Copenhagen Summit as reported in Wikipedia, assessed 10 July 2010).

Conference at Cancun, Mexico: Restoration of Hope

The Cancun Climate Change Conference of December 11, 2010, was able to put the UN Climate-change process back in gear. With memories of Copenhagen in the background, the 194 countries attending were "determined to get a deal, even if only a modest one." The deal that passed, "found a significant amount of common ground between rich and the developing worlds. Funding at the level of \$100 billion a year was pledged by the rich nations to help the poor to pay for the emissions cuts and on Adaptation plans and actions by 2020. A system to reward countries for Initiatives relating to "Reducing Emissions from Deforestation and Forest Degradation REDD)" to help nations and their indigenous peoples in particular, also got agreement. Technology transfers in support of REDD were also promised.

Durban Climate Summit, November-December 2011: Persisting for Global Actions

Voices both Sacred and Secular Arose

The Durban Summit was attended by delegates from 190 countries, and was supported by World leaders, representing both the Secular and the Sacred. In Rome, Pope Benedict XVI – sometimes called the "green pope" – made a plea for Summit's success as part of his traditional Sunday blessing. In Durban, South Africa, Bishop Tutu, hero of the struggle against Apartheid, compared the current climate-related struggle with his country's struggle against Apartheid; and prayed for the Summit's success (The Associated Press / Arizona Daily Star (November 28, 2011).

The Pains and Gains from Durban

Blessings and Good Wishes could not hide the hard realities and complexities of Global Warming. Developing countries led by China, India, and Brazil were then emitting half of the total Greenhouse Gases (GHG) — and by 2030, it was projected, they would be the source of 65 percent of those emissions. Industrialized countries that had carried almost the whole burden until then, now wanted new allocations of responsibilities among the world nations. They wanted China, India, Brazil and South Africa, with their growing prosperity and increasing emissions to do more. The poorer countries, most vulnerable to the ravages of Global Warming with sinking coastlines, flooded fields, and shattering winds hoped and prayed that they would not be forgotten.

The Gift from Durban

The miraculous happened. In a summation of Durban Climate Summit, Development and Cooperation (January 2012) said: "The climate summit's end was postponed by two night sessions, and consensus finally achieved... [Please review Note 1]. A new climate agreement is to be negotiated by 2015 and come into force by 2020 at the latest. Duties to reduce carbon emissions will then apply to all countries. The Kyoto Protocol will get a second phase. At the climate summit in Kyoto in 1997, many advanced economies had pledged to reduce their greenhouse gas emissions. The first phase of those commitments ends in 2012. Whether the next phase will go on to 2010 or 2020 was not decided. The Durban summit reconfirmed the decision made in Cancun in 2010 to establish a Green Climate Fund. From 2020 on, this Fund is supposed to make an annual \$100 billion available to developing countries for the purposes of climate protection and adaptation to global warming. Finally, some technical issues of Reducing Emissions from Deforestation and Forest Degradation (REDD) program were considered and agreed on Development and Cooperation (January 2012).

RIO+20: An Epic Failure?

RIO+20, the U.N. Conference on Sustainable Development held in Rio, Brazil, during 13-22 June, 2012, had drawn nearly 100 world leaders and more than 45000 others, at the cost of tens of millions of dollars. The first phase of the Conference was full of expectations and witnessed plenty of theatrics by activists and dissidents. Results from the formal deliberations

of the world leaders during June 20-22, were disappointing, however. The Conference ended with nothing more than a non-binding declaration, committing the world leaders to few modest goals. They reaffirmed the need to achieve sustainable development (but not mandating how); reaffirmed commitment to strengthen international cooperation (just not right now); and reaffirmed the need to achieve economic stability (with no new funding for the poorest nations)."

Dilemmas of Development of Nations

Some things were obvious. The Highly Developed nations of the world could not suddenly reverse the centuries old advancement of the Western Economies; and could not just stop energy use for mass production to sustain the existing life styles of their peoples. At the same time, Developing countries had the need to produce more for their poor who had so little to consume. At this moment of history the Developed and the Developing were both adding GHG to the Environment. As per the 2011 reports from the Global Carbon Project on Carbon Dioxide emissions China was releasing 9.1 Gigatons (6.7 tons per capita), United States was releasing 5.4 Gigatons (17.1 tons per capita), and Europe Union nations were releasing 3.6 Gigatons (7.2 tons per capita) and South Africa, 10.2 Gigatons of these Emissions, by way of few examples.

Doha Takes Control of the Climate Change Debate

At last, the Well-meanings activists among the 10,000 diplomats from 200 nations gathered together in Doha, decided to take control of the Future of Climate Change Debate. On December 8, 2012, in a wonderful turn of events, they agreed to extend the Kyoto Protocol of 1997 that would have expired that year of 2012, to eight year later in 2020. This would give enough time for nations to take affirmative actions regarding a previous decision to adopt a new more meaningful global pact by 2015 – requiring firm commitments from both rich and poor countries.

Intergovernmental Panel on Climate Change (IPCC)

The most recent IPCC Report of September 27, 2013, concluded that Global Warming was "unequivocal" and it is "extremely likely" that human activity has been the dominant cause of this temperature rise. Concentrations of CO₂ and other green house gases caused by burning of fossil fuels have

increased to unprecedented levels. Most aspects of climate change will continue even if CO₂ emissions are stopped: Sea levels will continue to rise; Greenland and Antarctic ice sheets will continue losing mass and Glaciers will continue to melt; and upper oceans will continue to warm. [Website address: <http://www.ipcc.ch>, also www.climatechange2013.org].

Warsaw Climate Change Conference – November 2013

The Warsaw Climate Change Conference 2013 coming on the heels of the IPCC event in September 2013 concluded successfully! Key decisions adopted at this conference included decisions on further advancing the Durban Platform, the Green Climate Fund and Long-Term Finance, the Warsaw Framework for REDD Plus, the Warsaw International Mechanism for Loss and Damage and other decisions. The Warsaw Framework for REDD+ was backed by pledges of 280 million dollars financing from the US, Norway and the UK.

Another milestone event in Warsaw was the offer of assistance to help 48 of the poorest countries of the world finalized plans by these countries to better assess the immediate impacts of climate change and what they need in the way of support to become more resilient. The offer came from Developed countries, including Austria, Belgium, Finland, France, Germany, Norway, Sweden, Switzerland have already paid or pledged over 100 million dollars to add to the Adaptation Fund, which has now started to fund national projects. [Website: unfccc.int/meetings/warsaw_Nov_2013/meeting/7649.php]

A Global Level Assessment of Stemming Global Warming

In an earlier section we have already talked about Global Initiatives in stemming Global Warming that have given cause to both developed and developing countries to keep the Hope alive. Kyoto and subsequent related summits did indeed bring some important dividends. But all was not well!

UNEP (United Nations Environment Program) in its well-prepared Fifth Global Environment Outlook (GEO-5) – three years in the making, covering 525 pages to fully capture the work of some 300 scientists — was sad reading, offering nothing optimistic to report. It had recounted that out of the 90 most important environmental goals in existence only four were making significant progress! The Report had sounded alarm on problems

of Population Growth – population was to hit the 9 Billion mark by 2050 and most of it was expected to be in newly urbanized areas. Indeed, half the world population today lives in urban areas, and with the increasing appetites of this newly urbanized populace, emerging from their condition of poverty, were already consuming ever larger amounts of natural resources. The Report had invited attention to melting of the polar ice caps, desertification in Africa, deforestation of tropical jungles, and spiraling use of chemicals. All this was leading to rising sea levels, more frequent and more severe floods, alternating with draughts; collapse of fisheries and coral reefs; and extinction of several species.

National Aeronautics and Space Administration) (NASA); and the National Oceanic and Atmospheric Administration (NOAA) — one involved a collaboration between Britain's Met Office and the University of East Anglia's Climate Research Unit (known as Hadley CRU), all suggested a similar pattern.

Some Rays of Hope

Reducing Emissions from Deforestation and Forest Degeneration (REDD) relating to the Amazon Rainforests – which produces more than 20% of the world's oxygen supply — could have remained a bag of good intentions if there was no way of finding out what was happening to the forests on the ground. Individual countries by themselves could not have the technology or the means of designing and developing surveillance systems for watching over forests. The system of surveillance launched at Cancun is a monumental step ahead by any measure. ALERTS – Automated Land-change Evaluation, Reporting and Tracing System – launched at Cancun, has been developed by The Planetary Skin Institute which is a non-profit organization set up jointly by world known computer firm, Cisco Systems, and USA's NASA. ALERTS would enable countries like Peru, Brazil, Gabon and many others to monitor their forests which left to themselves they would not have been able to do. REDD could indeed be ready for its mission.

Another breakthrough in the monitoring of forests is in the process of development and may be ready by 2014. LIDARTECTOR, a system for assessments of reforestation/deforestation with reasonable correctness is being tested by the Finnish government with the assistance of the Government of Nepal — which like the radar and sonar can be used for

"light detection and ranging" and come up with an assessment of "the amount of plant matter in the forest, and thereby develop an assessment of the thinning or thickening of forests over an interval of time, calibrated to particular contexts (THE ECONOMIST, 2011, p 81, p 86).

Global Warming, of course, is a consequence of carbon dioxide released by fossil fuels, coal burning, mining, and deforestation. It also results from the human imprint on Earth — from population increase and urbanization as dramatically obvious in India and China. No wonder, Environmental Protection discourse today is focus on damages being done to Air, Water, and Land through soot, pollutions and poisons. It is beginning to include consequences of neglecting the biology of the surface of the earth and what its deterioration — caused by the denuding of forests by clear-cutting of Amazon rain forests; desertification of once arable lands; and the destruction of the permafrost in the Arctic; and constant disappearance of different species of insects, animals and birds — is doing to the Planet Earth.

SECTION - III

Special Case of America: Grand Visions of Mother Earth, Shredded by Politics of Greed

Back in 1997, USA had stayed away from signing the Kyoto Protocol on Global Warming, yet over the years since, USA has accepted not only the reality of Global Warming but had come to assume a leadership role in behalf of the Western nations. America did not deny the historical role played by the West-led Industrial Revolution that sowed the seeds of Global Warming; nor is now ambiguous about the contributions of the Western nations in continuing to add to Global Warming by mass scale Industrial production to satisfy the ever-increased appetites of their peoples for material goods they continue to produce — not only for their own people but for the emerging middle classes around the world. America does acknowledge that the country still as the greatest Industrial machine on Earth; and indeed its trucks, cars and homes, with arrangements for heating and air-conditions around the clock, have been and continue to release GHG (Greenhouse Gases) more than other nations — though China, India, Brazil, and some others seem to be catching up fast.

Charity Begins at Home: Creation of Environment Protection Agency

The Environment Protection Agency (EPA), created in the heady days of 1960s from a mere Official Unit became a Peoples' Mission with the momentous emotional support it got from Rachel Carson's heart-wrenching book Silent Spring published in 1962. The Earth Day celebration of 1970, itself a child Environmentalism came to be the steely backbone of EPA. Over a period of some 40 Years different programs were created and implemented by EPA, among them: Clean Air Act; Safe Drinking Water Act; Wilderness Act; Endangered Species Act; and Resource Conservation and Recovery Act. EPA's success in establishing Emission Standards was both note-worthy and praise-worthy. All this added up to a grand achievement in Green Living for Americans.

America's Leadership at the International Level exudes excellence of understanding of the issues and assumption of responsibility as member of the world community of nations. It recognizes that as the world's largest industrial economy of the world for decades, it has in absolute terms contributed the highest proportion of Green House Gases (GHG) more than any other nation. But also takes the position that it cannot just stop in the processes of Development – nor can it expect that the newly emergent economies which are today emitting truly huge amounts of GHG should put full break on their processes of Development.

Telling the Inconvenient Truth

America was exemplary in another regard. It was an American political elite, no less than an ex-Vice President, Al Gore, who had the sensibilities to read what was happening to the Global Environment and the courage to shake the citizens of the world by speaking An Inconvenient Truth (Gore 2006). He spoke with passion about the harm being done to the Global Environment as more and more Greenhouse Gases were released into the atmosphere every hour, day, week, month and year — making the Planet Earth, less and less habitable. He went on to say that "The American Right" had been in denial for too long, vociferously denying this "Inconvenient Truth." The book played an important part in educating the peoples around the world. Gore was duly celebrated for his wisdom and courage and it won him a Nobel Peace Prize in 2007 and an Academy Award as well. Of course, the Republican Right in America was not impressed and attributed anti-American political motives to that bunch of Scandinavian Leftists who

gave him his Nobel. Al Gore had continued to do his bit. In his most recent book, The Future (2013), Gore came back to the same theme with similar depth of passion.

The American Right on the Wrong Side of History

While American political and policy elite have been unique in providing leadership in promoting understandings of the harms happening to the Global Environment, it is also unique in having in its lap the most vociferous Lobby of self-serving corporate Kings, in Denial of Global Warming – spending hoards of money to mislead the common people – seeking to change untruth into truth by repetition. No other country in the world — European, South American, African, Middle Eastern or Asian — has denied the reality of Global Warming, or has the dubious honor of having a non-state entity within it, organized to promote denial of global warming.

Scientists Warn; Nature Sounds Alarms

While the American Lobby Denies and Discards reality of Global Warming, they cannot be completely Deaf to “Scientific Truths” created by America’s own world class Scientific Institutions, and other scientists working beyond America. To meet this challenge, the Corporate Lobby has invented another response. They suggest that there is nothing cataclysmic about Global Warming that we are experiencing today. Rather it is a normal stage in the Climate Cycle that has been in effect for centuries in the life of the planet. To give their claims an aura of scientific truth, they have bought some “Scientists,” on sale, who for a price have agreed to play the role of Deniers and at least of Skeptics. Money can speak loudly and the Devil is often superb is quoting the scriptures to his own objectives.

The stakes for Corporations are indeed high. Captains of industry and owners of open mines that dig coal, copper, gold, diamonds, and Uranium to make huge personal fortunes; and industrialists who have gotten away with polluting air and soil and rivers do not want to bear the expense of setting things right. If the Corporations did indeed accept the reality of Global warming – and their role in contributing to the mess they would be obliged to build industrial plants to new specifications, and renovate old ones, using cleaner technologies; or make investments in reducing clouds of toxic emissions and adding rivulets of effluents to the great rivers and oceans defiling air we breath, destroy soil that produces our food, and poison the

rivers and the seas where fish and other marine life live but are now dying. To do the right thing may cost Billions of dollars.

On Behalf of Science, Once Again

In their latest report during September 2013, Intergovernmental Panel on Climate Change (IPCC) made some grave assertions: "Global Warming is "unequivocal," and since the 1950's it's "extremely likely" that human activities have been the dominant cause of the temperature rise. Concentrations of CO₂ and other greenhouse gases in the atmosphere have increased to levels that are unprecedented in at least 800,000 years. The burning of fossil fuels is the main reason behind a 40 percent increase in CO₂ concentrations since the industrial revolution.

The IPCC went on to say that Global temperatures are likely to rise by 0.3 to 4.8 degrees C, or 0.5-8.6 F, by the end of the century depending on how much governments control carbon emissions. Most aspects of climate change will continue for many centuries even if CO₂ emissions are stopped. Sea levels are expected to rise a further 10-32 inches by the end of the century. The Greenland and Antarctic ice sheets have been losing mass over the past two decades. Glaciers have continued to melt almost all over the world. Arctic sea ice has shrunk and spring snow cover has continue to decrease, and it is "very likely" that this will continue. (Arizona Daily Star, September 28, 2013). It's "virtually certain" that the upper ocean warmed from 1971 to 2010. The ocean will continue to warm, with heat penetrating from the surface to the deep ocean."

IPCC Is Not the Lone Drummer

We are told that Bio-fuels that had seemed promising at one time, are not too promising anymore. Indeed, the technology of bio-fuels production has been found to contribute to deforestation and pushed up food prices that the poor everywhere in the world could ill-afford. Natural Gas when first discovered was considered to be a clean energy but this too has betrayed our high hopes. It has turned out to be not to be so clean after all. The Gas Bonanza discovered deep in the oceans had consequences to marine life and coastal fishing. The Gas underground, amenable to Fracking underneath our fields of corn and wheat and rice was found to be endangers our sources of drinking water and was loaded with several other dangers. Wind-mills and Solar Energy most vivid dreams of do have their costs and own limitations.

Finally, Nuclear Energy that had been considered a dependable source of Energy has now dismayed since the nuclear accident at Chernobyl, Ukraine in 1986. After the first shock, Chernobyl became a faded memory for the rest of the world until the wake-up call of the disaster in Fukushima, Japan, in 2011. All nations that had come to be heavy users of Nuclear Energy made plans to check and recheck the current health of their structures. Germany was even considering complete withdrawal from Nuclear Energy altogether. Once again several considerations are being reconsidered! Germany's Office of Technology Assessment (TAB) at the Federal Parliament; and the European Parliamentary Technology Assessment Network (EPTA) may now be peddling rather slowly! (Schemmel and Nagel, 2011)

Obviously, we need to get out of absolutist positions on the issues of Global Warming. It makes good sense that we assume the **Precautionary Principle** which would say: If Global Warming is a myth, then our protectionist, and adaptive positions would still have done us lot of good. If Global Warming is a reality, then we would have taken all possible steps to save humanity from certain death!

Nature May Tip the Balance in Favor of the Sane

Natural Events may come to the rescue. How could one "Lobby" away the Warm Winter of 2012, followed by Warmest Summer Temperatures ever in America. What about *The Hoover Dam that was quite a Bit Thirsty in 2012*, caused by less water in the rivers, affecting the hydro-electric grid affecting such behemoths as the Hoover Dam; and Low water levels impeding the passage of coal barges along the Mississippi River. Even more drastic events have occurred since. Super Storm Sandy – 900 miles across, the largest tropical storm ever recorded in the Atlantic insisted on being taken seriously. Unaccustomed to hyperbolic, the World Bank Warned of the Planet Drowning!

By way of Post-Script

There has been some talk of the Planet's Low "Climate Sensitivity" Level which is somewhat comforting but is certainly no cause for complacency. Climate Scientists, on examination of climate data relating to the past ten years, noticed that global temperatures have not really risen over the last decade. This has lead Climate Scientists to surmise that this may be because of "the planet's climate sensitivity" – the amount of warming that

A detailed explication of the Language of the Model, its various Concepts, and Categories, and embedded Processes, has to await a will subsequent paper. In the following only brief remarks will be made and references to published research will be offered.

An Epistemic Triangle

First and foremost, the Model should be seen as located in an Epistemic Triangle formed by Systems Thinking, that is Holistic Thinking, with expectations of Complexity; Constructivist Thinking, that assumes that Reality does not just lie out there but is individually and socially constructed, de-constructed and re-constructed; and Dialectical Thinking, suggesting that this is not a world of clear empirical Cause-and-Effect relations but it is oftener a process of Mutual Shaping (Midgley 2002; Bhola 1988, 1996).

Contextualization

Related with Epistemic Triangle is the concept of Contextualization suggesting that the world of action is not a game of producing Universals about our policies, plans of action and evaluation. Instead of Universal recipes, one should look for specific Strategies that are relevant in the particular Context of Time and Location.

Social Configurations of Actualizing Innovation and Change

The concept of Context can be further expanded in Social Configurations of Change defined by Innovators and Adopters as proposed in Bhola's Configurations-Linkages-Environment-Resources (CLER) Model. Both the Providers and Beneficiaries involved in transactions of planned change are part of a complex system of social Configurations(C) formed by Individuals, Groups, Institutions and sub-Cultures of their own; and using Linkages both formal and non-formal. Both providers and recipients will need Resources including the Conceptual, Informational, and Material, of Personnel, and Institutional Capital as well as Time (CIMPIT). The Participants and the Beneficiaries indeed may not be responding to the same Environments (E). Managing the complex drama of their interactions requires imagination and commitment, and a comprehensive model such as the CLER Model (Bhola, 1988).

The Dialectic between the Structural and “Informational / Educational and Futuristic”

Structural, Informational, and Educational as categories are easily understood. Futuristic can be understood as Imaginative construction of what might be possible in shaping the Future.

The Structural is the privilege of the Political Elite of a nation state who may use a mixture of coercive and symbolic Power that they hold, to form or reform distributions, of social, economic, political, cultural and educational goods among the peoples – ideally — with Fairness and Justice for all in Equal measure. While Equality is one of the highest values, Affirmative Action for providing opportunity to the long excluded, for reasons of ethnicity, gender, class, or caste would be a virtue. The Political Elite may change Political Structures as well as Educational Structures. They may also create new structural arrangements using both State structures and non-governmental, civil society structures.

The most significant Educational Structures are under control of the Political Elite, but there is quite an important leeway available to Educators to make adaptations within and between Educational Structures. Educators may make important changes in the Content of Curriculum of existing Educational Structures and make them available to new clients, in new and unconventional settings. More importantly they may create new collaborators to offer new teaching in new Training Systems and so-called structures of Capacity Building, Continuing Education, and settings of Lifelong Education.

Literacy and Adult Education (Bhola 2009) may be tied to Lifelong Education Projects (Longworth 2006) as the second Pillar of the system of Education. Education may be tied to Income generation and vocational skills. Teaching of “Sustainable Development” (Bhola 2008) may be carried all over the “outside” world where daily lives are lived – in areas rural and urban, on hills and in dales, inside and outside homes, on farms and in factories, near water wells and canals and rivers and sea coasts. This is where the daily habits of being and living must be changed by appropriate Education.

Let us recollect that the Model above promotes: dialectic between the Structural and Instructional in particular Contexts of Time and Location.

NOTES

[1] The Evolution of the International Effort in behalf of Global Warming and Climate Change from Kyoto (1997) to Durban (2011) is sketched chronologically in the following:

- 1997, December 11 Kyoto Protocol, (To come in force 2005, February 16): (Google Search, 1 January 2011 – under United Nations Framework Convention on Climate Change, UNFCCC);
- 2009, December 7-18: Copenhagen Summit as reported in Wikipedia Accessed 10 July 2011; http://en.wikipedia.org/2009_United_Nations_Climate_Change_Conference
- 2010, November 29-December 11: Cancun (Mexico) Climate Conference as Reported in The Economist, December 18th-31 December, 2010, Climate Change Diplomacy, Back from the Brink, Pages121-122.
- 2011, November 19: Intergovernmental Panel on Climate Change (IPCC), Report on Extreme Climate and Weather Events, www.ipcc.ch/). Also: Access, "Intergovernmental Panel on Climate Change report on extreme weather" ONLINE at I < ipcc-wg2.gov/SREX > and "U.S. weather records at www.ncdc.noaa.gov/extremes/records
- 2011, November 28- December 11: Durban

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Impact of Adult Literacy Programmes on Literacy- A Study

Prem Chand

Census is conducted after every ten years. It reveals literacy rates and number of literates for age group population of 7 years and over. It also releases data on literacy for different age groups. This study has been conducted on the basis of literacy data available from the decadal censuses 1991, 2001 and 2011. For the census 2011, age wise data on literacy is now available. According to census definition, a person is treated as literate if he or she can read and write with understanding a simple sentence on his/her life in any language. Children below the age of 7 years are not considered for being classified as literate. Literacy rates from 1991 onwards are available for age groups 7-9, 10-14, 15-19 and so on. Literacy is acquired through formal and non formal systems of education besides some people becoming literate through informal means. The literates in census data are classified by educational levels.

This classification covers all literates irrespective of their source of education. Formal schooling impacts literacy through primary/Upper primary education. Children of the age group 6-14 years acquire literacy through primary/upper primary education and advance in life as literate. Adult education programmes normally provide literacy to adults of the age group 15 years and above. However the drop out children of the age group 9-14 were also covered in some of the literacy campaigns of 1991-2001. On the basis of census data on literacy, we have worked out the impact of adult literacy programmes on adult literacy during 1991-2001 and 2001-2011.

Literacy rates and number of literates of different age groups as

available from censuses 1991 and 2001 are as under:-

Literacy rates and number of literates of different age groups of censuses 1991 and 2001

Age group	Literacy rate 1991	Number of Literates 1991 (in millions)	Literacy rate 2001	Number of literates 2001 (in millions)
15-19	65.77	51.98	79.29	79.46
20-24	57.79	43.04	73.23	65.73
15-24	61.90	95.02	76.43	115.19
25-29	52.06	36.04	67.05	55.93
30-34	49.31	28.80	61.68	45.81
25-34	50.80	64.84	64.50	101.74
over&35	39.00	95.56	49.96	158.54
over&15	48.54	255.42	60.97	405.47

Literacy rate of the adult population increased by 12.43 percent points during 1991-2001 and the number of literates increased by 150 million. Contribution of adult literacy programmes in this increase of the adult literates during the decade works out to 37 millions as may be seen from the following analysis.

Age group population of 1991 progressed as under during the decade 1991-2001:

<u>Age group in 1991</u>	<u>Age group in 2001</u>
5-9	15-19
10-14	20-24
15-19	25-29
20-24	30-34
25&over	35&over

Literacy rate of age group 20-24 population in 2001 would have been the same as that of the age group population of 10-14 in 1991, if it was not affected by (1) National Migration (2) Adult literacy programmes. Assuming that the death factor which applies both to literates and non literates and the National Migration do not materially change the literacy rate of an age cohort, the following table gives the impact of the progression of different age cohorts to the higher age groups over the decade.

Impact of progression of literates to higher age groups during 1991-2001 (Impact of formal schooling)

Age cohort 1991	Age group 2001	Progression literacy rate 2001 (age cohort 1991)	Population In 2001 (million)	Projected Number of literates (in million)
10-14	20-24	68.79	89.76	61.74
15-19	25-29	65.77	83.42	54.86
20-24	30-34	57.79	74.27	42.92
25 & over	35 & over	43.04	317.33	136.58
5-9	15-19	72	100.22	72.16
Total	15 & over	55.38	665.00	368.26

Literacy rate of age cohort 5-9 of 1991 which progressed to age group 15-19 in 2001 is not available as per census data. Literacy rate of this age cohort has been estimated assuming that this age cohort would have improved its literacy rate through schooling system during the decade and that its literacy rate would have been higher than the literacy rate of age group 10-14 of 1991 which progressed to age group 20-24 in 2001.

The number of adult literates of age group 15 years and above in 1991 was 255.42 million. The above table indicates that it would have gone up to 368.26 million as a result of progression of literates from lower to higher age groups and the adult literacy rate would have gone up to 55.38 percent. As per 2001 census, number of adult literate was 405.47 million. An increase of about 37 million over and above the 368 million mark can be attributed to adult literacy programmes of the decade 1991-2001. It contributed to an increase of adult literacy rate by over 5 percentage points from the projected rate of 55.38 to 61.0 percent.

Literacy rate of the country during the decade 2001-2011 improved only by 8.2 percentage points from 64.8 in 2001 to 73.0 in 2011. Adult literacy rate improved by 8.3 percentage points from 61.0 in 2001 to 69.3 in 2011. Contribution of the adult literacy programmes was only about 15 million during the decade as may be observed from the data given on the next page.

**Impact of the progression of literates to higher age groups during 2001-2011
(Impact of schooling system)**

Age cohort 2001	Age group 2011	Progression literacy rate 2011 (age cohort 2001)	Population in 2001 (million)	Projected number of literates (million)
5-9	15-19	85*	120.52	102.44
10-14	20-24	81.71	111.42	91.04
15-19	25-29	79.29	101.41	80.41
20-24	30-34	73.23	88.59	64.87
25&over	35&over	54.80	416.46	228.22
Total		67.63	838.40	566.98
* Estimated				

The above table indicates that the adult literacy rate of the country would have improved, irrespective of the adult literacy programmes, from 61.0 percent in 2001 to 67.5 percent in 2011 and the number of adult literates would have gone up from 405.47 million in 2001 to 566.98 million in 2011. As per the 2011 census data, adult literacy rate in 2011 was 69.3 percent and the number of adult literates was 580.82 million. Contribution of adult literacy programmes of 2001-2011 works out to around 15 million and to an increase of about 2 percentage points in the adult literacy rate during the decade 2001-2011.

Emerging Literacy Situation-2017

Population of the country increased by 17.7 percent during 2001-2011. During this period increase in population of age group 0-6 was only marginal from 164 million to 165 million. Age group 7-14 population increased by 4% from 200 million in 2001 to 208 million in 2011. But the adult population increased by 26% from 665 million in 2001 to 838 million in 2011. By 2017, population of the age group 7-14 is expected to stabilize around 210 million but the adult population will continue to increase for some more time. Number of adult illiterates has only marginally declined from 259.6 million in 2001 to 257.6 million in 2011, while the number of illiterates of the age group 7-14 declined from 45 million in 2001 to 25 million in 2011. This shows that in case of the adult population, the educational efforts were able to take care of only

the increase in population during the decade. Literacy rate of the age group 7-14 went up from 77.7 percent in 2001 to 87.9 percent in 2011 and may go up to 94-95 percent by 2017. Literacy rate of the adult population which was 61.0 percent in 2001 increased to 69.3 percent in 2011. At this rate, it may go only up to 74-75 percent by March 2017 (End of the XII Five Year Plan).

Adult population which increased at the rate of about 17 million per year during 2001-2011 is estimated to go up from 838 million in 2011 to about 940 million in 2017. If the literacy rate of this age group reaches only 74-75 percent by 2017, there will still be about 240 million adult illiterates in the country in 2017. Taking into account the estimated about 10 million illiterates of age group 7-14 in 2017 (mostly the drop outs of the schooling system), total number of illiterates will be about 250 million as against 283 million in 2011. The overall literacy of the age group population of 7 years and over will be around 78 percent. This will fall short of the modest target of 80 percent literacy set for the XII Five Year Plan. The above analysis indicates that to improve the literacy rate of the country to 80% or more, emphasis needs to be laid on adult literacy programmes as most of the illiterates are now among the adult population.

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Development Study and Spiritual Intelligence: An Empirical Study

V.K. Dixit

If cognitive intelligence is about thinking and emotional intelligence is about feeling, then spiritual intelligence is about being. Spiritual Intelligence (SI) is inherently difficult to define. In medicine we are used to finding answers or at least searching for solutions to problems. Spiritual Quotient (SQ) is about questions more than answers. It lives in stories, poetry and metaphor, uncertainty and paradox. For many of us, work is a means to an end to acquire possessions, maintain our sense of identity, and improve our lifestyle. For some people, however, work can also be a means of avoiding distress through channeling their energies into busyness. In a holistic view of life we are creatures with a mind, a body, and a spirit-all interconnected and arranged in a pattern that means that the whole is greater than the sum of the parts. In the same way we can look at our intelligences.

This inquiry into spiritual intelligence suggests that it is one of several types of intelligence and that it can be developed relatively independently. Spiritual intelligence calls for multiple ways of knowing and for the integration of the inner life of mind and spirit with the outer life of work in the world. It can be cultivated through questing, inquiry, and practice. Spiritual experiences may also contribute to its development, depending on the context and means of integration. Spiritual maturity is expressed through wisdom and compassionate action in the world. Spiritual intelligence is necessary for discernment in making spiritual choices that contribute to psychological well-being and overall healthy human development.

Spiritual Intelligence is "The ability to act with Wisdom and Compassion while maintaining inner and outer peace (equanimity), regardless of the circumstances." Spiritual intelligence is an innate human intelligence - but like any intelligence it must be developed. This means that we can describe it and measure it by looking at the skills that comprise Spiritual Intelligence.

Spiritual Intelligence Another possible category with the following characteristics:

1. Awareness of "otherness" (Flatland, A Testament of Devotion).
2. Wonder, awe, a sense of the numinous (astronomy, microbiology, cosmology).
3. Wisdom (proverbs, sages).
4. Perspective, awareness, ability to listen: "Be still and know that I am God." (Prophets).
5. Comfort with chaos, dichotomy, paradox (counter to conventional wisdom)
6. Commitment, dedication, faith.

The skills and abilities that compose SI are derived from the ten divine Sefirot (PI; singular= sefirah) or emanations of God that are described in the mystical literature of the Kabbalah. Each sefirah has its own characteristics and energy (for example, wisdom, love, strength, healing), which is reflected in every individual. The task of each individual is to develop the optimal expression of each sefirah that will enable him or her to achieve the goals of Spiritual Intelligence described above.

Hypothesis

People having high spiritual intelligence are leading a healthy and better Quality of life and spend meaningful and productive leisure time.

Objectives

- (i) To study spiritual intelligence among adolescents, middle age, post middle and older people.
- (ii) To relate spiritual intelligence with life style particularly health, nutrition and leisure time utilization.

Methodology

The experts were consulted to prepare the schedule for administration in the field. The schedule contained both open and close ended questions. Interview method was adopted to receive information from respondents. The sample size was 100 as below.

Presentation of the Sample

15-19 Years N = 25	20-30 Years N = 25	31-55 Years N = 25	56 and above N = 25
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Tools used for Measurement

1. Questionnaire: Standardized questionnaire for assessment of SQ was be used. The questionnaire contains the following questions:

(A) When I look at my life I feel:

- (i) Absolutely contented and want things to stay exactly as they are
- (ii) My life is a mess and it is my parent/spouse/boss's fault
- (iii) There is nothing I or anyone else can do about it
- (iv) I want to create the life I choose

(B) Happiness is:

- (i) How my spouse/lover and I got along today
- (ii) When my mind is quiet
- (iii) My designation in my organization and my pay cheque
- (iv) A function of controlling others

(C) When facing a challenging situation, I:

- (i) Face it with an open mind
- (ii) Put a smile on my face
- (iii) Turn and run
- (iv) Pretend it's not happening and hope it will go away

(D) I view change as:

- (i) Inconvenient but unavoidable
- (ii) An opportunity for growth
- (iii) A threat
- (iv) A loss of the familiar

(E) When things don't go my way, I:

- (i) Try to force it around
- (ii) Speak my mind and complain
- (iii) Pretend it's not happening
- (iv) Handle the situation at hand

(F) When I feel insecure I:

- (i) Hide somewhere safe
- (ii) Know that is just a feeling
- (iii) Panic and worry
- (iv) Force myself to be happy

(G) My personality is:

- (i) A hopeless mess
- (ii) Something others have to bear
- (iii) Something I am stuck with
- (iv) A work in progress

(H) I see others as:

- (i) The enemy
- (ii) Separate from me
- (iii) Different from me
- (iv) As myself

(I) When I feel out of control, I:

- (i) Surrender to the power that knows the way
- (ii) Try harder
- (iii) Push back
- (iv) Give-up

(J) When I want love I:

- (i) Look for it in my relationships
- (ii) Do whatever it takes to get it
- (iii) Blame myself for never getting it
- (iv) Rest in the love that I am

A pilot survey in four areas of Delhi namely Sarita Vihar, Dwarka, Rohini and adjoining areas were selected on the basis of **purposive sampling** to identify parameters related to health, nutrition and leisure time. The issues related to these areas are listed in the table.

Focus Group Discussion

Focus Group Discussions were organized twice, one before administering the schedule and the other after completion of the survey. In both these group discussions ten respondents were invited. They ranged between 50 to 60 years of age. Among them 4 were females and 6 were males. This discussion continued for two hours in very cordial and informal atmosphere. The researcher posed general questions regarding problems of health, nutrition and leisure time utilization were posed. Everyone was encouraged to participate in the discussion. This exercise was very helpful in eliciting responses from the participants. A lot of amorphous data was collected from which relevant information was sieved and analyzed.

Score Description

Gender	:	Male (1),	Female (2)
Marital Status	:	Married (1)	Unmarried (2)
Qualification	:	Primary (1)	Upper Primary (2) Matriculate (3) Secondary (4) Graduates (5) Postgraduate (6) Doctorate (7) Professional (8)

Health Records

Heart disease (1), Dementia (2), Depression (3), Osteoporosis (4), Dependency (5), Alzheimer (6) Loss of sight (7), Diabetes (8), Blood Pressure (9) Obesity (10), Addiction (cigarette, alcohol, tobacco) (11) Exercise (12), Loss of Memory (13), Loss of Appetite (14), Irritation (15), Others (16)

Nutrition Records

Roti (1), Rice (2), Bread (3), Pulses (4), Vegetables (5), Fruits (6), Sweets (7), Milk and Milk Products (8), Meat (9), Fish (10), Egg (11), Chicken (12), Ghee/ Butter (13), Chowmine (14), Pizza (15), Burger (16), Cold Drink (17), Chole Bhatore (18), Kulcha Chola (19), Idali (20), Burra (21), Dosa (22), Others (23)

Analysis of Data (Age Group 15-19 years)

SQ	35-40	25-34	24 & below
Score	6	19	0

Male	SQ	35-40	25-34	24 & below
		2	8	0
Score				
Female	SQ	35-40	25-34	24 & below
		4	11	0
Score				

Marital Status

Married – 0

Unmarried – 25

Qualification

Male – 3 Matriculate – SQ – All three – 25-35

3 Secondary - SQ 1 – 35-40, 2 – 25-35

2 Graduates – SQ 2 – 25-35

2 Upper Primary – SQ 1 – 35-40 1 – 25-35

Female – 3 Upper Primary – SQ 1 – 35-40, 2 – 25-35

4 Matriculate – SQ 1 – 35-40, 3 – 25-35

7 Secondary – SQ 2 – 35-40, 5 – 25-35

1 Graduate – SQ 1 – 35-40

Health Records & SQ

Loss of sight (9) – SQ 35-40 (1), SQ 25-35 (8)

Obesity (5) – SQ 35-40 (1), SQ 25-35 (4)

Addiction (1) – SQ 35-40 (0), SQ 25-35 (1)

Exercise (5) – SQ 35-40 (0), SQ 25-35 (5)

Loss of Memory (2) – SQ 35-40 (0), SQ 25-35 (2)

Loss of Appetite (6) – SQ 35-40 (0), SQ 25-30 (6)

Irritation (9) – SQ 35-40 (0), SQ 25-30 (9)

Nutrition & SQ

Non Vegetarian (13) – SQ 35-40 (4), SQ 25-35 (9)

Vegetarian (12) – SQ 35-40 (2), SQ 25-35 (10)

Analysis of Data (Age Group 20-30 years)

Table 1.1

SQ Score	35-40	25-34	24 & below	
	3	21	1	
Male Score	35-40	25-34	24 & below	
	3	11	0	
Female SQ Score	35-40	25-34	24 & below	
	0	10	1	
Marital Status	Married		Unmarried	
	Male	Female	Male	Female
	9	5	5	6
Male Graduate	35-40	25-34	24 & below	
	0	7	0	
Male Postgraduate	35-40	25-34	24 & below	
	2	3	0	
Male Professional	35-40	25-34	24 & below	
	1	1	0	
Female Graduate	35-40	25-34	24 & below	
	0	4	0	
Female Postgraduate	35-40	25-34	24 & below	
	0	2	1	
Female Professional	35-40	25-34	24 & below	
	0	4	0	

Health Record & SQ

Depression (2) – SQ 35-40 (0), SQ 25-35 (1), SQ 25 & below (1)
 Loss of sight (4) SQ 35-40 (0), SQ 25-35 (4), SQ 25 & below (0)
 Obesity (4) SQ 35-40 (0), SQ 25-35 (4), SQ 25 & below (0)
 Addiction (3) SQ 35-40 (0), SQ 25-35 (3), SQ 25 & below (0)
 Loss of Memory (1) SQ 35-40 (0), SQ 25-35 (1), SQ 25 & below (0)
 Loss of Appetite (2) SQ 35-40 (0), SQ 25-35 (2), SQ 25 & below (0)
 Irritation (2) SQ 35-40 (0), SQ 25-35 (2), SQ 25 & below (0)

Nutrition & SQ

Non-vegetarian SQ Score	35-40	25-34	24 & below
	4	4	3

Vegetarian SQ Score	35-40	25-34	24 & below
	1	10	4

Analysis of Data (Age Group 31-55 years)

SQ Score	35-40	25-34	24 & below
	10	15	0

Male SQ Score	35-40	25-34	24 & below
	4	7	0

Female SQ Score	35-40	25-34	24 & below
	6	8	0

Marital Status	Married		Unmarried	
	Male	Female	Male	Female
	11	14	0	0

Male Graduate	35-40	25-34	24 & below
	2	5	0

Male Postgraduate	35-40	25-34	24 & below
	0	2	0

Male Professional	35-40	25-34	24 & below
	2	0	0

Female Graduate	35-40	25-34	24 & below
	1	2	0

Female Postgraduate	35-40	25-34	24 & below
	4	3	0

Female Professional	35-40	25-34	24 & below
	1	3	0

Health Record & SQ

Depression (2) – SQ 35-40 (1), SQ 25-35 (1)
 Osteoporosis (1) SQ 35-40 (0), SQ 25-35 (1)
 Loss of sight (5) SQ 35-40 (1), SQ 25-35 (4)
 Diabetes (2) SQ 35-40 (1), SQ 25-35 (1)
 Blood Pressure (8) SQ 35-40 (4), SQ 25-35 (4)
 Obesity (4) SQ 35-40 (2), SQ 25-35 (2)
 Addiction (1) SQ 35-40 (1), SQ 25-35 (0)
 Loss of Memory (4) SQ 35-40 (0), SQ 25-35 (4)
 Irritation (4) SQ 35-40 (2), SQ 25-35 (2)

Nutrition & SQ

Non-vegetarian SQ Score	35-40	25-34	24 & below
	4	4	0
Vegetarian SQ Score	35-40	25-34	24 & below
	6	11	0

Analysis of Data (Age Group 56 years & above)

SQ Score	35-40	25-34	24 & below	
	8	17	0	
Male SQ Score	35-40	25-34	24 & below	
	5	9	0	
Female SQ Score	35-40	25-34	24 & below	
	3	8	0	
Marital Status	Married		Unmarried	
	Male	Female	Male	Female
	13	10	1	1
Male Matriculate	35-40	25-34	24 & below	
	1	1	0	
Male Graduate	35-40	25-34	24 & below	
	1	5	0	
Male Postgraduate	35-40	25-34	24 & below	
	3	3	0	
Male Professional	35-40	25-34	24 & below	
	0	0	0	
Male Matriculate	35-40	25-34	24 & below	
	0	0	0	
Female Graduate	35-40	25-34	24 & below	
	0	6	0	
Female Postgraduate	35-40	25-34	24 & below	
	1	1	0	
Female Professional	35-40	25-34	24 & below	
	2	1	0	

Health Record & SQ

Heart Disease (4) – SQ 35-40 (1), SQ 25-35 (3)
 Osteoporosis (4) – SQ 35-40 (0), SQ 25-35 (4)
 Loss of sight (6) – SQ 35-40 (2), SQ 25-35 (4)

- Diabetes (5) – SQ 35-40 (2), SQ 25-35 (3)
 Blood Pressure (6) – SQ 35-40 (3), SQ 25-35 (3)
 Obesity (5) – SQ 35-40 (2), SQ 25-35 (3)
 Exercise (2) – SQ 35-40 (2), SQ 25-35 (0)
 Loss of Memory (6) – SQ 35-40 (3), SQ 25-35 (3)
 Irritation (3) – SQ 35-40 (1), SQ 25-35 (2)

Nutrition & SQ

Non-vegetarian SQ	35-40	25-34	24 & below
Score	0	2	0
Vegetarian SQ Score	35-40	25-34	24 & below
	8	15	0

Interpretation of Data regarding Leisure Time & SQ

Age Group (15-19)

Among youngsters i.e. age group (15-19 years) having high spiritual Quotient between 35-40 yrs are spiritually adept and their actions reflect sensitivity, compassion and understanding. Out of 25 samples in this age bracket, there were 6 people having high spiritual intelligence. There is a common trend among them as far as leisure time activities are concerned. All of them watch movies and video, visit places of worship and take morning and evening walks. Most of them do not read religious books, look after children, write letters etc. All of them denied having spend time in household work. They do not practice gardening most of them told that they do not take nap in the day time. 50 percent of the respondents among this SQ level do not generally while away their time in gossiping on telephone. All of them revealed that they hate sitting idle without any work. 50 percent among them do not participate in community work and perform voluntary acts to help them.

This trend shows that reading religious books, participating in community work or helping others among this age group shows high level of spiritual quotients.

The SQ level of 19 respondents among 25 in this age bracket between 25 to 34. This means that they are spiritual seeker and try to strike the balance in body, mind and spirit. 90 percent of them informed that they watch movies and visit religious places. Most of them do not take morning and evening walk, look after children and participate in household chores during leisure time. Around 25 percent of them take nap during day time. Outing with family members were common among them. Exercise, visit to

local club, attending community work and performing voluntary acts to help the society was missing in most of the participants. Gossip on telephone was also not common among them.

There trends shows that the noble values of society like helping others, reading religious books or participating in community work has any connection with high SQ among this age group.

No respondent was reported to be having SQ level below 25 who are driven by their ego.

Age Group (20-30)

Within age group (20-30 years), 25 respondents were selected for study to establish relationship between SQ and leisure time. 3 among 25 respondents were having SQ level between 35-40. All three reported to watch movies and videos. 2 among 3 reported that they do not visit places of worship or read religions books. All of them reported to take care of younger siblings, visit friends, gossip with friends and speak on telephone. They all reported to be listening to music and entertain friends during leisure time. They all agreed to love to go for outing with family members.

22 out of 25 respondents were having SQ level between 25 to 34. All of them reported to be watching films and videos. Most of them do not visit places of worship, read religions books and participate in gardening during leisure time looking after children was also very rare. Around 70 percent reported to be helping in household chores. Letter writing, napping during day time were not reported by them. Around 80 percent reported that they do not play cards. Most of them reported to visit friends and gossip with the family and go for outing. Almost all like to listen music on radio and TV. Performing community work and helping others were also missing among respondents. Visit to local was very rare.

Age Group (31-55)

Within age group of 31-55 years, 25 respondents were selected for study purpose. 10 out of 25 respondents were having SQ between 35-40 yrs. Among them 50 percent respondents reported to watch movies, 30 percent visit places of worship and 40 percent take morning and evening walk. The number of respondents read religious books was 40 percent and other books and magazines were 90 percent. Whenever they find leisure time the number of respondents who look after siblings during leisure time were 40 percent and music listener were almost 60 percent. A large number of respondents (around 80 percent) informed that they entertain friends during

leisure time and 50 percent of them love to gossip with family members during leisure time.

The respondents within the age bracket (31-55 years) having SQ between 25-35 were 15. Almost 55 percent reported to watch movies and videos during leisure time and 50 percent visit places of worship. The number of respondents who takes exercise in the morning and evening were 70 percent and 80 percent of them listen to music during leisure time. Very few respondents (25 percent) engage themselves in gardening and 80 percent of them love to gossip with family and friends. Within this range of SQ, around 75 percent reported to participate in the community events and perform voluntary acts to help others.

This trend shows that people who are seekers of spirituality are more inclined towards to get involved into community work and help others.

In this age group, there are 10 respondents who possess SQ between 35-40 yrs. Among them 50 percent watch movies and videos, 40 percent visit places of worship, 30 percent go for morning walk and around 30 percent read religious books. Among all of them 50 percent reported to read other books apart from religious books, 40 percent look after children and 60 percent listen to Radio and watch Television. Around 80 percent reported to entertain family and friends during leisure time.

In the same age bracket, the number of respondents having SQ between 25-35yrs is 15. Among them around 55 percent reported to watch films and videos, 50 percent go to religious places, 70 percent go for morning walk and 80 percent reported to listen radio and television programs. The number of respondents performing gardening is around 25 percent and gossip with family and friends are 80 percent. It was revealing that 70 percent among them attend to community work and help others.

The findings above indicate that the engagement in philanthropic and other social service is not an indicator of the high SQ level. It is something personal and does not always reflect in the form of social service.

Age Group (56 & above)

In this age bracket 8, out of 25 respondents are having SQ between 35-40yrs. All of them reported that they do not see movies or videos during leisure time. Around 85 percent reported to visit places of worship and 70 percent reported to take morning and evening walks. Around 50 percent religious books and 85 percent read other books during spare time. Around 60 percent among them look after children and 50 percent listen music. Around

60 percent among them take up household chore, 40 percent gardening, 40 percent visit friends and 60 percent speak on telephone. The number of respondents, who gossip with friends and family members are around 70 percent, takes nap around 25 percent, outing with family around 60 percent and attend community and social service around 70 percent.

The number of respondents having SQ level between 25-35yrs is 17 out of 25 samples. Among them 75 percent visit places of worship, 95 percent take morning and evening walk, 70 percent read religious books and 85 percent read other books and magazines. Among this age group 70 percent look after children, 95 percent listen to music, 60 percent take household chores and around 60 percent get engaged in gardening during leisure time. Among them around 55 percent visit friends, 30 percent speak on phone, 60 percent gossip with family and friends and 95 percent listen music. Among them 25 percent take nap, 55 percent go for outing with family, 55 percent entertain friends and around 80 percent engage in community work during leisure time.

In this age group also the highest SQ level people do not necessarily take up social service during spare time.

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The Perceived Influence of Learners on the Relevance of Adult and Non-Formal Education Programmes in Benin Metropolis

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Abstract

The study focused on the perceived influence of learners on the relevance of adult and non - formal education programmes in Benin metropolis. The study employed the survey research design. Three hundred and sixty (360) respondents were randomly selected from six centres within the twelve wards in the local government area. The instrument used for data collection was a set of questionnaire designed by the researchers which was validated by experts in the department of adult and non – formal education, Faculty of Education, University of Benin. The reliability of the instrument was ascertained by test – retest method. Data obtained was analyzed using simple percentages and frequency count to enable the researchers draw useful conclusion. The analysis of data revealed that programmes of adult and non – formal education meet learners' needs and challenges, improves learners' socio – economic status and facilities, materials and facilitators at the centres influence programme participation. Based on the result, it was recommended that adult and non – formal education programmes should be more practical oriented and career – based so that non working participants can find something to do to earn a living and the salaries of the facilitators should be increased to better enhance their performance at the centre.

Keywords: Perceived, Influence, Learners, Adult and non-formal education, Programme

Introduction

Adult education is a programme of instruction for the adult persons. They could be formal, informal or non-formal in nature to enable persons attained self development and competence in economic, social, cultural and technological matters. According to Imhabekhai (1998) adult education is essentially an instruction for creating awareness and consciousness for

All adults of the society to enable them have more critical view of socio – economic conditions in their environment. It enable them develop a sense of belonging, feeling of participation, satisfaction and full opportunity of development to the limit which each adult in the society can undergo. On the other hand, non – formal education is any form of organized education for youths and adults who cannot be integrated into the formal school system as a result of some socially, economically and politically imposed conditions. Aderinoye (2004) is of the view that non- formal education is any organized educational activities for youth and adults outside the formal school system. It is organized outside the formal school system, offered to clients, youths and adults alike according to their needs, regardless of their chronological age category.

Adult and non – formal education programme could be seen as encompassing all forms of functional education given to youths and adult outside the formal school system, such as literacy, remedial, and vocational education. It is a vital key in the making of not just a functional adult but also the neglected and disadvantaged specie – woman. Adult and non - formal education are aimed at providing skills, knowledge, information, understanding, ideas and development to its participants. Before now, traditional non- formal education was the method used for promoting these practices and they took place in homes informally through open apprenticeship training. This was of great value to the people of old and was highly cherished because it was a method of transmitting societies and family's culture, ideas, myths and legends. In recent times, adult and non-formal education programmes are being taught formally and non- formally at institutional and non- institutional levels. It is no longer limited to homes through open apprenticeship trainings but cut across our schools, offices, work and business places, community organizations, religious settings, harems in Nigeria. Many people are involved in learning one form of adult and non – formal education programme but what keeps them in the programme is their perception and that is what motivates them to get involved in the programmes. Several programmes of adult and non – formal education are in operation in Oredo Local Government Area and participants get involved because they seek to acquire one or more skills, not just for the benefits they stand to derive now or in the near future that will be very useful at home, work or in the community but also to help them fit into our technologically changing world. Hence, Umar (2011) believes that non – formal education contains educational programmes in terms of skills, competencies and capacities to help people function effectively in the society.

The perception of learners largely influences their decisions to be involved in programmes or learning activities. Perceptions being a cognitive process are the value learners place on persons, objects and things around them. It involves reflection of values in the environment and is extricable linked with communication and interaction. Perception helps learners to identify, discriminate, recognize, judge objects, qualities and relations in our environment by means of sensory information. Efoghe and Obarisiagbon (1998) opine that perception varies from person to person, time to time with mood and direction of focus of the sense organs at the time. Perception to them relates to self esteem and self concept. The adult therefore is influenced by what he is experiencing at any time. Perception as it relates to learning has to do with disposition, value, beliefs about ones capability about the learning environment which is culturally and socially induced. For an effective programme and a successful continuance of such, learners have to be put into consideration. They should be involved in the decision making process and programme planning from inception. Learners should decide what they want to learn and achieve and choose the best way to go about it. This will improve their participation, keep them in the programme and enhance their participation. In the words of Akinpelu (2002) flexibility as a characteristic is flexibility is freedom enjoyed by providers and clientele to arrange learning events to suit identified needs and practical circumstances, thus making adult and non - formal education programme situationally relevant. Programmes of adult and non – formal education are meant to bring about development of human potentialities and ultimately the human self. According to Alachi and Aondowase (2006) non – formal education centres on man and his immediate environment, thus involving people in planned programmes of which they have adequate knowledge and from which they can acquire skills which in turn will enable them to grapple more successfully with the odds and ends of life.

Learners are motivated to come to programmes of adult and non – formal education because they want to add to their knowledge, learn something new, and get recent information on technological advancements, especially recent development in various professional fields of endeavour in the area of information and communication technology (ICT). The number of participants involved in a programme depends on the programme type and learners' needs. However, learners participate more in programme of vocational skills acquisition, workshop training, literacy education, continuing programmes with different educational qualifications. Both genders are into vocational

skills acquisition programme like typing, fashion designing, computer training, hair dressing, catering and hotel management, soap making, bead making and including literacy programme while more males are into automobile repairs, furniture making, GSM repairs, air conditioner repairs and a host of others. This is traceable to the desire, the demand and use of these machines, the need for more money and the present state of economic down turn in the nation and world over.

Statement of Problem

Various forms of adult and non – formal education programmes take place in different parts of Nigeria including Oredo Local Government Area. These programmes have been recognized to be informative, educative, bringing about development and changes to the people and the communities to which they belong. That is why Umar (2011) re-iterated that adult and non – formal education programmes bring about changes in information, knowledge, skills and capacity to identify and solve personal or community problem. These programmes are aimed at meeting adult learners' need socially, economically, politically and culturally and also enabling participants adjust fully to changes and challenges in their lives and society. The level of learners' participation in such programme in Oredo Local Government Area appears to be low at this particular time. At programme inception, there is mass enrolment but as the programme progresses, the turn out reduces. Could this be attributed to the fact that the programme do not meet learning needs of participants involved due to poor perception or inadequate resources to operate the programmes in the centres.

Purpose of the Study

The purpose of the study is to:

- Determine learners' perception of the relevance of adult and non – formal education programmes to their daily activities.
- Find out whether learners' socio – economic status influence their perception of the relevance of the programme.
- Ascertain whether resources in the centres influence learners' perception of the relevance of adult and non – formal education programme.

- Investigate the influence of previous level of education and training on learners' perception of programme relevance.

Research Questions

- Are programmes of adult and non – formal education perceived by learners as relevant to their daily activities?
- Does the socio – economic status of learners' influence their perception of the relevance of adult and non – formal education programmes?
- Is learners' perception of the programme relevance shaped by the available resources at the centre?
- Does learners' previous education and training influence their perception of the relevance of adult and non – formal education programmes?

Methodology

The study employed the survey research design. The population of the study was made up of persons involved in one form of adult and non – formal literacy or skill acquisition programme in Oredo Local Government Area. The sample size selected for the study was a total of three hundred and sixty (360) respondents drawn from six centres within the twelve wards in the local government area. From each centre, sixty respondents were selected. The instrument used for data collection was a set of questionnaire designed by the researchers which was validated by experts in the department of adult and non – formal education, Faculty of Education, University of Benin. The reliability of the instrument was ascertained by test – retest method. The instrument was administered with the help of research assistants. Data obtained was analyzed using simple percentages and frequency count to enable the researcher draw useful conclusion.

Results

The findings of this study are presented below.

Are programmes of adult and non – formal education perceived by learners as relevant to their daily activities?

Table-1
Perception of adult learners on the relevance of adult education programmes to their daily activities

S/N	Item	SA	A	D	SD	None	Total
1	Programmes of ANFE provided in Oredo LGA meet participants' daily needs and challenges	101 28.1%	177 49.2%	45 12.5%	12 3.3%	25 6.9%	360 100%

Table-1 shows the perception of learners on the relevance of adult and non – formal education programmes to their daily activities.

From the above table 49.2% of the respondents agree to the fact that programmes of adult and non – formal education meet their daily needs, 28.1% strongly agreed with this fact. 12.5% of respondents disagree with the fact, 6.9% have no opinion on the fact that the programme meet learners daily needs and challenges while 3.3% of the respondents strongly disagreed with the view. It can therefore be concluded that adult and non-formal education programmes meet their daily needs.

Does the socio – economic status of learners' influence their perception of the relevance of adult and non – formal education programmes?

Table-2
Influence of Socio – Economic status of learners' on adult education programmes

S/N	Item	SA	A	D	SD	None	Total
1	The degree of my involvement in social activities influence my level of participation in ANFE programmes	85 24%	175 49%	57 16%	20 5%	23 6%	360 100%
2	Participation in ANFE programmes improves my socio – economic status	80 22%	182 50.5%	53 15%	16 4.4%	29 8.1%	360 100%
3	Participants occupation is improved by engaging in ANFE programmes	76 21%	169 47%	54 15%	18 5%	43 12%	360 100%

Table-2 reveals that the largest number of participants 175 representing 49% agree with the idea that engaging in social activities influences their

participation in the programme. 24% of the respondents strongly agree to this idea while 6% of the respondents hold no opinion regarding the idea. Also, 182 representing 50.5% of the respondents said that programme of learning improved their socio- economic status, 80 respondents (22%) strongly agree to this view. 53 or 15% of the respondents disagree with this idea, 16 or (4.4%) strongly disagree with this view while 29 respondents (8.1%) have no opinion on the positive effects of the programmes on participants' socio – economic status. It can then be concluded that programmes in adult and non – formal education improves learners' socio – economic status. The table further reveals that 76 or 21% of the respondents strongly agree that engaging in learning programme have positive effect on their occupation. 176 or 47% which is the largest group just agree to this view. 54 or 15% of the respondents disagree with the idea, 5% strongly disagree with this opinion while 12% of the respondents hold no opinion on the view that occupation get a boost from their participation in programme of adult and non – formal education. It can therefore be said that participants' occupation get a boost from being engage in adult and non-formal education programmes which invariably improves their socio – economic status.

Is learners' perception of the programme relevance shaped by the available resources at the centre?

Table-3

Influence of available resources at the programme centres

S/N	Item	SA	A	D	SD	None	Total
1	Materials and facilities in centres encourage greater programme participation	147 41%	170 47%	18 5%	13 4%	12 3%	360 100%
2	Available instructors at the centre enhances greater participation in the programme	104 29%	207 58%	22 6%	13 3%	14 4%	360 100%

Analysis from table III reveals that 41% of the respondents strongly agree that materials and facilities at the learning centres enhance greater participation in the programme. 47% of the respondents agree with this view, 5% of the respondents disagree, 4% strongly disagree with the view while 3% hold no opinion regarding this view. Therefore, available resources at the centres enhance greater participation. Again, available instructors at the centres can

It was said to enhance greater participation in adult and non – formal education programme as 58% of the respondents agree to this view, 29% strongly agree, 6% disagree, 3% strongly disagree while 4% of the respondents hold no opinion on this view. It is therefore obvious that facilities, materials and facilitators at the centres influence programme participation.

Does learners' previous education and training influence their perception of the relevance of adult and non – formal education programmes?

Table-4

Influence of Learners' level of previous education on their perception of adult and non – formal education programmes

S/N	Item	SA	A	D	SD	None	Total
1	Learners' level of training and education influence their choice of programmes	123 34%	189 53%	22 6%	12 3%	14 4%	360 100%
2	Engaging in ANFE programmes automatically provides a career for non working participants with some degree of training	70 19%	208 57%	31 9%	20 6%	31 9%	360 100%

Learners' level of previous education and training influence their choice of programmes very strongly. This is the view of 123 or 34% of the respondents while 189 (53%) respondents also agree with this fact. 22 or 6% respondents disagree with the view. 14 or 3% strongly disagree with this fact while 14 or 4% opted for no opinion as their response to the question. Also, 70 or 19% of the respondents strongly agree that they can build a career from engaging in the programme, 208 or 57% agree to the view, 9% each strongly disagree and hold no opinion on the idea while 6% of respondents strongly disagree with this view. It is therefore concluded that the level of training and education influence programme choice of the learners and also providing a career for non working adults.

Discussion of Findings

The findings of the study revealed that programmes of adult and non – formal meet learners' needs and challenges. This is in agreement with the views of Nzeneri (2006) who view education given to adults based on the socio – economic, political and cultural needs as enabling them adjust fully to changes and challenges in their lives and society. Also, Umar (2011) is

of the opinion that adult and non – formal education contains educational provision in terms of skills, competences and capacities to help people function effectively in the society.

Further, the findings indicated that learners participate in adult and non – formal education programme improves learners' socio – economic status. This corroborates the findings of Onyishi (2004) that socio – economic status of learners can be improved and poverty eradicated among them through their participation in adult and non – formal education programmes.

The findings further revealed that available resources at the centres shaped learners perception and enhance greater participation. Oduaran (1997) assert that material resources enhance active learning, aiding retention and remembering of learning material. They ease teaching and learning by the way they arrest the sense thereby helping learners acquire knowledge and improve their proficiency, making their task more participatory and self directional. Instructors at the centres also encourage greater adult participation in programmes of learning. Omoruyi and Orobor (1999) support this assertion when they posit that a favourable psychological atmosphere encouraged by the facilitator promotes a good rapport between him and participants. This is possible when he is knowledgeable with a good grasp of what is to be learnt

Learners' level of previous education and training influence their perception as the study revealed that more respondents agree to this view. This is in consonance with the view of Ehiamentor (1991) that education is a process of reconstruction. Enuke (1991) also posits that literacy is an instrument for social change, a means to achieving cultural identity and liberation from subordination and even oppression. Acquiring skills through training make learners' self reliant and are able to cope with technologically fast changing world (Osunde and Omoruyi, 2004).

Further, Onyemunwa and Ojogwu (1998) support this with their opinion that education in the right dose at every stage of learning takes the learner to the zenith of his profession, earns him a better pay, also improving his performance and productivity and joy, making better their relationship with significant others.

Conclusion and Recommendations

Programmes of adult and non – formal education carried out in various

Learning centres meet the daily needs of learners, enhancing their socio – economic status, improving their performance on the job. Engaging in these programmes have enable some learners develop a career, become more efficient and acquire new skills that will affect others around them significantly. More so, the resources at the centres of learning encourage them to participate in programmes which have become popular because of the politics of the day that has spelt out the need and importance of such programmes at all levels.

Based on the findings of the study, the following recommendations are made:

- Increase public enlightenment through adverts using mother tongue, grass root community participation to enhance public awareness on the benefit of participating in programmes of adult and non – formal education.
- Adult and non – formal education programmes should be more practical oriented and career – based so that non working participants can find something to do to earn a living.
- Programmes should help participants keep abreast with most recent skills, ideas and technological advancements and information.
- The salaries of the facilitators should be increased to better enhance their performance at the centre.

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Factors Hampering Literacy of Tribal Women in India - An Analysis

Raju Narayana Swamy

Education is the fundamental factor for the construction of democratic societies. It builds 'human capabilities' the essential and individual power to reflect, make choices, seek a voice in society, and enjoy a better life (Sen, 1999). It is defined as the 'whole process by which one generation transmits its culture to the succeeding generation' or better still as 'a process by which people are prepared to live effectively and efficiently in their environment'. In short, it is one of the most powerful instruments for making a frontal assault on the citadels of poverty and inequality and thus laying the basis for sustained economic growth and effective governance.

As societies develop, educational credentials play an increasing role in the status attainment process. Modern people do mean education as something beyond the 3 Rs- reading, writing and arithmetic. It should enable a person to sharpen his knowledge and develop a pragmatic vision. In fact, modern education can bring many changes in the social, political and economic fields. A major reason for failure of development activities in the society despite various developmental agendas is the prevalence of acute illiteracy and ignorance. An interactive process of education can enable better participation of citizens in local governance. It is in this context that we need to redefine the kind of education needed for the most vulnerable groups like the indigenous people. This is all the more relevant in the case of the womenfolk among these weaker sections especially in the light of several studies that highlight the social benefits that education can bring about-whether in the context of lower fertility, improved health care of children or greater participation in the labour market.

In India, caste constitutes an enduring form of social inequality despite national legislation that outlaws caste discrimination. Over the years, regrouping of these castes on cultural, socioeconomic and educational grounds has resulted in the surfacing of the present three major social strata, Forward Castes (FCs), Scheduled Castes (SCs) / Scheduled Tribes (STs) and Other Backward Classes (OBCs). We have 573 STs living in different parts of India speaking more than 270 languages and maintaining exclusive identities. The 84.32 million people

belonging to 'Scheduled Tribes in India constitute 8.2% of the total population of the country (2011 Census).

Majority of the scheduled tribe population live in rural areas. Madhya Pradesh, Maharashtra, Odissa, Gujarat, Rajasthan, Jharkhand, Chhattisgarh, Andhra Pradesh, West Bengal and Karnataka are the states having the largest number of Scheduled Tribes. Lakshadweep, Mizoram, Nagaland, Meghalaya, Arunachal Pradesh, Dadra & Nagar Haveli are predominantly Tribal States/UTs where STs constitute more than 60 percent of their total population. No STs are notified in Punjab, Haryana, Chandigarh, Delhi and Puducherry. Taking village-wise, one lakh five thousand two hundred and ninety five villages have more than 50 percent ST population in the country while 3.23 lakh do not have any ST population at all.

The Tenth Five-Year plan promoted the Sarva Shiksha Abhiyan (Education for All Movement) to meet the goal of education for all by committing to provide useful and relevant elementary education for all children in the age group six to fourteen. The SSA's goal is Universalisation of Elementary Education through a time bound approach, in partnership with State Governments. However, the dropout rate did not come down. It was high - upto 48.71 per cent at the elementary level at the end of the Tenth Plan, a decline of only 5.94 percentage points from 2001-02 (Eleventh Five Year Plan, 2008, p.17.). The Eleventh Plan categorically stated that it would seek to reduce poverty and disparities across regions and communities by ensuring access to basic physical infrastructure as well as health and education for all and recognizing gender as the cross-cutting theme across all sectors. But the reality in the field remains pathetic as before. So the question that naturally arises is "Is a different approach necessary to make the programme a success for the disadvantaged groups?"

Literacy Situation of Tribes

Tribes of India are not considered by the state as nationalities in the established sagacity of the term. To a large extent, this perspective has been subjective by approaches to the national question that have been "top down in nature. Article 45 of the Indian Constitution exhorted for free and compulsory education to all children up to the age of 14 within 10 years of adoption of the Constitution. But while analyzing the literacy rates of STs, one wonders whether these premises have largely remained to be paper tigers. (please see Table - 1).

Table - 1
State-wise Literacy Rate among Tribes in India (1961-2001)

Sl. No.	State/UTs	1961	1971	1981	1991	2001
1.	Andhra Pradesh	4.41	5.33	7.82	17.16	37.04
2.	Assam	23.58	26.02	----	49.16	62.52
3.	Bihar	9.16	11.64	16.99	26.78	28.17
4.	Gujarat	11.69	14.12	21.14	36.45	47.74
5.	Haryana	----	----	----	----	----
6.	Himachal Pradesh	8.63	15.89	25.93	47.09	65.50
7.	Jammu & Kashmir	----	----	----	----	37.46
8.	Karnataka	8.15	14.85	20.14	----	48.27
9.	Kerala	17.26	25.72	31.79	36.01	64.35
10.	Madhya Pradesh	5.10	7.62	10.68	57.22	41.16
11.	Maharashtra	7.21	11.74	22.29	21.54	55.21
12.	Manipur	27.25	28.71	39.74	36.79	65.85
13.	Meghalaya	----	29.49	31.55	53.63	61.34
14.	Nagaland	14.76	24.01	40.32	46.71	65.95
15.	Orissa	7.36	9.46	13.96	60.59	37.37
16.	Punjab	----	----	----	----	----
17.	Rajasthan	3.97	6.47	10.27	----	44.66
18.	Sikkim	----	----	33.30	19.44	67.14
19.	Tamil Nadu	5.91	9.00	20.46	59.01	41.53
20.	Tripura	10.01	15.03	23.07	27.89	56.48
21.	Uttar Pradesh	----	14.59	20.45	40.37	63.23
22.	West Bengal	6.55	8.92	13.21	35.70	43.40
23.	Andaman	1.10	17.85	31.11	27.78	66.79
24.	Arunachal Pradesh	----	5.20	14.04	56.62	49.62
25.	Chandigarh	----	----	----	34.45	----
26.	Dadra	4.40	8.90	16.86	----	41.24
27.	Delhi	----	----	----	28.21	----
28.	Goa	----	12.73	26.48	----	55.88
29.	Lakshadweep	22.27	41.37	53.13	80.59	86.14
30.	Mizoram	----	53.49	59.63	82.71	89.34
31.	Pondichery	----	----	----	----	----
32.	Daman and Diu	----	----	----	52.91	63.42
India		8.54	11.29	16.35	29.60	47.10

Source: (i) Census of India, Series-1, Paper-1, Provisional Population Totals 1961, 1971, 1981, 1991 and 2001. (ii) Ministry of Human Resource Development, Annual Report, 1995-96. (iii) Census 2001

Comparing the literacy rates in the ST population vis-a-vis that of the general population indicates a growing gap. The national average literacy rate in 2001 was 64.8 per cent for the general population while it was 47.10 for the Scheduled Tribes. Add to these the problems of intra and inter-state/district variations in the literacy rates and the picture is complete. The literacy level of STs in comparison to the general population is as shown on the next page.

Table – 2
Literacy Rates of STs and Total Population (1961-2010)

Year	Total population			STs		
	Male	Female	Total	Male	Female	Total
1961	40.40	15.35	28.30	13.83	3.16	8.54
1971	45.96	21.97	34.45	17.63	4.85	11.29
1981	56.38	29.76	43.57	24.52	8.04	16.35
1991	64.13	39.29	52.21	40.65	18.19	29.60
2001	75.26	53.67	64.84	59.17	34.76	47.10
2011	82.14	65.46	74.04	* 70.7	* 52.1	* 61.6

Source: *Educational Development of SCs and STs, 1995*, Department of Education, Ministry of Human Resource Development, GOI, New Delhi. Census of India, 2001: Provisional Population Totals, (including ST) Registrar-General & Census Commissioner of India, GOI, New Delhi. *2009-2010 data, Selected Educational Statistics, GOI, Ministry of Human Resource Development (2004-05) & NSSO.

There has no doubt been a substantial increase in the literacy rates of scheduled tribes during the last five developmental decades (from 8.54 in 1961 to 61.6 in 2011). However, the gap between the literacy rates of STs and of the general population is still alarmingly large. Among the tribal women too, there has been a substantial increase in the literacy rates during the last five decades (3.16 in 1961 to 52.1 in 2011) but the gap in literacy rates as compared to the general female population continues to be a major source of concern.

Tribal women in Indian society have been contributing positively to the local economy by participating actively along with men in the pursuit of economic activities to earn livelihood. In tribal families, the role of women is substantial and crucial. Women work harder and family economy and its management depends on them (Awais, Alam and Asif, 2009). In spite of their significant role in the economy, dropout rates are alarmingly high and literacy rate awfully low. The following section focusses on the issues in tribal women's education.

Problems with Tribal Women Education

Social groups in terms of caste and religion still continue to stratify the length and breadth of India. In this hierarchical social system, certain historically vulnerable groups have remained at the bottom of the pyramid. The Indian society continues to be like a multi-storeyed building with neither an elevator nor an escalator. The access to education and capacity to stay within the formal education system to acquire education are still limited for the Scheduled Caste / Scheduled Tribe population. The choice of education for these communities is further restricted by gender and location. Discrimination based on gender or social status can lead to social exclusion and lock people into long-term poverty traps. Being a girl living in a remote village in India and belonging to a poor scheduled tribe community ensures that she is triply crippled. The reasons may vary from socio-economic status of the parents to

lack of inspiration for education or geographical isolation, lack of communication or social distance. But the reality is that she is discriminated from cradle to grave. "When she takes birth, you become gloomy, when she sits back home, you call her crazy, when she marries you, you burn her, when she loves you, you insult her, but can you live without her? Your daughter?, your mother? Your sister? Your wife?" (Dilip Kaur Tiwana)

Exclusion in Education and Dropout

The dropout is a critical indicator reflecting lack of educational development and inability of a given social group to complete a specific level of education. In the case of tribes, dropout rates are still very high - 42.3 percent in classes I to V, 65.9 percent in class I to VIII and 79 percent in classes I to X in 2004-05 (please see the details below).

Table - 3
Dropout rates in 2004-05

Sex	Classes I to V			Classes I to VIII			Classes I to X		
	All	ST	Gap	All	ST	Gap	All	ST	Gap
Boys	31.8	42.6	(-) 10.7	50.4	65.0	(-) 14.6	60.4	77.8	(-) 17.4
Girls	25.4	42.0	(-) 16.6	51.3	67.1	(-) 15.8	63.9	80.7	(-) 16.8
Total	29.0	42.3	(-) 13.3	50.8	65.9	(-) 15.1	61.9	79.0	(-) 17.1

Source: Selected Educational Statistics 2004-05 of India, Ministry of Human Resources Development.

Lack of schools

The dropout of tribal girls is extremely high compared to the general category and it steadily increases from class I through class X. Opening of more number of schools exclusively for tribal girls appears to be necessary to overcome this gender disparity. The Central Advisory Board of Education Committee Report on Girl's education noted a gross shortage of secondary schools for girls (both co-educational and girl's schools). At the national level, the average number of secondary/higher secondary schools per 1 lakh population is as low as 14 and it is lower than the national average in Bihar (4), Uttar Pradesh (7), West Bengal (10) Jharkhand (4) and Chhattisgarh (12). The national average number of secondary and higher secondary schools per 100 sq. km is only four, and Bihar, Uttar Pradesh, Rajasthan, Madhya Pradesh, Chhattisgarh and Jharkhand fall below this national average. Consequently, the GER in these states is also lower than the national average of 39.91 percent.

Lack of schools, toilets, drinking water facility, etc. are some reasons for girl children not attending schools. It has been found that physical/infrastructural facilities are highly inadequate and particularly deplorable in schools accessed by

the STs. Buildings are dilapidated with no basic furniture and teaching equipments. The schools are also poorly and irregularly functioning. Reports of neglect, indifference, greater teacher absenteeism from dalit and tribal dominated schools have accumulated, pointing to the grim reality that exists on the ground. However, along with this, there are some other reasons also for the girl children not attending school. With increasing feminization of agriculture, the pressure of looking after younger siblings, collecting cooking fuel, water and maintaining the household, all fall upon the girl child, putting a full stop to her education, nay her development.

Poverty and attitude of parents

Despite state sponsored educational programs like fixed quota seats for scheduled tribes, there have been persistent difficulties in translating inclusive strategies into field realities. The incidence of poverty amongst STs still continues to be very high at 47.30 percent in rural areas and 33.30 percent in urban areas, compared to 28.30 percent and 25.70 percent respectively in respect of total population in 2004-05. A large number of STs who are living below the poverty line are landless, with no productive assets and with no access to sustainable employment and minimum wages (Eleventh Five Year Plan, 2007-12). With their very livelihood at stake, the importance of education touches only the fringe of tribal life. In this circumstance, education, the necessity of life becomes a matter of exclusion or luxury for them.

True, educated parents more often than not send their children to schools. But where parents are not educated, they send their children to schools only if there are enough incentives to attract and retain the children in schools. With meagre income, many parents with four or five school-going children on an average find it difficult to spend enough for the schooling needs of all children. So the variations of choices emerge, namely educate the boy child and withdraw the girl child.

Role of teachers/ curriculum

According to the report of the Eleventh Five Year Plan (2008), the quality of teaching in elementary schools leaves much to be desired. Widespread absenteeism of teachers, lack of adequately trained teachers, poor quality pedagogy is some of the issues highlighted in the report. Also various studies to analyze the causes of poor educational status of tribes prove that the present scenario of education in remote tribal areas seems responsible for such higher rate of dropout. An understanding of tribal cultures and practices and familiarity with their language are indispensable for teachers in tribal areas. The findings of Sri. Vinoba Gautam, Co-ordinator, UN/ Government Janashala programme as outlined in his study in Assam need special mention in this context. According to him, the major reasons for school drop outs are:

- a. *In most states the medium of instruction is the regional language. Most*

tribal children do not understand the text books which are generally in the regional language.

- b. *Appointment of non-tribal teachers in tribal children's schools is another problem. The teachers do not know the language the children speak and children do not understand the teacher's language. (Vinoba Gautam, 2003)*

The problems with their education also lies in the curriculum and content taught to the students which is often disconnected to their daily life and irrelevant for them. Content of curriculum and internal operations are thus key issues that need to be addressed. Appropriate school experiences can indeed make a significant difference to the learning and lives of STs. Several languages, especially those spoken by small numbers, are dying out. Loss of a language means loss of an identity – of a certain way of knowing the world. Experiences of schooling of tribal children in Madhya Pradesh, Andhra Pradesh and Maharashtra have revealed the displacement of Bundelkhandi, Gondi and Warli by Sanskritised Hindi, Telugu and Marathi respectively (NCERT, p.30.), uprooting their culture and alienating them from the educational system.

Conclusion

Tribal girls are largely dead beat at the primary level itself. There occurs an effective physical exclusion of these children or they achieve low levels of schooling, which do not necessarily reflect learning. The value of educating girls is still not recognized fully by tribal communities. The problems of access, quality, content and the devaluing of non- formal education reduce enrolment. But it should not be forgotten that education among tribal women will stand them in good stead in lessening inequalities and ending gender discrimination. It is in this context that the relationship between cultural and educational goals needs to be publicly debated. Regarding the measures to promote inclusion, policy makers need to look at the problems holistically. There is need to identify areas which continue to suffer marked exclusion and neglect and move towards a more focussed implementation of positive discrimination policies. The medium of teaching should be the mother tongue by way of using bi-lingual primers prepared in a decentralized participative manner. A unidirectional approach will only under-prioritize quality concerns.

According to the Country Report of the Government of India, "empowerment means moving from a weak position to execute a power". It is the ability to direct and control one's life (Paz, 1990). It is a process in which women gain control over their our lives of knowing and claiming their rights at all levels of society - at the international, local and household levels (Depth – news, 1992). It means extending choices – choices about if and when to marry, choice about education, employment opportunities, controlling the social and physical environment, choice about if and when to get pregnant and ultimately about family size (State of World Population

Report, 1994). In promoting a women's empowerment framework, Kart (1995) gives five levels which include welfare, access, conscientisation, participation and control. Education is the best tool to achieve this cherished goal in the Indian context. But if it is to become a vigorous agent for ending gender discrimination, it requires a new perception and understanding about the origin of women's subordination. It is not classroom transaction only but the combined mobilization of community, political vision and bureaucratic will that holds the key. The bedrock of such a roadmap should be a gender sensitive approach aimed at correcting the imbalance in our educational landscape. But in a country like India wherein the people gave themselves the Constitution but not the ability to keep it, inherited a resplendent heritage but not the wisdom to cherish it and suffer and endure in patience without the perception of their potential (Nani Palkhivala), attaining this goal needs proactive strategy, wherewithal and administrative competence.

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Re-thinking Conceptual Understanding of Learning Society with Special Reference to Maulana Azad's Values Education

Sk Aktar Ali

Enormous changes have occurred in the world in the fifty four years since Maulana Azad's death in 1958. Many of these changes have been profound in their impact. There has been an unimaginable rise in incomes in India. In a technology driven knowledge based competitive economy the landscape of learning is fast changing in India. The growth of the Indian economy at an average rate of 9.2% per annum during 2006-7 (Economic Survey, 2006-7) tremendous expansion of information communication technology (ICT) and the rapid globalization have all been instrumental in bringing about changes in the job competencies so that the workforce keeps on learning and updating their skills to be globally competitive. Since 92.4% of India's workforce are in the unorganized sectors (National Sample Survey, 61st Round, 2004-5) they need regular upgrading of skills to compete in the globalized economy. In the recent years government has been concentrating to plan for the learning society and there has been a multitude of reports and even legislation across the country.

On the other hand, we face the modern dilemma of scientific breakthroughs and dramatic technological revolutions in one hand, and the daily occurrence of human misery and tragedy on the other. Our communication superhighways bring us close to the reality of conflict and violence, bloodshed, cruelty and crime, injustice, ethnocentrism and religious extremism resulting in terrorism and genocide. Our progressive and materialistic civilization has not been able to overcome the persistent problems of inequality, poverty, ignorance, disease, the enslavement of the human person, body and spirit through all forms of addiction, the destruction of our environment, the depletion of non-renewable resources, and the breakdown of our moral and spiritual values. It can be said that the true progress of humankind is in crisis amidst our materialistic and mechanistic capitalism that has forgotten the human soul. The worship of knowledge over wisdom, greed over justice and compassion, the satisfaction of the

wants of a few at the expense of the needs of most, unbridled competition, over cooperation, is bringing our technologically-advanced world to the precarious condition.

The general thesis is to comprehend the newly emerging concept of learning society and its dimension with the orientation of Maulana Azad's values education. Significantly learning society itself might be regarded as an object for qualitative study, as the following argument demonstrates. Consequently, the article has two sections; the first examines the process of globalization and its different interpretations, dimensions of learning society and finally analyses implication of values education in learning society with the reference of Azad's contribution of values education. Qualitative approach is followed within the context of the learning society.

Section: I

This section outlines some of the key concepts used in research and policy development in the broader field of lifelong learning and learning society. We summarize key elements of social theory which have informed thinking about lifelong learning and the learning society.

Concept, practice and paradox of learning society

In his book *The Third Wave*, Alvin Toffler (1980) divided the history of the evolution of human society into three major eras, or waves. The first wave, from 8000 BC to 1750 AD was termed the agricultural revolution, and was based on farming as the world's primary occupation. In the second wave, from 1750 to 1955, the rise of industrial civilization and the industrial revolution marked the main occupation. The developed world was engaged in or moving toward mass production of industrial goods. The third wave, which began in the mid-1950s, is sometimes referred to as the information age and is based on the delivery of services. The important point to note from Toffler's viewpoint is that all the societies were profoundly transformed with each wave, and that the transition from one to the next was never easy.

The logic of industrialization thesis was first published at the beginning of the 1960s in *Industrialism and Industrial Man* (Kerr et al, 1973). In it the authors argued that the industrializing processes at the heart of society would have a world-wide impact, producing a convergence in the social structures in the different countries of the world, a more open and global

society. The driving force for these changes was, they argued, the process of industrialization. This thesis was widely debated for a number of years and, like many major studies, it had much strength – but it also had weaknesses. Like Marx, but from an entirely different viewpoint, the authors implied that each society has an infrastructure and a superstructure. The infrastructural driving force of change was the industrialization process itself and, not surprisingly, education was part of the superstructure, responding to the needs of the infrastructure and being forced to change according to its demands. However, it was the identification of the infrastructural forces that was a major weakness; they did not foresee the change that was to occur in the 1970s which were to alter the face of industry and commerce itself.

But another aspect of Kerr *et al's* argument which is important to this article is where they located education in their framework. They were only really concerned about higher education, which they regarded as the handmaiden of industrialism. They wrote of it thus:

The higher educational system of the industrial society stresses the natural sciences, engineering, medicine, managerial training – whether private or public – and administrative law. It must steadily adapt to new disciplines and fields of specialization. There are a relatively small place for the humanities and the arts, while the social sciences are strongly related to the training of the managerial groups and technicians for the enterprise and for government. The increased leisure time, however, can afford a broader public appreciation of the humanities and the arts (Kerr et al., 1973, p. 47).

The argument claimed that the educational system would have to expand to meet the needs of industrialization, and this process would create an increasing level of education for all citizens, albeit there would be greater emphasis on those subjects relevant to the infrastructural demands. The process about which they wrote has now occurred. It is not just higher education that has expanded, but the whole of the post-school sector, so this article is not only about higher education, but it is also about education as a whole and, indeed, for the ways in which lifelong learning and the learning society are being conceptualized. Industrialization is not now the driving force of change, although there are still infrastructural forces – but they are world-wide rather than countywide – and education remains part of the superstructure. Indeed, the learning society as a whole is superstructural.

The process of globalization, as we know it today, can be seen to have begun in the early 1970s. In the face of competition from Japan and the oil crisis, corporations began to relocate manufacturing and to transfer capital around the world, seeking the cheapest places and the most efficient means of manufacturing and the best markets in which to sell, their products. This resulted in the continued decline in manufacturing industries in much of the First World and the need for new occupational structures emerged. Theorists began to suggest that there is actually a world economy (Wallersteing, 1974, *inter alia*) based on the capitalist system of exchange. The theoretical approach was questioned in part by Robertson (1992) who was more concerned to show that globalization is a cultural phenomenon, and by Castells (1996) who argued that the state still has a place to play in a not completely free global market. Even so, the world market expanded rapidly aided and abetted by the rapid development of electronic communication systems. The information technology revolution took off, with one development leading to another, as Castells (1996, p. 51f) demonstrates. He makes the point that 'to some extent, the availability of new technologies constituted as a system in the 1970s was a fundamental basis for the process of socioeconomic restricting in the 1980s' (1996, p. 52).

Another factor that reinforced this process was the fall of the Berlin Wall far from the time it occurred there has literally been 'no alternative' (Bauman, 1992) to capitalism; the global economic infrastructure was reinforced. Now the world-wide infrastructural driving force of social change is an information technology empowered by those who control capital. Castells (1996, p. 145) argues that this has resulted in three major economic regions, Western Europe, America and the Asia Pacific, with other areas of the world associated with them, although he sees Russia as a fourth potential region.

These processes changed the structure of the workforce, with a decline in manufacturing jobs and an increased demand for knowledge-based workers in some countries, but with new industrial workers in others. Indeed, Reich (1991) postulated that there would be three major groups of workers – knowledge-based, service-based and routine production. It can be argued that this will continue to increase. Rifkin (1995) said that knowledge workers are:

... The creators, manipulators and purveyors of the stream of information that makes up the post-industrial, post-service global economy. Their ranks include research scientists, design engineers, civil engineers,

soft analysts, biotechnology workers, public relations specialists, lawyers, investment bankers, management consultants, financial and tax consultants, architects, strategic planners, marketing specialists, film producers and editors, art directors, publishers, writers, editors and journalists (p. 174).

Castells (1996, p. 147) also suggests a similar division of labour to Reich, with four main types: the producers of high value (knowledge workers); producers of high volume (based on low-cost labour), producers of raw materials (based on natural products); redundant producers (devalued labour). He maintains that each of these types of workers is to be found in most societies with differing proportions occurring in each country and region.

It is significant to note that at both the global level, and within the economic regions, there is this division of labour. The wealthiest countries have a large proportion of knowledge workers. As other countries industrialize, they generate more knowledge-based workers, but their workforce remains predominantly agricultural and manufacturing. Additionally, other countries are socially excluded with most of their workforce being redundant labour and they have subsistence economics; these are among the world's poorest, for this is the inevitable result of globalization (Bauman, 1998). However, it is a fact there are increasing numbers of workers utilizing knowledge that has led to the emergence of the learning society.

Social theory, policy and learning society

The rise of interest in lifelong learning and the learning society must be understood in the context of the rise of global capitalism. Within this new economy, productivity and competitiveness are products of knowledge generation and information processing. Global capitalism and the knowledge economy are dependent on, and have emerged as a result of new information and communication technologies, allowing capital to be moved electronically around the globe almost instantaneously, with consequent implications for national, regional and local labour markets. The new economy has the tendency to generate greater prosperity for some, but also to intensify the social and economic exclusion of continents, countries, regions, localities and social groups. There are fears that the global markets created by the new technology may be uncontrollable by trans-national bodies or national governments.

Social commentators have described the radical changes in individual and group consciousness and life experience arising as a result of globalization. Beck (1992, 2000), for instance, suggests that whereas in the past an individual's life course was strongly influenced by deterministic social factors such as social class and gender, the new global economy provides new opportunities to exercise individual agency. Acquiring academic credentials are clearly one of the ways in which an individual can strive for upward mobility. Giddens, another key social theorist, has also emphasized the role of individuals in society. Field (2006) characterizes these as *reflexive modernization* theories. They both stress the central role of knowledge in our society and emphasize individual agency in shaping biographies and social relationships. In the context of the workplace, for example, employers expect flexibility from their employees, who in their turn are less likely to stay in the same firm for life (see also Sennett, 2006). One key aspect of this history is that the individual is expected to engage in a constant quest for new knowledge. As field suggests, 'all behaviour and all relationships can be, and frequently, subjected to the process of institutionalized reflexivity' (Field, 2006, p. 71).

Human capital as a notion dates back to Adam Smith though it was not until the 20th century that it emerged as a fully developed concept (Balatti & Falk, 2002). In post-industrial and post-agrarian society, individuals within a society and their knowledge and skills are seen by policy makers as the key resources of that society – they form the human capital of that society. The individual is expected to learn throughout life in order to upgrade skills and knowledge through the use of new technologies. Recently the state's role has come to be seen as one of making a range of learning opportunities available to individuals. Lifelong learning becomes the driver of development of human capital. Field (2006) argues that the human capital approach of lifelong learning leads to a focus on vocational training and on the economic aspects of individuals' lives and it leaves out the profound social changes that have occurred in society.

Social capital as a concept is more recent. Balatti and Falk (2002) identify at least three different conceptualizations. The first sees social capital as the social networks available to people, including the values and norms associated with these networks; another is that it is an individual's private asset as well as an asset that can be owned by a particular group. Others describe social capital as a combination of the networks and the private good. For some it is seen as entirely beneficial, whilst others argue

that it has both a negative and a positive side. Putnam (2000) suggests a definition based on the first of these conceptualizations. A more recent literature review suggests that the concept was developed by Bourdieu and Coleman and describes social capital as 'intrinsically relational, with attendant emotional and perceptual consequences, and as being open to useful exploration through the metaphor of capital' (McGonigal *et al*, 2007, p. 79). Social capital is also increasingly being seen as the key factor contributing to the health and well-being of individuals and societies (Riddell *et al* 2001). It has been argued further that certain social networks lead to an individual engaging effectively with lifelong learning whilst others act as a deterrent to engaging. For example, certain types of networks value education and encourage engagement with learning, whilst others do so to a lesser degree.

Every country's system of education has been the product of specific national tradition, but there have also been the strong international trends and influences. The post-1945 evolution of education is inseparable from the social, political and economic context of the Cold War. Often strongly influenced by socialist ideas, education formed a significant feature of the apparatus of many communist-led states in Europe and Asia. The term 'lifelong learning' itself, however, was rarely used. Faure's UNESCO report (1972) adopted and promoted the subtly (but significantly) different term 'lifelong education'. Lifelong Learning as it emerged in the 1990s – especially in the Delors UNESCO Report (1996) – has frequently been criticized as having dropped Faure's humanistic concerns, in favour of a narrow vocationalism 'human resource development in drag' as Boshier (1998) put it. It is hard to avoid the view that, in the formation of lifelong learning since the 1990s, the Organization for Economic Cooperation and Development (OECD) influence has been marked. In other words, lifelong learning as revitalized in the 1990s (Dehmel, 2006) was seen in large part as a way to deal with European unemployment problems. Since its White Paper *Education and Training: towards a Learning Society* (1995), and the 'European Year of Lifelong Learning' (1996), the EU itself has become an influential opinion-former. For instance, in the introduction to an OECD report (1996) the following comments are made:

Success in realizing lifelong learning – from early childhood education to active learning retirement – will be an important factor in promoting employment, economic development, democracy and social cohesion in the years ahead (p. 13).

In the European Union White Paper (European Union, 1995) a similar claim is made:

The crucial problem of employment in permanently changing economy compels the education and training system to change. The design of appropriate education and training strategies to address work and employment issues is, therefore, a crucial preoccupation (p. 18).

In the European perspectives (Collomb & Seidal, 1998), we read the following:

For Europe to be competitive working adults need lifelong learning: a continual replenishment to their education. Adult education and lifelong learning are essential ingredients in today's integrated Europe (p. 8).

Even in the rather more utopian Delors Report (Delors, 1996) we see that the significance of the economic institution in society is recognized:

Under the pressure of technological progress and modernization, the demand of education for economic purposes has been constantly on the rise in most countries... (p. 70).

In March 2000, the Lisbon European Council set out lifelong learning as a vehicle for delivery of a key EU objective: to become the World's most dynamic knowledge-based economy. While competitiveness has been a constant theme of Commission statements on lifelong learning, social inclusion and citizenship have also frequently been prominent.

Key priorities have emerged in Indian education policy, accrediting exceptional significance to lifelong learning so as to raise compatibility with the knowledge-based society. This may be partly influenced by the European discourses on lifelong learning and partly due to the socioeconomic changes taking place within and outside the country. In recent years the government has been concerned to plan for the learning society and there has been a multitude of reports, papers and even legislation throughout the country. This is not the place to review all the official reports published on education that particularly refer to lifelong learning, or indeed all the reports by commercial and industrial bodies calling for more emphasis to be placed on lifelong

learning – that would constitute a book itself. Nevertheless, there are similar themes running through them all as a result of the significance of the global market – competitive, competencies, widening participation and the need of workers to keep on learning so that a country can maintain their place in the economic world, and the people their standard of living. For instance, in the Bombay Statement on Lifelong Learning, Active Citizenship and the Reform of Higher Education (1998) stated that:

Adult education [lifelong learning] thus becomes more than a right; it is a key to the twenty-first century. It is both a consequence of active citizenship and a condition for full participation in society. It is a powerful concept of fostering ecologically sustainable development, for promoting democracy, justice, gender equity, and scientific, social and economic development, and for building a world in which violent conflict is replaced by dialogue and a culture of peace based on justice. Adult learning can shape the identity and give meaning to life. Learning throughout life implies a rethinking of content to reflect such factors as age, gender, equality, disability, language, culture and economic disparities.

The Hyderabad Statement on Adult and Lifelong Learning (2002) came up with a vision:

Lifelong learning, leading to the creation of the learning society and learning community, offering all the opportunities to participate in and contribute to learning according to the needs and potential of the learners, provides an overarching vision of education for all. This comprehensive vision of lifelong learning is necessary to empower people, expand their capacities and choices in life, and enable individuals and societies to cope with the new challenges of the 21st century.

In XI plan guidelines UGC scheme on lifelong learning and extension (2007) encouraged and funded the universities across the country to institutionalize the programme by setting up separate departments with core faculty to undertake teaching and research. Hence, the approach during the XI Plan is to encourage different universities to develop university specific programmes, keeping in view the expertise of the faculty and local needs. In the National Knowledge Commission's (NKC) report *Knowledge Society* (2009), it is clearly stated that the knowledge society is something to be created.

Since education is driven by the infrastructural forces, it has to respond to a great extent to the demands of the international division of labour. However, education is social and both public and private, depending upon the provider, whereas learning is something that is individual and private. Education is designed to provide specified learning opportunities and is institutionalized, either as state institutions (public) or as corporate ones (private). Both forms of institution emphasize the knowledge necessary for the workforce to compete in the global market economy.

The knowledge societies predominate in the countries of Western Europe, the US and the Asia Pacific (Stehr, 1994). But the term frequently used in these societies is 'the learning society'. Learning can be related to knowledge in two quite distinct ways. The learning is the content of what has been learned; it is, in this sense, the knowledge. But even more significantly, much of that knowledge is changing with great rapidity, as Lyotard (1984) noted when he suggested that knowledge is narrative, and this demands that the members of those societies continue to be taught, or to learn new information and acquire new knowledge and skill in order to keep abreast with the changes in their society. Significantly, the concept of the learning society does not distinguish between education and learning, but the learning society is probably more distinguished in education and learning, but the learning society is probably more accurately described as being both education and learning, as will be discussed below. There are, however, the dangers are losing education under the leaning umbrella since they are profoundly different concepts.

It should be recognized that there are no real boundaries around learning societies, so that the symbols and practices of a learning society can, and will, be transferred to less developed societies, by the transnational companies amongst others, since they will almost certainly transfer practices from one area of their influence to another. Additionally, there is much more cultural borrowing today as government delegations from one country visit others, as participants in international conferences share knowledge and ideas, and as international consultants take their expertise across the globe.

Section: II

The learning is the content of what has been learned; it is, in this sense, the knowledge, skill and most importantly values. With the rapid socioeconomic

development in India, a new phenomenon of inequality is emerging due to seeking efficiency. The trends of income inequality between regions and households have increased quite substantially, as well as an increasing rural-urban divide. A related phenomenon today is the rapid expansion of information and communication technologies. The ongoing revolution may have faster and greater impact than any of the past technological advances humankind has ever known. It is true that today lifelong learning and learning society is no more an option – it is a necessity, but new knowledge and skills are not the only competencies in order to keep abreast with the changes in the society; learning how to value, how to appreciate and to love, to choose what is right and just, what is true and good is an imperative in today's world of rapidly advancing technology and fast deteriorating morality and spiritual stagnancy. It should become immediately clear to us that education faces tremendous and increasingly more complex problems and challenges as we prepare our learners to become professionals and the leaders of the future. Indeed, today we have to deal with the problem of equity, democratization of access to serve the higher demands of more and more or specialized training available to all, including culturally-diverse populations and the economically or physically disadvantaged. We have to be concerned with the need for quality and competence to meet the raising levels of expectations and requirements of a changing employment landscape. In other words, the system needs to be relevant, functional, flexible and creative to enable our students to survive and develop in a rapidly changing environment. Now to understand these paradoxes of lifelong learning and learning society this section brings a conceptual reference from great educationist Maulana Azad's contribution to values education.

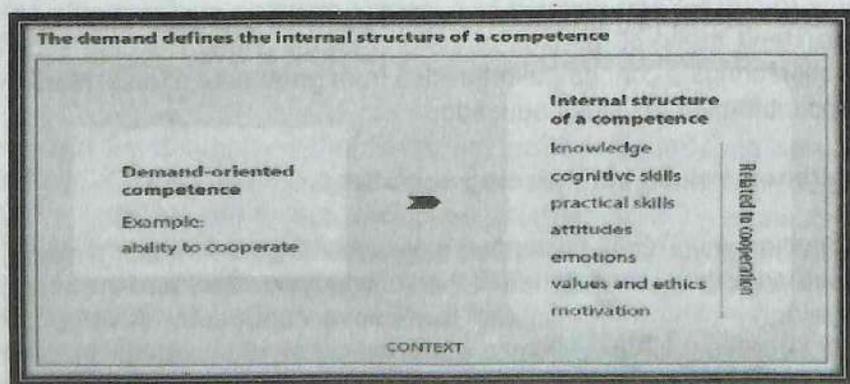
Competence, values and learning societies

Education is currently facing two major challenges. The first challenge is concerned with the emergence of the knowledge society and the second is the widely acknowledged need to achieve continuous development globally (Bereiter, 2003). Today's societies place challenging demands on individuals, who are confronted with complexities in various aspects of their lives. The implications of learning for continuous development in education are that the focus should rather be on identifying competencies and developing appropriate learning environments, than on defining the exact type of knowledge learners should acquire. What do these demands imply for key competencies that individuals need to acquire? Defining such competencies can improve assessments of how well prepared learners are

for life's challenges as well as can identify over reaching goals for education systems and lifelong learning. In a general sense, competency means special capabilities of a human being. Competency is something which has to be acquired.

A competence is defined as the ability to meet individual or social demands successfully, or to carry out an activity or task. The external, demand-oriented or functional approach has the advantage of placing at the forefront the personal and social demands facing individuals. This demand-oriented definition needs to be complemented by a conceptualization of competencies as internal mental structures – in the sense of abilities, capacities or dispositions embedded in the individual. Each competence is built on a combination of interrelated cognitive and practical skills, knowledge (including tacit knowledge), motivation, value orientation, attitudes, emotions and other social and behavioural components that together can be mobilized for effective action (figure. 1). Although cognitive skills and the knowledge base are critical elements, it is important to pay attention to these components of competence, but to include other aspects such as motivation and value orientation.

Figure: 1 (Source: OECD, 2004)



Competencies are manifested (or observable) in the actions an individual undertakes in particular situations or contexts (i.e. Both the immediate surroundings and the larger socioeconomic and political environment). They do not exist internally, independence of action (which implies intentions, reasons and goals). This conceptualization is holistic in the sense that it

Integrates and relates external demands, individual attributes (including ethics and values), and context as essential elements of competent performance. A competence is developed through action and interaction in formal and informal educational contexts. Thus, competence development does not only refer to school-related teaching and learning. Besides the education systems other institutions are also responsible for the transmission and development of the necessary competencies: the family, the workplace, the mass media, religious and cultural organization and so on. Further, while the acquisition and maintenance of competencies are in part a matter of personal effort, it should be recognized that it has also been contingent upon the existence of a favourable material, institutional and social environment and appropriate social arrangements.

We agree that the above valid concerns must be seriously addressed, but we also believe that our first priority is to help students to become dully human persons – with minds that can think clearly and critically, with hearts that can love and care deeply and with wills that can decide to act freely and responsibly. This means we have to enable our students how to value, to choose among alternatives and to translate knowledge and skills into practice. This is what is referred to when we talk about value education, a neglected component in today's education. Indeed, values education which is the heart of all education should be an integral part of a holistic education that develops all the human faculties of intellect, emotions and will. There are many misconceptions regarding values education. A relatively new field in the behavioural sciences, it has a cognitive base with an affective element which finds its expression in behaviour. It is true that values are a powerful motivating force in one's life, because the power has to translate knowledge and skills into practice. Values development embraces more than the formal subjects to religion and ethics. It enables the learner not only to know and understand the norms and rules of conduct but to accept and treasure them as guides to decisions and life-choices. It does not prescribe to dictate, but leads learner to discover and to commit oneself to chosen ideals and values.

Valuable sources abound in the cultural heritage and traditions of humankind and of each specific group; in their histories and accumulated achievements, as they too are found in the living contemporary present, in daily life and occurrence, as well as in the people's aspirations and dreams of a preferred future. The world's great religions, the belief and normative systems of cultural groups as well as universally shared and common values of humankind – such as respect human rights and fundamental freedoms,

truth, justice and peace, security and liberty, love and happiness and rich sources of values education.

Axiology is either the collective term for ethics and aesthetics – philosophical fields that depend critically on notions of value – or the foundation for these fields and thus similar to value theory and meta-ethics. The term was first used in the early 20th century by Paul Lapie, in 1902, and E. Von Hartmann, in 1908. Axiology studies mainly two kinds of values: ethics and aesthetics. Ethics investigates the concepts of 'right' and 'good' in individual and social conduct. Aesthetics studies the concepts of 'beauty' and 'harmony' (Hart, 1971). The term 'value' originally meant the worth of something, chiefly in the economic sense of exchange value, as in the work of the 18th-century political economist Adam Smith. A broad extension of the meaning of value to wider areas of philosophical interest occurred during the 19th century under the influence of a variety of thinkers and schools. The Neo-Kantians Rudolf Hermann Lotze and Albrecht Ritschl (Stahlin, 1889); Friedrich Nietzsche, author of a theory of the trans-valuation of all values (Huszar, 1945); and Eduard von Hartmann, philosopher of the unconscious, whose *Grundriss der Axiologie* or *Outline of Axiology* (1909) first used the term in a title. Hugo Munsterberg, often regarded as the founder of applied psychology (Munsterberg, 1992) and Wilbur Marshall Urban's book *Valuation, Its Nature and Laws* (1909) was the first treatise on this topic in English, introduced the movement to the United States. Ralph Barton Perry's book *General Theory of Value* (1926) has been called the magnum opus of the new approach. A value, he theorized, is 'any object of any interest'. Later, he explored eight 'realms' of value: morality, religion, art, science, economics, politics, law and custom.

Today, people are beginning to view globalism as a trend in the relationships of nations and their citizens with one another towards interdependence and solidarity. They envision a global village made possible by the increased exchange of information, current events, views and opinions, free trade, common enterprises, agreements and networks through the information and communication superhighways that crisscross the globe.

Maulana Azad's contribution in values education

As the core of Maulana Azad's values, his concepts of God, the universe and man make the metaphysics of his educational outlook and those of

knowledge and religion from its epistemological dimension. Of the three metaphysical concepts of Azad, the most important is the concept of God. Studied in its historical perspective, the concept includes man's innate faith in the Divine Existence, on the one hand and his acquired belief in His attributes on the other. While his faith has remained uninfluenced by his intellectual advancement, his belief has made perceptible progress towards transcendentalism, monotheism and the concept of love and beauty. What Azad put forward as his values education evolves organically from his basic philosophical concepts. In the scheme of creation, man's role consists in asserting himself as the co-sharer in the Divine attributes and the co-worker in the creative progress. As the supreme goal of human destiny, it determines the entire character of man's education which becomes, therefore, a process of his preparation in the achievement of the set purpose. Apart from the impact of this ideology on other aspects of his educational theory, it guided Azad in the formulation of his educational values, constituted by the over-all aim in the programme and the absolute in its subservience. The ultimate objective of education, embodied in the ideal of fulfilment on the part of man as God's viceroy, distinguishes itself as unique among the various objectives of education.

In the first instance, what makes the uniqueness of this over-all aim of education lies in the elevation of man to a sublime position in the scheme of creation next only to God Himself as its Creator. In his kinship with him, man becomes superior to all the objects of creation. Secondly the objective of education harmonizes man's spiritual progress with his accomplishment in the material spheres. His spiritual advancement is not only continuous with, but also the result of his progress on the secular plane. And lastly, the educational objective sets a definite purpose to man's achievements in science and technology, which becomes an instrument of establishing 'human prosperity, peace and progress'. In the age of expediency and experimental reasoning, this objective of education is no doubt beset with formidable obstacles for its realization. But at the same time, it alone can lead human civilization out of the present impasse, ensuring man's survival under the most threatening conditions of life today.

The ultimate objective of education, understood in 'the ideal of fulfilment', makes up the top of Azad's values hierarchy. In order to achieve the objective at the top, it is but natural to realize the values which form the main body of this hierarchy. Explaining these values, Azad acquired the terms from the common language but imported a new meaning into each one of these for

the purpose before him. In order of priority, these are the five universal values of *Ma'aruf* or Good, *Haq* or Truth, *Jamal* or Beauty, Love and *Adl* or Justice.

In the explanation of *Ma'aruf*, which may be interpreted in English as 'Good', Azad acknowledged it with the spirit that encompasses the design of creation, as guides man in his advance in the course of history. *Qur'an* uses the term *ma'aruf* for goodness and *munkar* for evil. 'Enjoy the *ma'aruf* and forbid the *munkar*' is the injunction of the *Qur'an*. The word *ma'aruf* is derived from *arafa* meaning to know what is well-known. As the very etymology of the term recommends the first feature lies in its universal recognition throughout the human history. In spite of all arguments for its interpretation and implementation, *Ma'aruf* stands for what has controlled agreement among all human societies². What devotes *Ma'aruf* with the quality of Universalism brings forth more equilibrium, its second attribute. Of course *Ma'aruf*, opposite in meaning to *Munkar* or sin, symbolizes a state of balance in human behaviour. How this equilibrium at human level can be built up brings in the third characteristic of *Ma'aruf*, which consists in the constant striving or *Jehad* on the part of man. As the realization of *Ma'aruf* depends upon how far *Munkar* has been liquidated, it entails *Jehad*, involving all types of human sacrifice, including giving one's life in the cause of 'truth and justice'. Azad advocated education, thus becomes a form of *Jehad*, in the removal of *Munkar*, and with the encouragement of *Ma'aruf* to that degree.

In the values hierarchy of Azad, the second value of absolute importance is *Haq* or Truth. In Arabic, the root word *Haqqaq* signifies stability or durability, that which is lasting is *Haq*; *Batil* is just the opposite of it or that which is not lasting. In like manner it argues that even as in the physical world that which is most useful to life survives, even so, in the inner life of man, only that which is most useful to it, should have the talent to survive. In this connection, the *Qur'an* uses two terms – *Haq* and *Batil*, truth and falsehood. The value of his philosophy of universals, Azad comprehended its scope so as to include all that man has understood of the reality in its comprehensive demonstration in order to equip man in the discharge of the role assigned to him. *Haq* must fulfil two important criteria; the indivisibility of its identity and the consistency of its essence. What characterizes truth or *Huq* as it is shared by the different systems of thought brings in its second criterion the consistency of its essence. In this world of instability and change, it is *Haq* alone that survives and sustains itself at various levels of existence. As a result of the conflict between truth and untruth, the former emerges as invincible³, while the latter is deprived of its existence due to its own inherent

infirmities. By virtue of its consistency, *Haq* deserves to be handed down from generation to generation, and so the importance of education as a process of cultural transmission.

From the highest value of *Haq* follows *Jamal* or Beauty, the third value in the hierarchy of Azad's educational axiology. In the struggle for existence, whatever survives is beautiful and balanced. Under the Divine attributes of *Rehmat* or Benevolence, the universe looks like an exhibition house of beauty and harmony, wherein man is gifted with the sensitiveness for beauty⁴. As an absolute value, *Jamal* has produced an environment of beauty and harmony in the physical as well as the mental aspects⁵. In its material form, beauty is manifest in the various components like, colour, light, fragrance, melody, etc. In its mental sense, *Jamal* has brought forth more amazing phenomena, the foremost being a man's own organism, talented with reasoning and intelligence. With its all-embracing scope, beauty is all the more relevant to education as a process of training man's faculties 'to the perception of beauty'⁶. In the context of the present human situation, wherein the individual feels torn and society '... with a hundred conflicts',⁷ man's emotional response needs to be accelerated through education for beauty so as to bring more to grace in his daily life.

The idea of incorporating beauty in education brings in *Love*, the fourth absolute value in Azad's educational axiology. Fundamentally associated with *Jamal*, the value of Love must encompass the human sphere in its devotion to the ideal it has set before it. In man's pursuit of the ideal, his entire performance ought to be motivated by the positive sentiment of love, rather than those of unenthusiastic character like fear and terror. Man's devotion to *Allah* must be considered with his ample love for Him, completely eliminated of any attachments with anything ordinary and earthly. Only those men succeed in attaining the apex of supreme attainment whose behaviour is energetic by their pure devotion to the Supreme. The founders of two great religions, both Christ and Mohammad emphasized God's Benevolence as the freedom of the men who are themselves benevolent to his creatures. The prophet of Islam went a step further in its emphasis on the unqualified compassion on the part of man, by identifying God with the sick, the hungry, the thirsty and the needy; out in its assertion that all the creatures of God constitute one family of His. The principle of approaching human beings in a spirit of absolute compassion is all the more relevant to education as a man-building process. Animated by the absolute value of Love, an educative programme must be a relationship of affection and understanding between

the educator and the educand. The guiding principle of educational technique must be devotion and affection on the part of the educator in relation to the individuals who naturally respond to this attitude of compassion⁸. Perhaps the modern approach of psychologizing education is only a step towards reaching this goal of human relationship between the teacher and his pupils.

The fifth value of an absolute nature put forward by Azad as the concluding point of his educational axiology is constituted by *Adl* or Justice, the supreme principle that brings the creative process to its completion. Justice or *Adl* in Arabic means to 'to make even'. A court of justice is intended to soften down angularities of contending parties appearing before it. *Adl* introduces balance in life and makes one thing with another, and produce unity. It is this principle which is responsible for beauty and proportion in every form of thought and life. With its bearing on Azad's educational ideas, *Adl* helps them to result in a system. Taking a practical view of the term, he defined *Adl* as 'balance', both in the literal and the figurative sense of the word. By virtue of its harmonizing function, *Adl* unifies any number of forces or factors or ideas, apparently in conflict with one another. Education for justice brings on a state of stable equilibrium between the antithetic entities, viz. individual freedom and social control, the spiritual and the scientific outlook, the religious and the secular system, and the national and the international aspiration. Indeed, justice commends the pivotal place in Azad's general perspective, which has influenced his educational outlook quite profoundly.

In the formation of the general concept of education, Azad seemed to have borrowed from the modern educational thought in the West, in so far as he defined education, 'as a process of manifestation of the latent abilities in man'⁹. To widen the concept in its scope, he introduced the *Quranic* term *tadhkiya*, which identifies education as a process of 'social integration'¹⁰. If the process of integration is really carried by each of the communities to its completion, it would set the stage for world integration, the sublime goal of education, in the present world context. Bringing the idea of *tadhkiya* to bear on the subject, Azad explained education as the process of character-training among the individuals so as to evolve an integrated social organism, or clarified later by him as the phenomenon of 'integrated individuals in an integrated society'¹¹.

Azad's *Ma'aruf* symbolizes an all-embracing spirit in an educative process and Haq constitutes the very purpose it has to fulfil. The pursuit of

truth has, therefore, been 'an end by itself'¹², rather than being a means to some ulterior purpose. In its paramount importance, truth goes much further, making up the very essence of human fulfilment, and therefore, the acme of man's achievement. A distinction is commonly made between instrumental and intrinsic value—between what is good as a means and what is good as an end. John Dewey, in *Human Nature and Conduct* (1922) and *Theory of Valuation* (1939), presented a pragmatic interpretation and tried to break down this distinction between means and ends, though the latter effort was most likely a way of emphasizing the point that many actual things in human life – such as health, knowledge, and virtue – are good in both senses. Other philosophers, such as C.I. Lewis (1956), Georg Henrik von Wright (1998), and W.K. Frankena (1970), have multiplied the distinctions – differentiating, for example, between instrumental value (being good for some purpose) and technical value (being good at doing something) or between the contributory value (being good as part of a whole) and final values (being good as a whole).

Many different answers are given to the question 'what is intrinsically good?' Hedonists say it is pleasure; Pragmatists, satisfaction, growth, or adjustment; Kantians, a good will; Humanists, harmonious self-realization; Christians, the love of God (Linden, 1988). Moore, a founding father of Analytic philosophy, developed a theory of organic wholes, holding that the value of an aggregate of things depends upon how they are combined (Moore, 1993). Because 'fact' symbolizes objectivity and 'value' suggests subjectivity, the relationship of value to the fact is of fundamental importance in developing any theory of the objectivity of value and of value judgments. Whereas such descriptive sciences as sociology, psychology, anthropology, and comparative religion all attempt to give a factual description of what is actually valued, as well as causal explanations of similarities and differences between the valuations, it remains the philosopher's task to ask about their objective validity. The philosopher asks whether something is of value because it is desired, as subjectivists such as Perry hold, or whether it is desired because it has value, as Objectivists such as Moore and Nicolai Hartmann claim (Moore, 1993; cited in Ambrose & Lazerowitz, 1970). In both approaches, value judgments are assumed to have a cognitive status, and the approaches differ only on whether a value exists as a property of something independent of human interest in it or desire for it. Non-cognitivists, on the other hand, deny the cognitive status of value judgments, holding that their main function is either emotionally, as the positivist A.J. Ayer (1952) maintains, or prescriptive, as the analyst R.M. Hare (1963) holds.

Existentialists, such as Jean-Paul Sartre, emphasizing freedom, decision, and choice of one's values, also appear to reject any logical or ontological connection between value and the fact (cited in Tanzer, 2008).

In the process of education, the interplay of the twin factors of heredity and environment is extremely important. On the controversy between the two theories, each holding up an exclusive role of endowment or environment, Azad brought to bear his principle of justice by reconciling the arguments of each school of thought. Convinced of 'the inherent wholesomeness of human nature, he subscribed to the idea of man's inheriting his potentialities from nature. In the course of their expression, there arises the phenomenon of individual differences, generally in the three broad categories of 'the gifted, the average and the deficient'¹³, in the various spheres of human acquirements. But the expression of the talents in man is determined by the opportunities which he did, or could, avail of in his mental, moral and temperamental development¹⁴. Equally true of man's growth on the plane of culture, phenomenal progress is possible in him if only he avails of the opportunities offered to him in a given environment. In building up a broad-based educational programme, due attention must, therefore, be paid to the capacities of the individual before any arrangement of enriching his environment. This principle of attuning the two factors of education commands universal application, and determines the nature of growth among the individuals as well as the communities, let alone the enfoldment of human race as a whole.

In the designing of an educative process, the second question to be faced is related to the content of education. In his endeavour to effect reconciliation among the various principles on the problem of curriculum-construction, Azad was again influenced by the supreme value of Justice. He could scarcely afford to overlook the contribution made by any of the theories on the subject. Naturally, he harmonized, in his own manner, the principle of shared experience propounded by the experimental school with that of compulsory learning held by the essentialists in education¹⁵. Overwhelmed by the ideal of sharing at the intellectual level, he stood for generating an atmosphere of unrestricted and uninhibited commerce in learning among the various communities of the world.¹⁶ In the endorsement of this policy of international sharing, he asserted that scholarship and civilization are 'the common heritage of mankind',¹⁷ and not the monopoly of any single community. He found in Omer, the second Caliph, a glorious example of this unprejudiced and unimpeded sharing in the history of Islamic civilization¹⁸.

Of course, there is a serious danger for a man to lose himself in the expanse of knowledge presently available to him due to an unprecedented expansion in his awareness. In order to guard against this Azad wanted to weave the web of human knowledge around some central idea or subject. As suggested by him earlier in his career,¹⁹ anthropology should be made the core of educational content, but later instead he sought to make 'man and his place in the universe'²⁰. What would facilitate the task of building up such a concentric type of curriculum was the fact of the essential unity of human understanding²¹.

This principle of sharing, borrowed by Azad from the democratic school of thought, is synthesized with that of the essential subject-matter as suggested by the essentialist school in education. In spite of his instinctive urge for freedom, he thought it advisable to subject the child to learning a specified area of knowledge, before he makes his final choice among the various areas of specialization²². On the score of his own practice in this behalf, Azad included three subjects of language, religion and craft²³ in the core curriculum for the youth of the resurgent India in the early twenties. To this list, he also added three subjects of Social Studies, General Studies and Mathematics for the pupils at the primary stage of education²⁴. A distinguishing feature of the core curriculum is the equal importance given to the humanities and the sciences, which balances the quantum of learning for the youth of the present age. This idea of balancing the content of education was emphatically asserted by Azad, when he as the Education Minister of India, recommended 'Indian culture and spiritualism'²⁵, along with modern science and technology, as the integral elements of the national system of education.

The third question of education, forming the core of the educative process, involves the teacher and his teaching methods. Azad was strongly convinced that any system of education depends, for its success, on a band of efficient, industrious and devoted teachers²⁶. To make a good teacher, humane understanding is equally important with this technical competence. In view of this important principle, the West has always restricted teaching profession to men of varied experience and recognized competence²⁷. The phenomenon of comparatively low standards of education in the East can be explained in terms of the apathy that characterizes its popular attitude to the profession²⁸. Another quality in making a good teacher is the impressiveness of his personality. Guided by 'the Divine grace'²⁹, he can inspire people in their search of the truth³⁰, besides influencing their character quite tremendously³¹.

In spite of this unqualified support for the idealistic role of the teacher, Azad brought to bear, on the question of teaching methods, his approach of readjustment, inspired by the value of Justice. With a view to working out a broad and balanced methodology in education, he borrowed whatever was worthwhile from the two main contending theories on the issue, the naturalist and the idealist³². In the naturalistic method what impressed him most was the directness of approach to experience on the part of the pupil, eliminating any intervening agency in the process. Again, Azad was one with Rousseau in holding that the individual must grow in his personality through his own observation, direct participation and the exercise of his judgment³³. The home and the school can contribute to the process of his self-education, the home catering to 'the basic needs in him right from his infancy'³⁴ and the school stimulating 'his latent urge for exploration'³⁵.

Taking the idea from Azad's study of philosophy, Azad looked at education from the broader angle of human behaviour, which brings in the discussion of discipline, the fourth question in order of priority in an educational process. Once again, he endeavoured to apply his principle of justice so as to dovetail the three major theories on the subject; the psychological, the sociological and the ideological. He explained discipline as a problem that needs to be understood in the light of the inner springs of human behaviour. Far from imposing 'restriction from above', discipline should evolve through the proper direction of human energies. In augmentation of this psychological principle, Azad looked upon the idea of discipline as inherent in the very relationship existing among the members of the school community. In order that the school, which is really 'society in a miniature'³⁶, inculcates a sound type of discipline among the youth it, must function on true democratic lines, disallowing any sort of despotism or anarchy in dealing with them. This would automatically guarantee, on their part, active and voluntary participation in the various school activities, fostering a sort of *esprit de corps*. The psychological theory of discipline which envisages that the youth should imbibe his ideals symbolized by the Divine attributes³⁷. From what Azad observed of the matter, discipline looks like a continuous process of character-building. With the basis provided by the nature urges in man, it must evolve into a healthy social organization, which eventually receives its purpose; from the high ideals that it aspires to realize.

What determines, in view of the set goals, the success of the educational process brings us to the question of examination, the last question in the present discussion. As interpreted by Azad, an examination is a driving

force in any scheme of creative nature in the fulfilment of its own objective. Jealously guarding against examination, becoming a drag and a dead-load, as in India they are today, he considered them as a prospective principle which must assist education to achieve its ultimate aim. Parallel to the all-pervading spirit, which 'brings proportion and harmony'³⁸, in the universe through its hard scrutiny, examinations must make up a programme of true assessment in our system of education. For the purpose, creation, education and examination constitute the three-phased process of growth. In the stuff a man is made of, education brings refinement, and examination evaluates the end-product before gearing it to still higher levels of existence.

What Azad held as education is a character-training programme. As the culminating stage of his educational methodology, these principles constitute the three ingredients of the programme; the climate, it must generate, the course it should follow and the character it must develop in man. For the sublime task man is called upon to fulfil, he must grow in a climate of unimpaired freedom, which constitutes the very first principle of the programme. As affirmed by the pen-name he chose for himself, Azad favoured an educational atmosphere which is permeated by the spirit of freedom. In order to absolve himself as a free agent of God on the earth, man needs an educational climate free of the dehumanizing effect of political servitude, the corrupting influence of self-seeking elements, and the uncalled for interference from the administrative machinery. That education in a society suffering from political chains is incapacitated to fulfil its genuine objective was an article of faith with Azad. Naturally, his line of action in India, while still ruled by the British, consisted in first ridding the country of its political servility which would automatically set the stage for education to function on sound lines.³⁹ The principle of freedom is all the more relevant to the level of higher learning, which constitutes, in Azad's outlook, 'a panacea for social ills'⁴⁰, provided it is free from all political strings. In his challenge to the British Government in India, he advocated a new educational experiment in a climate of complete political freedom⁴¹. He firmly believed that whatever a free community's ideology, it always find in education an effective means to achieve it. It did not take him long to identify himself with the programme of educational reform in India the moment she attained political independence.

Apart from its significance in the political context, the principle of freedom bears closely on the unfettered growth of the intellect, which is made of extremely delicate fiber and subtle texture. Besides chauvinism and parochialism the archenemies of man in this respect, the elite faces a

more frightful temptation of pressing their scholarship in the service of the mundane interests. Knowledge then loses its essential character of being 'the divine light'⁴², which can, on account, be bracketed with the darkness of selfishness. Azad's emphasis on freedom in education raises the question of freedom in education, commonly known as the idea of academic freedom or the notion of university autonomy. His spirited advocacy of unqualified freedom in education lost its earlier intensity as soon as he looked at the problem from an administrator's point of view which he later interpreted as the broader outlook of social welfare⁴³.

Having generated an atmosphere of freedom, what should be the nature of the course for education to follow? To answer the question, Azad propounded the second principle governing an educational programme, the principle of *Rabubiyat*. In harmony with the scheme of growth in the cosmos, education must be a course of *Rabubiyat*, the educator functioning in the capacity of *Rab*. As implied by the etymology of the word *Rab* in Arabic, the full significance of *Rabubiyat* is brought out by the celebrated Arabic lexicographer, Imam Ragib Isfahani (being all the more germane to education) as a process of all-sided nourishment; '*To develop a thing from stage to stage, in accordance with its inherent aptitudes and needs, in order that it might attain its full stature or perfection*'⁴⁴.

As a course of *Rabubiyat*, education enjoys three important characteristics; the continuousness of its nature, its consonance with the needs of the education, and its culmination in the full-sized development of personality. In harmony with the scheme of Providence⁴⁵, education has two constituent aspects; the inward and the outward. In its outward aspect, it provides a rich and rewarding environment to the individual and in its inward form it ensures for him 'the right use of the provision offered'⁴⁶. What harmonizes the two forms of *Rabubiyat* lies in the twin factors of *hidayat* or guidance and *taqdir* or the role assigned⁴⁷.

The objective of bringing personality to the level of perfection opens up the third principle of education as propounded by Azad. Granted the necessary freedom and guaranteed as a course of *Rabubiyat*, education should promote human excellence in its diverse dimensions; intellectual, emotional and moral. As the immediate purpose of education, the idea of intellectual excellence has stimulated man throughout the course of history. For example, the Greek in the ancient times, the Arabs in the medieval ages and the people of the West at the present times – all have been allured by

the same objective. As against the fruitful outcome of modern education in Europe and America⁴⁸, or nearer home, in Lebanon and Egypt,⁴⁹ its failure in cultivating excellence in India made Azad sick and sceptical about its future in the country. Dedicated to the ideal of intellectual excellence, he longed to see every member of his community as it were 'a re-incarnation of Gazzali and Farabi'⁵⁰.

To the cultivation of the intellect in the individual is related to the culture of the heart, more correctly known as the emotional refinement. For the purpose in view, the curriculum must include two important items of art,⁵¹ and religion⁵² apart from the things of culture like 'painting, music, literature and science'⁵³. What this cultivation of the intellect and the refinement of the emotion should flower into consists in the ideal of moral integrity in man, as the consistent aim of education. The supremacy of moral excellence is established by its having constituted the mission of all the prophets and preceptors commissioned, since the dawn of human history, for the guidance of man⁵⁴.

Conclusion

Indeed, information technology is a two-faced coin. As it informs and spreads knowledge, it can form and transform us or it can destroy and deform the humanity in us. Whatever opinions are expressed about the pros and cons of the new revolution, there is a common emerging realization that technology may accommodate itself to the needs and capabilities of humanity and not the other way around, that might be guided by a genuine concern for the rights of all, the development of the present and protection of generations to come.

Our educational institutions today are in a hurry to adapt the curriculum to the trends and goals of their respective national economies and democracies towards globalism to produce graduates who have a competitive advantage in knowledge and skills required in the global market, who are functioning in the global arena. Steenvergen (1994) suggests a new stage of global ecological citizenship and Sakamoto (1994) announces the beginning of the age of global democracy. In truth, there has been a great progress on the universalization of human rights and democracy on the liberalization of trade and commerce, but there is also a widening gap between the ideal as enshrined in international documents, agreements and practices of the real world.

In too many places, we see cruelty and inhumanity inconceivable in this modern, enlightened age, and the outlook to reverse the trend is not too promising. The rights of future generations are at stake. The way we live today does not guarantee their survival and development. Even in developed countries, there is widespread discontent. Chomsky (1994) holds a vision of democracy's slow death as a de facto world government takes shape, by and for the rich. Globalism gradually leads to a super-culture, a monoculture imposed by the powerful and the rich, threatening the existence of diverse cultures and depriving us of the wealth of our cultural diversity, of the contributions of nations less materially developed but possessed of valuable spiritual and cultural heritage the world can learn from – unless we learn and teach the values of tolerance and mutual respect, of acceptance and appreciation of 'the other', of open-mindedness of harmony and peace.

Endnote

¹ *Speeches of Maulana Azad*, p. 187.

² Cited in *Tarjuman al-Qur'an* (English edition), Vol. I, p. 175. In tune with *Ma'aruf* 'the driving force' that pervades the universe, *Amr-bil-Maruf*, constitutes the very first principle of guidance programme at the human level.

³ Cited in *Tarjuman al-Qur'an* (English edition), Vol. II, p. 66. Under the law of excision, Haq is guaranteed in the scheme of creation, both at the physical and the mental level or the material and the ideational plane.

⁴ Cited in *Tarjuman al-Qur'an* (English edition), Vol. II, p. 47. The Divine attribute of *Rehmat* or Benevolence, has, among other things, expressed itself in a universal climate of beauty, 'the greatest bounty for man'. It has also endowed him with the sense of beauty, a very important raw-material for an educator to press into service of higher goals of life.

⁵ Cited in *Tarjuman al-Qur'an* (English edition), Vol. II, p. 53.

⁶ Cited in *Speeches of Maulana Azad 1947-1958*, 1957, p. 48. Azad was really sad that art 'whether as repository of ancient history or an embodiment of the visions of beauty that have moved men', has been neglected in Indian education.

⁷ Cited in *Speeches of Maulana Azad 1947-1958*, 1957, p. 112. In his address to All India Conference on Arts at Calcutta on 29th August, 1949, Azad proposed the programme of establishing three national academies; i) the Academy of Letters, ii) the Academy of Arts and iii) the Academy of Dance, Drama and Music. In course of his address, he criticized the existing system of education in India for its developing 'only the intellect of the child' even when we take 'its over-generous view'. In this connection, he stressed the urgency of introducing art in education for the purpose of 'training the sensibilities'.

⁸ *al-Hilal*, 19th 26th/August, 1914, p. 15 cited in Abduhu, 1973. On this point Azad brought the couplet of Naziri, the noted Persian poet, to bear on the idea.
'Dars-i-wafa gar buwan zamzami-mohabari,

Juma be Maktab awurab tifi-ghuraiz para'.

'If the educational practice at school is animated with love; even on Fridays (off days) would the truant be drawn to it'.

⁹ al-Hilal, 4th June, 1913, p.6 cited in Abduhu, 1957.

¹⁰ al-hilal, 29th July, 1927, p.23 cited in Abduhu, 1957. The *Quranic* term used for the purpose implies 'a process of purification' for the purpose of building up a healthy social organism. Azad here referred to the example set by the prophet of Islam in training his companions so as to form one organically integrated community. The fact is affirmed by their migration en masse from Mecca to Medina, signifying the most important event in the history of early Islam.

¹¹ *Speeches of Maulana Azad*, p. 186.

¹² Cited in *Speeches of Maulana Azad*, 1957, p. 186. To the question, whether education is an end or a means to some higher purpose, Azad answered; 'by regarding education as an end in itself we recognize knowledge to be one of the ultimate values... I am inclined to think that we should look upon education as an end rather than as a more means to some external good'.

¹³ *Taburakati-Azad*, p. 21 cited in Abduhu, 1957. In his letter, dated sometime in 1919, during his detention at Ranchi, Azad referred to the universal division of people into the three broad categories as pointed out in the *Quran*.

¹⁴ Reference may here be made to *al-Hilal*, 15th January, 1913, p. 7, *al-Balagh*, 12th November, 1915, p. 4/f; and *al-Hilal*, 10th June, 1927, p. 17. Azad asserted in these references his idea of man's dependence upon his environment for the growth of his personality form intellectual, moral and temperamental aspects respectively.

¹⁵ *Experimentalism*: Apart from its metaphysical implications, experimentalism affords its own solution to the question of content in education. As explained by John Brubacher, sharing or shared experience is one of its important tenets in the area of curriculum in education. Expanding the scope of the principle, Azad endeavored to bring under its cover the entire human fraternity, as one single indivisible unit. In an atmosphere of complete freedom, as envisaged by his ideal of democracy in education, the principle ensures the free flow of international intercourse, unimpaired by 'the stains of race, colour of factions'. *Essentialism*: as the very name indicates, the school of thought holds that 'certain essentials from the experience of the race cannot safely be overlooked in education; they are values by which we must be guided' (Henderson, S. V. P., *Introduction to Philosophy of Education*, 1947). Subscribing to the theory of essentialism in education,

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the need of subjecting the child to the curriculum compulsory for all, irrespective of their individual differences. Twice during his public career he made an experiment of introducing the principle of essential curriculum; once at *Darul-Irshad* at Calcutta, and again in early twenties in his proposal of National Education for Youth.

¹⁶ What was the rationale of this unrestricted sharing among the members of human fraternity consisted in Azad's idealism or absolutism, which regards, as reported by John Brubacher, 'the essence of democracy as respect for the dignity of man's common fatherhood in God' (*Modern Philosophies of Education*, p. 143).

¹⁷ *Speeches of Maulana Azad*, p. 20. What affirms Azad's faith in this intellectual commerce

at the international level is his counsel to the Indian youth against any attitude of narrow nationalism or exclusivism on the eve of independence when the risk of their going to extreme was very high.

¹⁸ *al-Hilal*, 15th July, 1927, p. 23 cited in Abduhu, 1957.

¹⁹ *al-Balagh*, 18th February, 1916, p. 5 cited in Abduhu, 1957.

²⁰ *Speeches of Maulana Azad*, p. 179.

²¹ *al-Hilal*, 30th September, 1927, p. 19 cited in Abduhu, 1957. The idea was more explicitly brought out by Azad in his inaugural address at the UNESCO symposium in New Delhi.

²² *al-Hilal*, 18th March, 1914, p.9 cited in Abduhu, 1957.

²³ *Talimi-Traki-Mawaalat*, p. 11 cited in Abduhu, 1957.

²⁴ *Taburakati-Azad*, p. 17 cited in Abduhu, 1957.

²⁵ *The Constituent Assembly of India*, (Legislative Debates) Vol. II, 1949, p. 1551.

²⁶ *Maulana Azad's Contribution to Education*, p. 47.

²⁷ *al-Hilal*, 2nd April, 1913, p. 11 cited in Abduhu, 1957. Looking upon the teacher as the central figure in a system of education, Azad strove during his stewardship of the Education Ministry in India for the improvement in his status.

²⁸ *al-Hilal*, 2nd April, 1931, p. 11 cited in Abduhu, 1957.

²⁹ *al-Hilal*, 4th August, 1912, p. 4 cited in Abduhu, 1957.

³⁰ *al-hilal*, 2nd September, 1927, p. 10 cited in Abduhu, 1957.

³¹ In his agreement to Aristotle's idea 'that of all human activities the intellectual is most akin to the activity of the Deity' (Brubacher, J. S., *Modern Philosophies of Education*, McGraw-Hill Book Company, Inc. New York, 1961, p. 115), he cited the example set by Syed Jamaluddin Afghani inspiring and disciplining people (*al-Hilal*, 13th July, 1912, p. 5).

³² *Naturalism*: Among the various stands of the naturalist theory, the one that was subscribed to by Azad is what is called 'Romantic Naturalism'. In the similarity of outlook with the romanticist, Rousseau, he could not but have 'a profound reverence for nature', based on the presumption that 'child nature is good, rather than fallen', (*Modern Philosophies of Education*, p. 319). The idea was further explained by Azad in the commentary of the Quran, wherein he based his approach of naturalism on the *Quranic* style of presentation. The same idea had earlier been discussed on the pages of *al-Hilal* (*al-Hilal*, 11th November, 1927, p. 11).

Idealism: soaked in his philosophy of theism, Azad never failed to interpret and apply his idealism to the various questions of education. On the issue of methodology, he naturally emphasized the role of self-activity. As explained by Donald Butler, the crux of the technique lies in that, 'the mind is the source of all reactions in the world. Because of this, growth can come only through self-activity. It is only by this process that the mental self of the pupil can be developed. And this means self-direction' (*Four Philosophies of Education*, Harper and Brothers, New York, 1957, p. 251). In the light of his idealistic outlook Azad's emphasis on the educational significance of self-activity on the part of each individual is quite explicable.

³³ For his romantic naturalist, Azad found support in his 'sentimental regard for the unique and subjective' in human nature. Naturally he warned against any attempt at interfering with spontaneous growth of the individual, emphasizing the principle of extreme naturalism, whereby he eliminated 'any recourse to the text-books, to any programme of

- punishment and reward' (*al-Hilal*, 8th April, 1914, p. 11, cited in Abduhu, 1957).
- ³⁴ *al-Hilal*, 2nd April, 1912, p. 11 cited in Abduhu, 1957.
- ³⁵ *al-Hilal*, 8th April, 1914, p. 10 cited in Abduhu, 1957.
- ³⁶ *al-Hilal*, 4th/11th March, 1914, p. 2 cited in Abduhu, 1957.
- ³⁷ *Tarjumanal-Quran*, Vol. I, ed. II, p. 102 cited in Abduhu, 1957.
- ³⁸ Providing a basis to what Azad gave the name of 'the Philosophy of Assessment', he elaborated the principle *Amr-bil Maruf*, 'a self-conscious principle or a driving force' in the scheme of creation. Operating at different levels of creation, it works more subtly in human sphere than at the vegetable and the animal level (*al-Balagh*, 26th November, 1915, p. 16). In view of this 'Philosophy of Assessment', Azad was most critical of the system of examination, which has become a drag, instead of driving force, in the system of education in India. It has resulted in all types of malpractices, with the consequence that 'the students have missed the very purpose of education' (*Speeches of Maulana Azad*, p. 269).
- ³⁹ In his fascination for freedom for education, Azad never reconciled himself to the idea of launching any programme of constructive nature, unless India was free from political servitude. He looked upon the intervening time before the country attained freedom, as the period of belligerency against the foreign rule (*al-Hilal*, 23rd April, 1913, p. 6, cited in Abduhu, 1957).
- ⁴⁰ *al-Hilal*, 4th August, 1912, p. 4 cited in Abduhu, 1957.
- ⁴¹ *al-Hilal*, 25th August, 1912, p. 7 cited in Abduhu, 1957. In opposition to the move of setting up a university at Aligarh under aegis of the British. Azad supported the idea of a national university, or even setting up an international seat of learning, with jurisdiction spread in the East and the West. To measure the severity of his criticism against the proposal of the University Foundation Committee of establishing a University on the conditions laid down by the British Government, on the issue one needs to go through his sarcastic statements in the issues of *al-Hilal* dated 25th August and 1st September, 1912 and 5th, 26th February and 12th March, 1913 cited in Abduhu, 1957.
- ⁴² *al-Hilal*, 8th January, 1913, p. 5 cited in Abduhu, 1957.
- ⁴³ In his address to the conference of State Education Ministers and the Vice-Chancellors of the Universities at New Delhi on April 18th, 1953, Azad stressed the importance of universities as 'components of society'. He urged that 'the state as the organized executive of the community has therefore not only the right but the duty to ensure that the University fulfils those aims which society has a right to expect from them' (*Speeches of Maulana Azad*, p. 251).
- ⁴⁴ Basic Concepts of the Quran, p. 20.
- ⁴⁵ Explaining the scheme of *Rabubiyat*, Azad observed; 'it is such a wondrous system of subsistence that every stage of growth is considered, every need is studied, every change is supervised and every excess and deficiency accounted for' (*Tarjumanl-Quran*, Vol. I, English Edition, pp. 36-37).
- ⁴⁶ *Tarjumanl-Quran*, English Edition, p. 28.
- ⁴⁷ In order that an object of creation completes its full course of development, it must find the two factors effective for the purpose; one is *taqdir* and the other is *hidayat*. On coming into existence, a creature is assigned to its proper environment or what is its

taqdir. How the object makes the best of its environment consists in the directing force of *hidayat* in the *Quranic* terminology (*Tarjumanl-Quran*, English Edition, Vol. I, pp. 36-37).

⁴⁸ *al-Hilal*, 4th June, 1913, pp. 5-6, cited in Abduhu, 1957.

⁴⁹ Azad referred to the development of intellectual taste through modern education in Lebanon (*al-Hilal*, 23rd April, 1913, p. 15, cited in Abduhu, 1957). Again he emulated the example of enriching Arabic literature by the modern educated class in Egypt (*Musalman Awrat*, p. 11, cited in Abduhu, 1957).

⁵⁰ *al-Hilal*, 8th April, 1914, p. 5, cited in Abduhu, 1957. The history of Islamic society, as observed by Azad, is an account of the pursuit of intellectual excellence on the part of the Muslim elite. (*al-Hilal*, 23rd April, 1913, p. 14, cited in Abduhu, 1957). As a result of the training at the hands of the prophet of Islam, his companions had developed 'a profound intellectual insight, apart from their higher moral integrity' (*al-hilal*, 29th July, 1917, p. 22, cited in Abduhu, 1957). In the subsequent periods of Islamic history, there emerged two important schools of philosophical thoughts, one evolved by the *Mutazilites*, the relationalists in Islam, and the other by 'the Faithful Brethren', or the Muslim Encyclopedists (the *History of Philosophy in Islam*, pp. 48-49). Abu-Nasr Ibn Mohammad Ibn Mohammad Ibn Uzlag al-Farabi was educated at Baghdad. He was an authority on Logic, Metaphysics, Physics, Practical Philosophy and Ethics. Being a system builder, Farabi's system exhibits itself as a firmly consistent Speculation or to be more precise, Intellectualism.

Gazali or more correctly al-Gazzali, was born in 1059 at Tos in Persia. Soon after his education, he was appointed as a professor at the *Nizamia Madrasa*, Baghdad. Having travelled for ten long years in search of the truth, he resumed his teaching work in the *Madrasa Nishapur* (the *History of Philosophy in Islam*, p. 169).

⁵¹ *Speeches of Maulana Azad*, p. 48. For the purpose in view, Azad stressed; 'Art is an education of the emotions and is thus an essential element in any scheme of truly national education'. Naturally, he was stick of the educational system, 'which does not pay proper attention to the development and refinement of the emotions' (*Speeches of Maulana Azad*, p. 112).

⁵² In his affirmation of the idea, Azad referred to the famous couplet of Tennyson in English (in his poem 'In Memoriam'):

'By faith and by faith alone embrace,

Believing, where we cannot prove' (*Ghubari Khatir [English edition]*, p. 62).

⁵³ Emphasizing the international co-operation on the plane of the spirit, Azad recommended the synthesis of the Western scientific technique with 'the abiding values of the spirit', as the essence of the Eastern Culture (*Speeches of Maulana Azad*, p. 283).

⁵⁴ *al-Balagh*, 12th November, 1915, p. 4/f, cited in Abduhu, 1957.

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Lifelong Learning for Enlightenment

Sujit Kumar Paul

The term 'Development', in a value-free understanding, would mean as a process of maximizing human potential and similarly, education can be defined as 'a process to make realization of individual human potential'. That's why, education is considered as a means in the process of development.

Education widens the sphere of knowledge and knowledge leads to empowerment of the people and empowerment is the indicator of the development. Thus, education is both the goal and means to development. Education in broader sense would involve the process of acquiring the knowledge, skills, appropriate in a particular situation and cultural context, in order to put into its maximum use for productive and creative purpose. The aim of education imparted should be to bring changes not only in the amount of knowledge gained but also in the abilities to do so, to think and to acquire habits, skills and attitude which characterize an individual who is socially accepted and adjusted. Thus education and development have common grounds in the process of making human existence worthy and meaningful.

Education shapes the destiny of a nation. Education and human resource development will play a key role in the 21st century. It is instrumental to developing the human resource and transforming the national economy. Education is the pre-requisite for the development of society. The importance of education in the human resource development has been recognized by all section of the society.

It is considered that formal education alone cannot be effective for human resource development. Continuous education to the people is a must. Continuing education is the process by which the lifelong needs of the individuals are achieved. There is a need to learn continuously throughout life, whether for continuous replenishment for knowledge for intellectual **satisfaction, for personal and professional progress, for gaining experience.**

Major objectives of continuing education is to provide facilities for retention continuing education and application of functional literacy, dissemination of information, creation of awareness about national concerns, improvement of economic condition, improved productivity, recreation and health living etc. The literacy process have to be so continued as to result in release of creative energies of the people, which must be sustained to enable the people to realize their potential, to help themselves and achieve self-reliance. Hence, the crucial importance of creating satisfactory arrangements for continuing education is required.

The concept of 'lifelong learning' is rapidly gaining wide acceptance as a basis for reforming education and training systems. Its origins lie in related terms such as 'lifelong education', 'recurrent education', 'continuing education'. The term 'lifelong education' itself first appeared in English in 1920s, linked to the tradition of adult education in the Nordic countries. Despite the long history, the concept was discussed widely only after the Second World War and assumed policy significance in the 1960s. Since then the meaning of the term 'lifelong learning' has evolved gradually and changes are ongoing. The increasing political importance of the concept can be inferred from the title of the January 1996 meeting of Education Ministers of the OECD countries (Organization for Economic Cooperation and Development), "Making Lifelong Learning a Reality for All" (OECD in press). This can also be seen in the use of "learning throughout life" as the key concept for the 1996 UNESCO report by the International Commission on Education for the twenty first century, and in the designation by the European Union of 1996 as the year for lifelong learning. Simultaneously, lifelong learning has become a pivotal framework for education reforms in a large number of countries, both industrialized and developing.

An ancient proverb says "learning starts in the womb and ends in tomb". Today's dynamic world needs lifelong learning, whether formal or informal, to be able to cope with the rapidly changing situations. For this we need structures of support learning, education and training throughout the lifetime, while you are a child, as younger or older adult, be it informal, non-formal or formal. Lifelong learning is the process by which the lifelong needs of the individuals are achieved. There is a need to learn continuously throughout life, whether for continuous replenishment for knowledge for intellectual satisfaction, for personal and professional progress or for gaining experience. Major objectives of lifelong learning or education is to provide facilities for continuing education and application of functional literacy, dissemination of

information, creation of awareness about national concerns, improvement of economic condition, improved productivity, recreation and healthy living etc. The literacy process have to be so organised as to result in release of creative energies of the people, which must be sustained to enable the people to realize their potential, to help themselves and achieve self-reliance. Hence, the crucial importance of creating satisfactory arrangements for lifelong education of all the learners is required. **Lifelong learning** is no longer just one aspect of education and training; **it must become the guiding principle** for provision and participation across the full continuum of learning contexts. **The coming decade must see the implementation of this vision.**

The idea of lifelong learning for all, really applies to *all*, irrespective of age, gender, social conditions, or phases and modalities of learning. It centres on combining learning and living both (a) *vertically*, i.e. over an individual's whole life from birth to death, and (b) *horizontally*, i.e. to involve all aspects of a person's life, including his or her general and vocational education. Lifelong learning for all also integrates all learning environments—family, community, study, work and leisure—and cuts across all levels of the *educational stages* through which an individual passes, i.e. early childhood, primary education, secondary education and higher education. It is horizontal also in the sense of taking place within all the *modalities* of learning systems—formal, non-formal and informal—and using all *means* of learning—face to face, self-learning, open and distance media, etc. Lifelong learning enables individuals to lead fulfilling lives and understand themselves, their surroundings and the consequences of their actions. It helps them to take responsibility not only for themselves, but for others as well. It allows them to perform, confidently and with ease, the roles and functions required of them in different settings, so as to be able to lead full lives as family members, friends, workers, employees, and entrepreneurs, members of society, citizens of a nation and, ideally, world citizens. It enables individuals to participate and to be included.

Thinkers had recognised long back the importance of economic, religious, political and other interests in shaping human beliefs and ideas. Of late, the view that even human society and its very structure can influence knowledge, gained sufficient recognition. Knowledge is power. It is not only for the sake of knowledge but for the sake of livelihood that people need lifelong learning. Since new practices evolve with the advancement of science and technology, the people are required to look for competence in areas other than the traditional ones. In the area of traditional practices also, new innovations are making a constant impact. A peasant is required to

undertake mechanised cultivation, resort to crop-rotation, understand market mechanism, use bio-fertiliser for greater and sustainable yields etc. Similarly, the worker has to master skills in the emerging areas. On the other hand, for the sustainability of self help or work based organizations, they have to prepare proper plans, develop effective group leaders, develop capabilities among the members, maintain proper records and documentation, utilize funds, and maintain linkage with outsiders and the like. All these are basic elements of lifelong learning.

Each individual is a part of the society. The social structure of a society consists of the particular complex of collective relationships and collective representations, forms of attachment and regulation that give the society its specific characteristics. In modern societies individuals are far more differentiated from one another. Each follows a specialized pattern of activity. Each person draws on collective representations that are shared with those performing the same task, but that are not shared with all other members of their society. Social action, in these circumstances, is characterized by a high level of institutionalized individualism. Individuals are integrated through bonds of organic solidarity, in which it is the interdependence of each upon all others that ties them together. The constantly changing world around us, incessant progress in science and technology, obsolescence of knowledge over a very short period of time - all these pose great challenges to the individual and the people, especially at the grass root level.

Rabindranath Tagore, the greatest figure of the Indian Renaissance has, conferred through his poems, dramas, short stories, essays, songs, paintings, etc. which expressed his spiritual ideologies. He is not only the greatest of Indian poets, but also a patriot, a philosopher, an artist, an educationist, a humanist and so many other things. For a long time he has been at the centre of India's life. He is one of the greatest educational philosophers and practitioners of India. He founded a University called Visva-Bharati, where education is imparted in the close proximity with nature. On the other hand, N.F.S. Grundtvig is the pioneer of adult education in the world. Grundtvig is well-known as the initiator of the Folk High Schools. His plan was to establish a school system, built on two pillars – a national one and a universal one. Rabindranath Tagore and N.F.S. Grundtvig are two great educational philosophers whose thoughts on education have stood the test of time crossing all frontiers of nations, cultures and civilizations. Though they lived in two different countries India and Denmark, divided by languages and separated by geographical extremities, they have several things in common.

Under the gloomy socio-political and economic realities the educational philosophies and way of life propounded by Tagore and Grundtvig have the potential to lead the human race to the expected and accepted destination. The education we need today is not just for learning to know and learning to do but learning to live together in a harmonious way.

It is well accepted that the continuing education or lifelong learning or the education as a whole enlighten the human being. If the lifelong learning succeeds in reaching and encompassing all sectors of life and society, its potential for transformation is immense. It can help to alleviate poverty, ensure democracy, combat inequality and extremism, promote world peace and create better balance between developed and developing countries. It equips people to address and analyze power relations and potential conflicts of interest, and thus by extension establishes and fosters conditions that encourage an achievement of a good standard of living as human and social beings in a harmonious society, understand and respect themselves and others, tolerate difference and diversity, and remain consistently open to dialogue and new perspectives. Hence, lifelong learning can ultimately enlighten to build and sustain knowledge societies.

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INDIAN ADULT EDUCATION ASSOCIATION

Platinum jubilee celebration

Starts with

Zakir Hussain Memorial Lecture

by

Justice Chandrashekhar Dharmadhikari

on

Bhartiya Rashtriya: Vastav ya Aabhas

&

James Drapper Memorial Lecture

By

Prof. Regina Egetenmeyer

on

Professionalization of Adult Education

Indian Journal of Adult Education

Maulana Abul Kalam Azad
Special Issue



Indian Adult
Education Association

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Indian Journal of Adult Education, first published as a monthly in 1939, is now brought out as a quarterly by the Indian Adult Education Association. The journal has special interest in the theory and practice of Non-formal Education with special reference to the relationship between Adult Education, Development and current experiments in the field. Contributions on a wide range of themes within this broad framework are welcome.

The average length of a manuscript should normally be between 1500 and 2500 words; in exceptional cases, longer articles can also be accepted. Mimeographed, zeroxed or carbon copies of manuscripts will not be accepted. Manuscript should be typed in double space, on one side, with a 2" margin on A4 size paper. Footnotes and references should come at the end and not on every page. Authors are requested to submit one soft copy along with the CD (MS Word). Articles can be sent by E-mail at iaedelhi@gmail.com

Remembering

Maulana Abul Kalam Azad

Vol. 75, No. 4

October-December 2014

Editor's Note

ARTICLES

On the

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Amelia Ghani

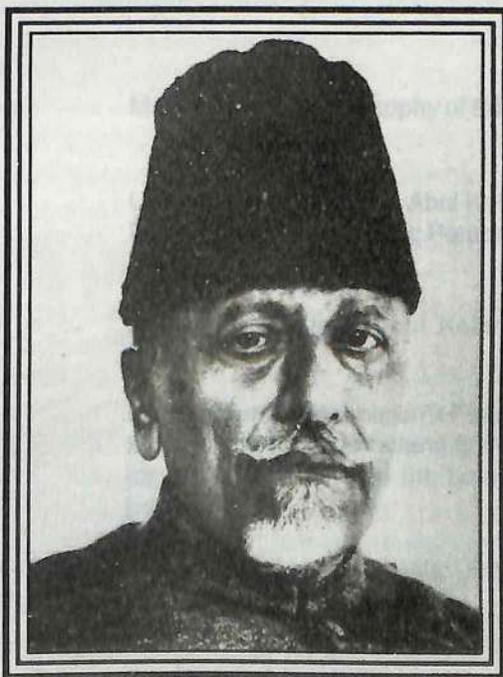
Physicist A. N.

Paupri Anand

Sukhi Bani

Avita Ghoshal

Chandigarh



(1888 - 1958)

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INDIAN JOURNAL OF ADULT EDUCATION

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Eccentric Mind: The Islamic Perspective

Liyad Al-Yub Kham

Revisiting Maulana Abul Kalam Azad in
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Maulana Abul Kalam Azad: The Pioneer in
Lifelong Learning in India

Contributors

Editor's Note

Indian Adult Education Association was set-up on December 2, 1939 and 2014 is the Platinum Jubilee Year for the Association for completing 75 years of existence. For an organization working in the field of education and community development 75 years is too long a period, particularly dedicating itself for propagating and supporting adult education programmes alone. While looking back was a satisfying journey for the Association which has established itself as a leading organization in the relevant field with good name and could effectively disseminate the information and knowledge relating to adult education to individuals and institutions working in the field. Not only the Association was started by stalwarts but also has been associated by many stalwarts who are well known in the field of adult education. Eventhough, the Platinum Jubilee celebration should have been a grand gala affair, the office bearers have purposefully kept it as a low key affair so that the money saved is used for programmes and activities. Hence, as part of the celebration four regional seminars was held at Ahmadabad on October 10, 2014, Coimbatore on October 14, 2014, Kolkata on November 11, 2014 and Mhow, Indore on November 17, 2014 in which the contribution made by individuals and institutions in the region was recalled and recognized. It was more of a family affair coming together in small groups discuss openly what had happened so far and look for the way forward. One Eastern Zonal Seminar was also organized on behalf of Reading Association of India at Kolkata on November 12, 2014 and finally a meeting at New Delhi on December 2, 2014 for an informal discussion. The Delhi meeting was attended by men and women of eminence who have long association with the field of adult education and Indian Adult Education Association. It is specifically to mention here that two former Director Generals and the present Director General, National Literacy Mission Authority were present in the meeting. All those who spoke on the occasion have recalled their old memories and it was a satisfying occasion for Indian Adult Education Association to meet and discuss with such a galaxy of persons.

On this joyous occasion, Indian Adult Education Association is very happy to bring out a special issue of Indian Journal of Adult Education (Vol. 75, No.4, October-December 2014) in memory of one of the veteran freedom fighters, educationist, a great nationalist and the first Education Minister of independent India Maulana Abul Kalam Azad who was born on November 11, 1888 whose birth anniversary is observed every year as National Education Day. The articles published in this volume bring out different facets of Maulana regarding his work, dedication and his love and affection for the country.

Dr. V.Mohankumar

Maulana Azad's Philosophy of Education

Sk Aktar Ali

Introduction

For the evolution of Indian's national system of education, she needs to formulate her educational objectives in the context of the changed of life, and at the same time, in tune with her national genius. As a matter of fact, there has been an endeavour, on the part of her educational pioneers, to meet challenges. What, therefore, motivated Humayun Kabir to dedicate his work *Education in New India* (1956) to Tagore, Gandhi and Azad, the three most excellent among them, was perhaps his deep appreciation of their pioneering role in the sphere of educational contributions reconstruction in the country. While the educational philosophies of Tagore and Gandhi have been studied to a substantial extent, those of Azad have remained almost unexplored. The present study is the first of its type to have attempted an intensive examination of Azad's educational philosophy. Of the three educational leaders (Tagore, Gandhi & Azad) of New India, he alone lived to see her free and to have associated himself with the arduous task of founding her future system of education. Not only did he contribute to the burden of leading her towards the goal of political freedom, a pre-requisite to only genuinely national system, but also assume the stewardship of the Education Minister during the most crucial decade of its existence.

In spite of extremely impeding difficulties, the present study has undertaken to expose and analyse Azad's philosophy on education, scattered across thousands of pages of his work. The earliest contribution of Azad to literature consists of his two journals, *al-Hilal* (1912-1914) and *al-Balagh* (1915-1916). These two journals are especially significant for the present study in as much as they contain continuous passages on education, and educational movements and institutions. Another important work is the *Tadhkirah* (1919) which throws light on Azad's ancestry which its traditions of erudition and education. If the *Tadhkirah* was addressed to the elite in the

community, Azad's speeches (1921-40) another significant source of this study, brought the same message, but in a simpler language, to the larger sections of the Indian masses, serving simultaneously the purpose of mass education at that critical and crucial stage of national struggle. Constituting the *magnum opus* of his works, *Tarjumanal-ul-Quran* or the commentary on the *Quran* is highly significant for the study of his philosophy with its close bearing on his educational vision. The last in the series is the *Ghubar-i-khatir* (1946), a collection of his letters, which were written while in detention like the *Tadhkirah* and the *Tarjuman* earlier. The collection presents the significance of Azad's thought, expressing, among other things, his thoughts on some of the basic issues of philosophy and education. Apart from the Urdu works of Azad, there exists for the present purpose, yet another important source, which lies in his speeches during the tenure of his office as the Education Minister of India from 1947 to 1958. Besides putting forth the official policy on educational problems in the country, these contain, incidentally, his ideas on issues of educational significance.

Maulana Azad's Heritage, Environment and Life

Mohi-ud-din-Ahmad, who later in life gave him the pen-name of 'Azad', and still later, became known as 'Abul Kalam', was born in a learned couple in Mecca in 1888. Under the pressure of disciples and friends, his father, a scholar-mystic, migrated back to India in 1890 and settled in Calcutta, then the capital of India. A gifted mind, that Azad was, he completed the course of traditional learning at the record age of sixteen. In a family with the heritage of erudition and education, he found the most conducive atmosphere for his self-education, which subsequently took him the form of self-discovery. Feeling his thirst for awareness quite unquenchable, he specialised in the discipline of Religion, History and Philosophy, besides gaining an insight into the world of knowledge that came from the West. These academic studies, to which he added his practical observations abroad (1908-09), gave a definite shape of his independent outlook on the major issues of life. Naturally, when he embarked on his major literary project of issuing *al-Hilal* in 1912, he brought it to bear on the crucial problem of meeting the challenge of the West. Broadly speaking, it envisaged India's confrontation with the colonialism of the Western powers, but an attitude of assimilation on the plane of learning and culture.

In the field of education, which he always studied in a broader perspective of culture and existence. Azad had been an uncompromising exponent of

universalism that had distilled into his mind from the *Sufistic* legacy of his home and from the pantheistic tradition of his country. In order to guide mankind towards the supreme goal, he launched the programme of educating his countrymen, and through them, the entire human race. In the execution of his lifelong plan, Azad brought out a series of his original works, endowed with the flavour of their literary style and the depth of their intellectual insight.

Nucleus of Azad's Philosophy

As the core of Maulana Azad's values, his concepts of God, the universe and man make the metaphysics of his educational outlook and those of knowledge and religion from its epistemological dimension. Of the three metaphysical concepts of Azad, the most important is the concept of God. Studied in its historical perspective, the concept includes man's innate faith in the Divine Existence, on the one hand and his acquired belief in His attributes on the other. While his faith has remained uninfluenced by his intellectual advancement, his belief has made perceptible progress towards transcendentalism, monotheism and the concept of love and beauty. What Azad put forward as his values education evolves organically from his basic philosophical concepts. In the scheme of creation, man's role consists in asserting himself as the co-sharer in the Divine attributes and the co-worker in the creative progress. As the supreme goal of human destiny, it determines the entire character of man's education which becomes, therefore, a process of his preparation in the achievement of the set purpose. Apart from the impact of this ideology on other aspects of his educational theory, it guided Azad in the formulation of his educational values, constituted by the over-all aim in the programme and the absolute in its subservience. The ultimate objective of education, embodied in the ideal of fulfillment on the part of man as God's viceroy, distinguishes itself as unique among the various objectives of education.

In the first instance, what makes the uniqueness of this over-all aim of education lies in the elevation of man to a sublime position in the scheme of creation next only to God Himself as its Creator? In his kinship with him, man becomes superior to all the objects of creation. Secondly the objective of education harmonizes man's spiritual progress with his accomplishment in the material spheres. His spiritual advancement is not only continuous with, but also the result of his progress on the secular plane. And lastly, the educational objective sets a definite purpose to man's achievements in

science and technology, which becomes an instrument of establishing 'human prosperity, peace and progress'¹. At the age of expediency and experimental reasoning, this objective of education is no doubt beset with formidable obstacles for its realization. But at the same time, it alone can lead human civilization out of the present impasse, ensuring man's survival under the most threatening conditions of life today.

Azad's Axiology of Education

The ultimate objective of education, understood in 'the ideal of fulfillment', makes up the top of Azad's values hierarchy. In order to achieve the objective at the top, it is but natural to realize the values which form the main body of this hierarchy. Explaining these values, Azad acquired the terms from the common language but imported a new meaning into each one of these for the purpose before him. In order of priority, these are the five universal values of *Ma'aruf* or Good, *Haq* or Truth, *Jamal* or Beauty, Love and *Adl* or Justice.

In the explanation of *Ma'aruf*, which may be interpreted in English as 'Good', Azad acknowledged it with the spirit that encompasses the design of creation, as guide's man in his advance in the course of history. *Qur'an* uses the term *ma'aruf* for goodness and *munkar* for evil. 'Enjoy the *ma'aruf* and forbid the *munkar*' is the injunction of the *Qur'an*. The word *ma'aruf* is derived from *arafa* meaning to know what is well-known. As the very etymology of the term recommends the first feature lies in its universal recognition throughout the human history. In spite of all arguments for its interpretation and implementation, *Ma'aruf* stands for what has controlled agreement among all human societies². What devotes *Ma'aruf* with the quality of universalism brings forth more equilibrium, its second attribute. Of course *Ma'aruf*, opposite in meaning to *Munkar* or sin, symbolizes a state of balance in human behaviour. How this equilibrium at human level can be built up brings in the third characteristic of *Ma'aruf*, which consists in the constant striving or *Jihad* on the part of man. As the realization of *Ma'aruf* depends upon how far *Munkar* has been liquidated, it entails *Jihad*, involving all types of human sacrifice, including giving one's life in the cause of 'truth and justice'. Azad advocated education thus becomes a form of *Jihad*, in the removal of *Munkar*, and with the encouragement of *Ma'aruf* to that degree.

In the values hierarchy of Azad, the second value of absolute importance is *Haq* or Truth. In Arabic, the root word *Haqqaq* signifies stability or durability, that which is lasting is *Haq*; *Batil* is just the opposite of it or that which is not

lasting. In like manner it argues that even as in the physical world that which is most useful to life survives, even so, in the inner life of man, only that which is most useful to it, should have the talent to survive. In this connection, the Qur'an uses two terms – *Haq* and *Batil*, truth and falsehood. The value of his philosophy of universals, Azad comprehended its scope so as to include all that man has understood of the reality in its comprehensive demonstration in order to equip man in the discharge of the role assigned to him. *Haq* must fulfil two important criteria; the indivisibility of its identity and the consistency of its essence. What characterizes truth or *Huq* as it is shared by the different systems of thought brings in its second criterion the consistency of its essence. In this world of instability and change, it is *Haq* alone that survives and sustains itself at various levels of existence. As a result of the conflict between truth and untruth, the former emerges as invincible³, while the latter is deprived of its existence due to its own inherent infirmities. By virtue of its consistency, *Haq* deserves to be handed down from generation to generation, and so the importance of education as a process of cultural transmission.

From the highest value of *Haq* follows *Jamal* or Beauty, the third value in the hierarchy of Azad's educational axiology. In the struggle for existence, whatever survives is beautiful and balanced. Under the Divine attributes of *Rehmat* or Benevolence, the universe looks like an exhibition house of beauty and harmony, wherein man is gifted with the sensitiveness for beauty⁴. As an absolute value, *Jamal* has produced an environment of beauty and harmony in the physical as well as the mental aspects⁵. In its material form, beauty is manifest in the various components like, colour, light, fragrance, melody, etc. In its mental sense, *Jamal* has brought forth more amazing phenomena, the foremost being a man's own organism, talented with reasoning and intelligence. With its all-embracing scope, beauty is all the more relevant to education as a process of training man's faculties 'to the perception of beauty'⁶. In the context of the present human situation, wherein the individual feels torn and society with a hundred conflicts, man's emotional response needs to be accelerated through education for beauty so as to bring more to grace in his daily life.

The idea of incorporating beauty in education brings in *Love*, the fourth absolute value in Azad's educational axiology. Fundamentally associated with *Jamal*, the value of Love must encompass the human sphere in its devotion to the ideal it has set before itself. In man's pursuit of the ideal, his entire performance ought to be motivated by the positive sentiment of love, rather than those of unenthusiastic character like fear and terror. Man's devotion to

Allah must be considered with his ample love for Him, completely eliminated of any attachments with anything ordinary and earthly. Only those men succeed in attaining the apex of supreme attainment whose behaviour is energetic by their pure devotion to the Supreme. The founders of two great religions both Christ and Mohammad emphasized God's Benevolence as the freedom of the men who are themselves benevolent to his creatures. The prophet of Islam went a step further in its emphasis on the unqualified compassion on the part of man, by identifying God with the sick, the hungry, the thirsty and the needy; out in its assertion that all the creatures of God constitute one family of His. The principle of approaching human beings in a spirit of absolute compassion is all the more relevant to education as a man-building process. Animated by the absolute value of Love, an educative programme must be a relationship of affection and understanding between the educator and the educated. The guiding principle of educational technique must be devotion and affection on the part of the educator in relation to the individuals who naturally respond to this attitude of compassion. Perhaps the modern approach of *psycholising* education is only a step towards reaching this goal of human relationship between the teacher and his pupils.

The fifth value of an absolute nature put forward by Azad as the concluding point of his educational axiology is constituted by *Adl* or Justice, the supreme principle that brings the creative process to its completion. Justice or *Adl* in Arabic means to 'to make even'. A court of justice is intended to soften down angularities of contending parties appearing before it. *Adl* introduces balance in life and makes one thing with another, and produce unity. It is this principle which is responsible for beauty and proportion in every form of thought and life. With its bearing on Azad's educational ideas, *Adl* helps them to result in a system. Taking a practical view of the term, he defined *Adl* as 'balance', both in the literal and the figurative sense of the word. By virtue of its harmonizing function, *Adl* unifies any number of forces or factors or ideas, apparently in conflict with one another. Education for justice brings on a state of stable equilibrium between the antithetic entities, viz. Individual freedom and social control, the spiritual and the scientific outlook, the religious and the secular system, and the national and the international aspiration. Indeed, justice commends the pivotal place in Azad's general perspective, which has influenced his educational outlook quite profoundly.

Azad's Educational Methodology

In the formation of the general concept of education, Azad seemed to

have borrowed from the modern educational thought in the West, in so far as he defined education, 'as a process of manifestation of the latent abilities in man'⁷. To widen the concept in its scope, he introduced the *Quranic* term *tadhkiya*, which identifies education as a process of 'social integration'⁸. If the process of integration is really carried by each of the communities to its completion, it would set the stage for world integration, the sublime goal of education, in the present world context. Bringing the idea of *tadhkiya* to bear on the subject, Azad explained education as the process of character-training among the individuals so as to evolve an integrated social organism, or clarified later by him as the phenomenon of 'integrated individuals in an integrated society'⁹.

Azad's *Ma'aruf* symbolizes an all-embracing spirit in an educative process and Haq constitutes the very purpose it has to fulfill. The pursuit of truth has, therefore, been 'an end by itself'¹⁰, rather than being a means to some ulterior purpose. In its paramount importance, truth goes much further, making up the very essence of human fulfillment, and therefore, the acme of man's achievement. In the process of education, the interplay of the twin factors of heredity and environment is extremely important. On the controversy between the two theories, each holding up an exclusive role of endowment or environment, Azad brought to bear his principle of justice by reconciling the arguments of each school of thought. Convinced of 'the inherent wholesomeness of human nature, he subscribed to the idea of man's inheriting his potentialities from nature. In the course of their expression, there arises the phenomenon of individual differences, generally in the three broad categories of 'the gifted, the average and the deficient'¹¹, in the various spheres of human acquirements. But the expression of the talents in man is determined by the opportunities which he did, or could, avail of in his mental, moral and temperamental development¹². Equally true of man's growth on the plane of culture, phenomenal progress is possible in him if only he avails of the opportunities offered to him in a given environment. In building up a broad-based educational programme, due attention must, therefore, be paid to the capacities of the individual before any arrangement of enriching his environment. This principle of attuning the two factors of education commands universal application, and determines the nature of growth among the individuals as well as the communities, let alone the enfoldment of human race as a whole.

In the designing of an educative process, the second question to be faced is related to the content of education. In his endeavour to effect

reconciliation among the various principles on the problem of curriculum-construction, Azad was again influenced by the supreme value of Justice. He could scarcely afford to overlook the contribution made by any of the theories on the subject. Naturally he harmonized, in his own manner, the principle of shared experience propounded by the experimental school with that of compulsory learning held by the essentials in education. Overwhelmed by the ideal of sharing at the intellectual level, he stood for generating an atmosphere of unrestricted and uninhibited commerce in learning among the various communities of the world. In the endorsement of this policy of international sharing, he asserted that scholarship and civilization are 'the common heritage of mankind', and not the monopoly of any single community. He found in Omer, the second Caliph, a glorious example of this unprejudiced and unimpeded sharing in the history of Islamic civilization¹³. Of course, there is a serious danger for a man to lose himself in the expanse of knowledge presently available to him due to an unprecedented expansion in his awareness. In order to guard against this Azad wanted to weave the web of human knowledge around some central idea or subject. As suggested by him earlier in his career,¹⁴ anthropology should be made the core of educational content, but later instead he sought to make 'man and his place in the universe'¹⁵. What would facilitate the task of building up such a concentric type of curriculum was the fact of the essential unity of human understanding¹⁶.

This principle of sharing, borrowed by Azad from the democratic school of thought, is synthesized with that of the essential subject-matter as suggested by the essentialist school in education. In spite of his instinctive urge for freedom, he thought it advisable to subject the child to learning a specified area of knowledge, before he makes his final choice among the various areas of specialization¹⁷. On the score of his own practice in this behalf, Azad included three subjects of language, religion and craft in the core curriculum for the youth of the resurgent India in the early twenties. To this list, he also added three subjects of Social Studies, General Studies and Mathematics for the pupils at the primary stage of education¹⁸. A distinguishing feature of the core curriculum is the equal importance given to the humanities and the sciences, which balances the quantum of learning for the youth of the present age. This idea of balancing the content of education was emphatically asserted by Azad, when he as the Education Minister of India, recommended Indian culture and spiritualism, along with modern science and technology, as the integral elements of the national system of education.

The third question of education, forming the core of the educative process, involves the teacher and his teaching methods. Azad was strongly convinced that any system of education depends, for its success, on a band of efficient, industrious and devoted teachers. To make a good teacher, humane understanding is equally important with this technical competence. In view of this important principle, the West has always restricted teaching profession to men of varied experience and recognized competence. The phenomenon of comparatively low standards of education in the East can be explained in terms of the apathy that characterizes its popular attitude to the profession. Another quality in making a good teacher is the impressiveness of his personality. Guided by 'the Divine grace', he can inspire people in their search of the truth¹⁹, besides influencing their character quite tremendously²⁰.

In spite of this unqualified support for the idealistic role of the teacher, Azad brought to bear, on the question of teaching methods, his approach of readjustment, inspired by the value of Justice. With a view to working out a broad and balanced methodology in education, he borrowed whatever was worthwhile from the two main contending theories on the issue, the naturalist and the idealist. In the naturalistic method what impressed him most was the directness of approach to experience on the part of the pupil, eliminating any intervening agency in the process. Again, Azad was one with Rousseau in holding that the individual must grow in his personality through his own observation, direct participation and the exercise of his judgment²¹. The home and the school can contribute to the process of his self-education, the home catering to 'the basic needs in him right from his infancy'²² and the school stimulating 'his latent urge for exploration'²³.

Taking the idea from Azad's study of philosophy, Azad looked at education from the broader angle of human behaviour, which brings in the discussion of discipline, the fourth question in order of priority in an educational process. Once again, he endeavoured to apply his principle of justice so as to dovetail the three major theories on the subject; the psychological, the sociological and the ideological. He explained discipline as a problem that needs to be understood in the light of the inner springs of human behaviour. Far from imposing 'restriction from above', discipline should evolve through the proper direction of human energies. In augmentation of this psychological principle, Azad looked upon the idea of discipline as inherent in the very relationship existing among the members of the school community. In order that the school, which is really 'society in a miniature'²⁴, inculcates a sound type of discipline among the youth it, must function on true democratic lines,

disallowing any sort of despotism or anarchy in dealing with them. This would automatically guarantee, on their part, active and voluntary participation in the various school activities, fostering a sort of *esprit de corps*. The psychological theory of discipline which envisages that the youth should imbibe his ideals symbolized by the Divine attributes²⁵. From what Azad observed of the matter, discipline looks like a continuous process of character-building. With the basis provided by the nature urges in man, it must evolve into a healthy social organization, which eventually receives its purpose; from the high ideals that it aspires to realize.

What determines, in view of the set goals, the success of the educational process brings us to the question of examination, the last question in the present discussion. As interpreted by Azad, an examination is a driving force in any scheme of creative nature in the fulfillment of its own objective. Jealously guarding against examination becoming a drag and a dead-load, as in India they are today, he considered them as a prospective principle which must assist education to achieve its ultimate aim. Parallel to the all-pervading spirit, which 'brings proportion and harmony', in the universe through its hard scrutiny, examinations must make up a programme of true assessment in our system of education. For the purpose, creation, education and examination constitute the three-phased process of growth. In the stuff a man is made of, education brings refinement, and examination evaluates the end-product before gearing it to still higher levels of existence.

What Azad held as education is a character-training programme. As the culminating stage of his educational methodology, these principles constitute the three ingredients of the programme; the climate it must generate, the course it should follow and the character it must develop in man. For the sublime task man is called upon to fulfill, he must grow in a climate of unimpaired freedom, which constitutes the very first principle of the programme. As affirmed by the pen-name he chose for himself, Azad favoured an educational atmosphere which is permeated by the spirit of freedom. In order to absolve himself as a free agent of God on the earth, man needs an educational climate free of the dehumanizing effect of political servitude, the corrupting influence of self-seeking elements, and the uncalled for interference from the administrative machinery. That education in a society suffering from political chains is incapacitated to fulfill its genuine objective was an article of faith with Azad. Naturally, his line of action in India, while still ruled by the British, consisted in first ridding the country of its political servility which would automatically set the stage for education to function on

sound lines.²⁶ The principle of freedom is all the more relevant to the level of higher learning, which constitutes, in Azad's outlook, 'a panacea for social ills'²⁷, provided it is free from all political strings. In his challenge to the British Government in India, he advocated a new educational experiment in a climate of complete political freedom. He firmly believed that whatever a free community's ideology, it always finds in education an effective means to achieve it. It did not take him long to identify himself with the programme of educational reform in India the moment she attained political independence.

Apart from its significance in the political context, the principle of freedom bears closely on the unfettered growth of the intellect, which is made of extremely delicate fiber and subtle texture. Besides chauvinism and parochialism the archenemies of man in this respect, the elite faces a more frightful temptation of pressing their scholarship in the service of the mundane interests. Knowledge then loses its essential character of being 'the divine light'²⁸, which can, on account, be bracketed with the darkness of selfishness. Azad's emphasis on freedom in education raises the question of freedom in education, commonly known as the idea of academic freedom or the notion of university autonomy. His spirited advocacy of unqualified freedom in education lost its earlier intensity as soon as he looked at the problem from an administrator's point of view which he later interpreted as the broader outlook of social welfare.

Having generated an atmosphere of freedom, what should be the nature of the course for education to follow? To answer the question, Azad propounded the second principle governing an educational programme, the principle of *Rabubiyat*. In harmony with the scheme of growth in the cosmos, education must be a course of *Rabubiyat*, the educator functioning in the capacity of *Rab*. As implied by the etymology of the word *Rab* in Arabic, the full significance of *Rabubiyat* is brought out by the celebrated Arabic lexicographer, Imam Ragib Isfahani (being all the more germane to education) as a process of all-sided nourishment; '*To develop a thing from stage to stage, in accordance with its inherent aptitudes and needs, in order that it might attain its full stature or perfection*'²⁹.

As a course of *Rabubiyat*, education enjoys three important characteristics; the continuousness of its nature, its consonance with the needs of the education, and its culmination in the full-sized development of personality. In harmony with the scheme of Providence, education has two constituent aspects; the inward and the outward. In its outward aspect, it

provides a rich and rewarding environment to the individual and in its inward form it ensures for him 'the right use of the provision offered'. What harmonizes the two forms of *Rabubiyat* lies in the twin factors of *hidayat* or guidance and *taqdir* or the role assigned³⁰.

The objective of bringing personality to the level of perfection opens up the third principle of education as propounded by Azad. Granted the necessary freedom and guaranteed as a course of *Rabubiyat*, education should promote human excellence in its diverse dimensions; intellectual, emotional and moral. As the immediate purpose of education, the idea of intellectual excellence has stimulated man throughout the course of history. For example, the Greek in the ancient times, the Arabs in the medieval ages and the people of the West at the present times – all have been allured by the same objective. As against the fruitful outcome of modern education in Europe and America³¹, or nearer home, in Lebanon and Egypt, its failure in cultivating excellence in India made Azad sick and skeptical about its future in the country.

To the cultivation of the intellect in the individual is related to the culture of the heart, more correctly known as the emotional refinement. For the purpose in view, the curriculum must include two important items of art,³² and religion apart from the things of culture like 'painting, music, literature and science'³³. What this cultivation of the intellect and the refinement of the emotion should flower into consists in the ideal of moral integrity in man, as the consistent aim of education. The supremacy of moral excellence is established by its having constituted the mission of all the prophets and preceptors commissioned, since the dawn of human history, for the guidance of man³⁴.

Conclusion

In concluding the study of Azad's philosophy on education, let be observed here that they constitute a system of their own. With its eyes set on the ultimate objective, its roots draw their sustenance from his philosophical concepts. For the achievement of the objective, the system has carved out its own axiology embodied in the five universal values of Maruf, Haq, Jamal, Love and Justice. In tune with the educational axiology, it has formulated its own methodology, wherein the concept of education determines the scope of its working, the educative process solves, in its own fashion, the important

questions raised, and the principles offered govern the nature of the educational programme.

Foot Notes

¹ *Speeches of Maulana Azad*, p. 187.

² Cited in *Tarjumanal-Qur'an* (English edition), Vol. I, p. 175. In tune with *Ma'aruf* 'the driving force' that pervades the universe, *Amr-bil-Maruf*, constitutes the very first principle of guidance programme at the human level

³ Cited in *Tarjumanal-Qur'an* (English edition), Vol. II, p. 66. Under the law of excision, *Haq* is guaranteed in the scheme of creation, both at the physical and the mental level or the material and the ideational plane.

⁴ Cited in *Tarjuman al Qur'an* (English edition), Vol. II, p. 47. The Divine attribute of *Rehmat* or Benevolence, has, among other things, expressed itself in a universal climate of beauty, 'the greatest bounty for man'. It has also endowed him with the sense of beauty, a very important raw-material for an educator to press into service of higher goals of life.

⁵ Cited in *Tarjumanal-Qur'an* (English edition), Vol. II, p. 53.

⁶ Cited in *Speeches of Maulana Azad 1947-1958*, 1957, p. 48. Azad was really sad that art 'whether as repository of ancient history or an embodiment of the visions of beauty that have moved men', has been neglected in Indian education.

⁷ *al-Hilal*, 4th June, 1913, p.6.

⁸ *al-hilal*, 29th July, 1927, p.23. The *Quranic* term used for the purpose implies 'a process of purification' for the purpose of building up a healthy social organism. Azad here referred to the example set by the prophet of Islam in training his companions so as to form one organically integrated community. The fact is affirmed by their migration en masse from Mecca to Medina, signifying the most important event in the history of early Islam.

⁹ *Speeches of Maulana Azad*, p. 186.

¹⁰ Cited in *Speeches of MaulanaAzad*, 1957, p. 186. To the question, whether education is an end or a means to some higher purpose, Azad answered; 'by regarding education as an end in itself we recognize knowledge to be one of the ultimate values... I am inclined to think that we should look upon education as an end rather than as a more means to some external good'.

¹¹ *Taburrakati-Azad*, p. 21 cited in Abduhu, 1957. In his letter, dated sometime in 1919, during his detention at Ranchi, Azad referred to the universal division of people into the three broad categories as pointed out in the *Quran*.

¹² Reference may here be made to *al-Hilal*, 15th January, 1913, p. 7, *al-Balagh*, 12th November, 1915, p. 4/f; and *al-Hilal*, 10th June, 1927, p. 17. Azad asserted in these references his idea of man's dependence upon his environment for the growth of his personality form intellectual, moral and temperamental aspects respectively.

¹³*al-Hilal*, 15th July, 1927, p. 23.

¹⁴*al-Balagh*, 18th February, 1916, p. 5.

¹⁵*Speeches of Maulana Azad*, p. 179.

¹⁶*al-Hilal*, 30th September, 1927, p. 19. The idea was more explicitly brought out by Azad in his inaugural address at the UNESCO symposium in New Delhi.

¹⁷*al-Hilal*, 18th March, 1914, p.9.

¹⁸*Taburrakati-Azad*, p. 17.

¹⁹*al-hilal*, 2nd September, 1927, p. 10.

²⁰ In his agreement to Aristotle's idea 'that of all human activities the intellectual is most akin to the activity of the Deity' (Brubacher, J. S., *Modern Philosophies of Education*, McGraw-Hill Book Company, Inc. New York, 1961, p. 115), he cited the example set by Syed Jamaluddin Afghani inspiring and disciplining people (*al-Hilal*, 13th July, 1912, p. 5).

²¹For his romantic naturalist, Azad found support in his 'sentimental regard for the unique and subjective' in human nature. Naturally he warned against any attempt at interfering with spontaneous growth of the individual, emphasizing the principle-le of extreme naturalism, whereby he eliminated 'any recourse to the text-books, to any programme of punishment and reward' (*al-Hilal*, 8th April, 1914, p. 11).

²²*al-Hilal*, 2nd April, 1912, p. 11.

²³*al-Hilal*, 8th April, 1914, p. 10.

²⁴*al-Hilal*, 4th/11th March, 1914, p. 2.

²⁵*Tarjumanal-Quran*, Vol. I, ed. II, p. 102.

²⁶In his fascination for freedom for education, Azad never reconciled himself to the idea of launching any programme of constructive nature, unless India was free from political servitude. He looked upon the intervening time before the country attained freedom, as the period of belligerency against the foreign rule (*al-Hilal*, 23rd April, 1913, p. 6).

²⁷*al-Hilal*, 4th August, 1912, p. 4.

²⁸*al-Hilal*, 8th January, 1913, p. 5.

²⁹Basic Concepts of the Quran, p. 20.

³⁰In order that an object of creation completes its full course of development, it must find the two factors effective for the purpose; one is *taqdir* and the other is *hidayat*. On coming into existence, a creature is assigned to its proper environment or what is its *taqdir*. How the object makes the best of its environment consists in the directing force of *hidayat* in the *Quranic* terminology (*Tarjumanl-Quran*, English Edition, Vol. I, pp. 36-37).

³¹*al-Hilal*, 4th June, 1913, pp. 5-6.

³²*Speeches of Maulana Azad*, p. 48. For the purpose in view, Azad stressed; 'Art is an education of the emotions and is thus an essential element in any scheme of truly national education'. Naturally, he was stick of the educational system, 'which does not pay proper attention to the development and refinement of the emotions' (*Speeches of Maulana Azad*, p. 112).

³³Emphasizing the international co-operation on the plane of the spirit, Azad recommended the synthesis of the Western scientific technique with 'the abiding values of the spirit', as the essence of the Eastern Culture (*Speeches of Maulana Azad*, p. 283).

³⁴*al-Balagh*, 12th November, 1915, p. 4/f.

Understanding Maulana Abul Kalam Azad's Eclectic Mind: The Islamic Perspective

Amit Dey

Academics in India are mainly interested in Azad since he became a public figure. But the present paper aims at exploring the period of his blossoming in its proper historical setting because we strongly believe that his future ideas and actions could be properly understood through this exercise which concentrates on his pre-public image. No indepth study of Azad is possible without this approach. Often a multi-disciplinary approach is useful in this respect and not surprisingly one of the best works on Azad actually emerged from the pen of a theologian and not the historian. The remarkable scholar who wrote that timeless thesis on Azad is Ian Henderson Douglas, who did not live to see its publication. That job of editing was left to two leading scholars on Islam such as Gail Minault and Christian W. Troll.

Since Azad's ideas or actions did not subscribe to the two nation theory, the direct or indirect beneficiaries of such separatist ideology in South Asia seldom talk about him. Jinnah, the father of the only state in human history which was formed on the basis of religious identity, was not known to be an ideal Muslim in his private life, and who did not spend a single day in colonial prison, was extrovert, persuasive and assertive. Whereas Azad's political career is characterized by several phases of incarcerations in the colonial era. Volumes of literature on Jinnah are available though unlike Azad, Nehru or Gandhi, he did not take the pain to write down anything for the posterity. Volumes dedicated to the lives of Gandhi and Nehru are also swelling. But Azad, who did not inherit the crowd pulling potentiality of his sufi father was not always comfortable with the masses. Introvert and scholarly Azad's comfort zone was apparently the quietude of a kutb khana or library. Not a persuasive speaker unlike Jinnah, Nehru or Gandhi, Azad still demands the attention of serious historical research.

Colonial period in South Asia witnessed the reduction of historical research into three rigid periods, such as ancient, medieval and modern. In

his keynote address, delivered in Calcutta university on 6th March, 2012, eminent historian Harbans Mukhia anticipated the importance of historical research which will concentrate on historical processes rather than mechanical periods, and when historians will feel it reasonable and comfortable to select a broader canvass, often necessary to provide a more comprehensive analysis of historical events, evolution of ideas or moulding of personalities.

Being inspired by such tendencies in the realm of intellectual discourse we would like to explore whether developments in Sixteenth century India can help us to study a twentieth century personality such as Azad.

Sixteenth century can be regarded as a defining century so far as South Asian Islam is concerned. During this century India experienced the advent of the Europeans and the Naqshbandi Sufis. As compared to other sufi silsilahs or orders, the Naqshbandis were known to be orthodox and more inclined towards scriptural Islam. They expected the Muslim rulers in India to govern in strict conformity with the sharia or canon law of Islam. Interestingly other major sufi silsilahs such as the Chistis, Qadiris or Suhrawardis traced their genealogy from Ali (son-in-law of the Prophet) and Fatima (beloved daughter of the Prophet and wife of Ali) who represent mystical Islam. Whereas the Naqshbandis trace their origin from Abu Bakr, the first caliph who represented scriptural Islam. The cases of Hajj pilgrimage also increased during the sixteenth century when Akbar the Great Mughal could establish Pax Mughalica or Mughal Peace. The ritual dynamism associated with Hajj and access to the Hijaz or Arab world significantly enhanced interests in the Quran and the hadith, which are regarded as the universal symbols of Islam. In this way a conducive environment was created for the development of a Quran and hadith centred piety in medieval India. Actually even before the advent of the Mughals, Delhi started to emerge as a leading centre of Islamic learning. This was possible largely due to the Mongol inroads in West Asia which contributed to the influx of Sufis, ulama, artists, poets and mercenaries from that region to the Indian subcontinent. Delhi had multiple identities even during the Sultanate period such as political identity being the citadel of power, spiritual identity because of the prevalence of Sufis such as Kaki or Nizamuddin Awliya, cultural centre because of Amir Khusrau, the land of scholars because of the court historians such as Zia Barani and a section of the ulama devoted to the study of scriptures. A few centuries later, during the age of the great Mughals, the ancestors of Abul Kalam Azad would be nourished in that Delhi tradition. Azad, just like any

other ashraf or well born Muslim who claimed foreign origin, was very proud of his ancestry. But unlike a section of the separatist ashraf of twentieth century India, he emerged as an eclectic and inclusive ashraf, who could not accept the vivisection of India on the ground of religion.

When we say that Azad was proud of his ancestry we are aware that he had an ambivalent relationship with his father implying that regarding various issues he had strong disagreement with his father. Still he was respectful towards his father and appreciated the reading habit in his family which was not common in the family of pirs where a boy child was assured of enhanced social status from the time of his birth. In spite of difference in opinion Azad never failed to appreciate his father's fascination for books which accompanied him in several boxes when he used to travel from one place to another. Azad's mother was an Arab who always spoke in Arabic with his father. Azad regarded Arabic as his mother tongue and observed with delight how his mother and female relatives from her side could fluently interact with women of the neighbourhood during their stay in the Middle East and addressed some of the problems they faced. Azad's father expected the female members of his family to acquire knowledge, and would not object to the entry of a Shia teacher in the family if that person was capable of imparting knowledge to young Azad. This craze for acquiring knowledge was unique among the pirzadas (sons of pirs) of South Asia. So Azad felt blessed by that environment in the family in spite of all the personal crisis he had to encounter during adolescence. Azad admitted his intoxication with Sir Sayyid Ahmad's works. His avid reading of translated western books confirms the fact that he was open minded and inquisitive, a quality not very common among a section of the orthodox ulama. At one point, Azad went beyond the rationalism of Sir Sayyid and became inclined towards 'unbelief'. Considering the religious environment of his family, this was unique, and here he resembled any western counterpart charged with the spirit of enquiry during the 'Age of Reason'. The receptive and dynamic mind of young Azad was not only curious about Arab Nationalism, which became a significant phenomenon during his preparatory stage but he also became a keen observer of the Swadeshi Movement which engulfed Bengal in the aftermath of the 'infamous'(not infamous among the separatist Muslims) Bengal Partition. Azad's family was the confluence of three learned families of Hijaz (Arab World) and Hindustan. Though Azad regarded Arabic as his mother tongue which also enabled him to access literature dealing with Arab Nationalism, interestingly he was more proud of his paternal (Indian) ancestry than his maternal (Arab) ancestry. In this sense his concept of 'location'

(*Hindustani location, I have borrowed the term from Neshat Quaiser's article, Neshat is an eminent sociologist*) was also unique among the ashraf (High born Indian Muslims who claim foreign origin) Muslims. A large section of the ashraf Muslims associate their concept of 'location' with extra territoriality (beyond India) which can be traced in West Asia or the Arab world. I draw your attention to this Indianness of Azad which was anticipated earlier by poet Amir Khusrau, Akbar the Great or the tragic hero Dara Shukoh. So, it can be deduced that heterogeneity characterizes ashraf Muslims with 'locations'. The self-styled champions of literal fundamentalism, particularly the separatists or the protagonists of 'Two Nation' theory tend to deny this heterogeneity to the ashraf. They played a remarkable role in minimizing the images of eclectic personalities such as Akbar, Dara or Azad. Their relative success is confirmed by the fact that Azad is one amongst the least researched or discussed nationalist leaders in South Asian history. Even in the 1970s, Dara Shukoh's birthday used to be symbolically celebrated in Kolkata both by progressive Hindus and Muslims. Veteran Bengali journalist Abdur Rauf (associated with Bengali journal Chaturanga) was one of those enthusiasts. Long time ago, Tagore, while speaking or writing on Hindu Muslim relations, realized the importance of Dara in Indian history. Do or should the young generation in the Twenty First Century subcontinent bother about Dara or Azad in the age of information revolution?

The steadfastness of Azad would be properly understood if we study his admiration for some of his upright and brave ancestors. They did whatever they believed should be done, irrespective of the consequences. Shaikh Jamaluddin, one of theologian Azad's ancestors who were also credited with making India famous for hadith instruction, opposed Emperor Akbar's claim to be an imam. He also courageously supported the Naqshbandi theologian Shaikh Ahmad Sirhindi when he lost favour at Jahangir's court. (*Arthur Buehler's monumental work on Sirhindi is recently published. According to Dr Buehler, Sirhindi is regarded as a hero by a section of the Pakistani population whereas he is denounced in India for his alleged exclusivism*).

One of Azad's ancestor's came from Hirat with Ahmad Shah Abdali but lost his life while fighting the Sikhs. Azad cherished the heroics of such independent minded ancestors. Ironically, his son Munawwaruddin eventually became the Mughal Director of Education as if anticipating the Education Minister (Azad himself) of postcolonial India. Indians with Wahhabi leanings were persecuted in Hijaz. The rejection of taqlid (*to accept without question*

the authority of early Muslim jurists in matters of Muslim law; to follow authority without reflection) by the Waliullahis antagonized Azad's father Khairuddin towards them. Unlike his father Azad was in favour of *ijtihad (independent thinking, according to eminent sociologist Asoke Basu)*. Charismatic preacher Khairuddin could attract a crowd of 30000 on Calcutta Maidan. While emotion was central to his intellectual and practical interests, his son Azad's emotions were those of the poet or the artist. They were controlled. This aristocratic calmness was shared by a large number of ashraf. Khairuddin was unprejudiced so far as different religions were concerned but he could not hide his anti Wahhabi feelings. Azad had an ambivalent and complex relationship with his father Khairuddin. On the one hand Azad did not share his father's attitude towards taqlid and pir-muridi. Azad felt embarrassed at a tender age when he found that his father's (who was a pir) elderly disciples (murids) were venerating him as the pir zada (son of a pir). In fact the lord-vassal relationship as manifested in the pir-muridi and the irrational approach that characterized taqlid epitomize a feudal society, which Azad apparently discarded probably because of his exposure to western literature or knowledge through translations. This is the least discussed aspect of Azad's eclectic character. On the other hand he appreciated his father's reading habit as he mentions with pride how his father would travel from place to place with boxes filled with books. His father spent one or two years in Constantinople and Cairo simply for books. Apparently at the subconscious level, Azad also inherited his father's tolerant attitude towards different religions. A devout Muslim, Azad was a dignified man who would not emulate those Khilafat leaders who showed exaggerated respect to Gandhi.

Often it is observed that eclectic personalities are multilingual such as Ameer Khusrau, Dara Shukoh, Raja Rammohun Roy, Bhai Girish Chandra Sen, Gandhi or Rabindranath Tagore. Azad was no exception. He was bilingual at home. Arabic was his mother tongue in the literal sense. He spoke Urdu with his father and his disciples. He also knew Persian and English and could follow Bengali. While delivering lectures or writing articles on the promotion of Hindu-Muslim amity, Tagore had pointed out that the politicians shout about communal harmony but such gestures lack substance. Knowing the neighbourhood is very important for promoting Hindu-Muslim understanding based on mutual appreciation. In this context, Tagore spoke highly about the medieval mystical saints of Islam. Azad was probably that ideal man Tagore was speaking about, who would understand religion in the true sense of the term. Therefore, he would try hard to discover the

essence of religion, and would realize that a truly devoted man cannot cherish hatred against the neighbours. This also reminds us of Gandhi, who unlike other politicians, spent three valuable years only to learn Urdu so that he could access Islamic scriptures necessary to know the Muslim neighbourhood in his heroic struggle against the cynical 'Two Nation' theory eventually contributing to the vivisection of India.

Acknowledgements

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Revisiting Maulana Abul Kalam Azad in Present Times

Liyaqat Ayub Khan

According to Maulana Abul Kalam Azad, in his speeches narrates that, it was India's historic destiny that many human races and cultures and religions should flow to her, finding a home in India and her hospitable soil, and that many a caravan should come across and rest here. Even before the dawn of history, these caravans trekked into India and wave after wave of newcomers followed. Earlier there were no such barriers created to stop people's movement from one hemisphere to other. India's vast and fertile land gave welcome to all and took them to her blossom. One of the most recent of these caravans, following the footsteps of its predecessors, was that of the followers of Islam. They came here and settled here for good. Accordingly this led to a congregation of the cultural currents of two diverse religions and races. Like Ganga and Jamuna, they flowed for a while through separate courses, but nature's unchangeable law brought them together and joined them in a new blend of sangam. However this fusion was an extraordinary event in times gone by. In view of the fact that, destiny, in her own hidden way, began to fashion a new beginning in India in place of the world. Islam brought her treasures along with the followers of Islam, and India too was full of the riches of her own precious heritage. They gave their wealth to the Indian sub continent and she unlocked the doors of her own treasures to the followers of Islam. Followers of Islam gave Indian heritage, what she needed most, and the most precious of gifts from Islam's treasury, the message of democracy and human equality.

Looking back and forward in times gone by in India, which possesses a huge Muslim population. Azad says that though Indian Muslims are deeply religious. To be "more religious" does not by itself make one an incipient jihadi or prominently evoke jihad in the society. It is the National value that matters a most, than the religion of the state. One day in Mumbai, for example, a curious English guest, also Jewish observed mosque prayers by way of one of us. After few moments, he supposed and asked what that agitated

imam furious was about? "the Imam is abusing Jews and Christians", we honestly replied. A little later the apprehensive guest asked what everyone was doing now; the imam was loudly leading the customary daily prayer for the welfare of all "the children of Abraham". "Now", we replied, just as truthfully, "he is praying for you.

It will be too simplistic to say more than complete, several centuries have passed and Islam as a religion has now has a great claim on the soil of India as Hinduism has. If Hinduism has been the religion of the people here for several thousands of years, Islam also has been their religion for a thousand years. Just as a Hindu can say with pride that he is an Indian and follows Hinduism, so also the Muslims can say with equal pride that we are Indians and follow Islam. If we shall enlarge this orbit still further the Indian Christian is equally entitled to say with pride that he is an Indian and is following a religion of India, namely Christianity.

According to Azad, he opined that, with the partition of India and Pakistan, the divide was not between all the Muslims and all the Hindus. The divide was between the declining landlord-clergy ideology of 'Religion as the basis of Nation state' and the rising concept of 'nationalism based on equal citizenship'. The Hindu communalism of the Hindu Mahasabha and RSS matched the Muslim communalism of Muslim League at that moment. The two-nation ideology of these outfits was well articulated by Bhai Parmanand of Hindu Mahasabha. In his presidential speech in 1938, he stated "Mr Jinnah argues that there are two nations in the country, If Mr Jinnah is right and I believe he is, then the Congress theory of building common nationality falls to the ground. This situation has two solutions. One is partition of country into two and the other is to allow the Muslim state to grow within the Hindu state." Even after partition, the close to half the Muslim population that chose to stay here did so because of their confidence in the values of the freedom struggle and that of Gandhi and Nehru. During Nehru's period, most of the Muslims had confidence in the leadership. With the unchecked rise of Hindu communalism after the 1980s, especially after the Ram temple movement and the demolition of Babri Masjid, with the partisan policies of the state, the confidence was shattered.

To embark on with, Pakistan and Bangladesh, they are no role models for secular democratic India. There are lot of stories which make you believe that Hindus and Muslims are to be kept away from each other in order to have peace in the society. If Hindus are persecuted there, the solution lies in

putting international pressure for protection of the minorities rather than implementing a 'revenge thesis', which emerges from this articulation, and is the basic credo of communal politics. Also even in the recent Lok Sabha elections in 2014, all Muslims have not voted against the BJP. All Hindus have also never voted for the BJP. At the best of times, recently the BJP has managed to come to power from the 68 per cent Hindu population and 19 percent of Muslim. Secularism in India and everywhere means the same, that the clergy, the Pope-Church, Shahi Imam-Mullahs, Shankaracharyas and their like cannot influence the political arena. According to Gandhi, "Religion and state will be separate. I swear by my religion, I will die for it. But it is my personal affair. The state has nothing to do with it. The state will look after your secular welfare, health, communications, foreign relations, currency and so on, but not your or my religion. That is everybody's personal concern." And this is what is enshrined in our Constitution when it proclaims equal citizenship rights, secularism inception in the constitution and the concept of Liberty, Equality and Fraternity Community. When Indira Gandhi became the prime minister it was said, now women have become powerful. It is as much true to say that since we have had Muslim presidents and Chief Justices the lot of Muslims has improved or they have been given privileges. The condition of women can be judged by the millions living and suffering in slums and villages. Likewise, the parameter of Muslim appeasement can be deciphered from their socio-economic status and there are more Muslims below the poverty line than the national average, percentage in jobs are much lower than their percentage in the population and literacy levels as more illiteracy amongst Muslims. Of course, there is one area where their representation is a number of times higher than their population and that happens to be among the riot victims. The Muslim population is 11.6 per cent according to the 1991 Census, but amongst the riot victims you see 80 per cent Muslims!

Uniform Civil Code The Supreme Court, in the contemporary case of John Vallamattom, reminded the legislature of its constitutional mandate under Article 44 of the Constitution to formulate a uniform civil code (UCC), unifying all the diverse personal laws into one single code. Consequently, the judgment has revived the UCC debate altogether and has necessitated a dialogue on the issue, in the pursuit of atleast identifying the key concepts and arriving at some definite strategy towards attaining the desired code. Article 44 of the Constitution provides that the state shall endeavour to secure for the citizens a uniform civil code throughout the territory of India. At the very outset, let it be understood that since a larger part of the civil law in the

country was already uniform in its content and application, when Article 44 came to be adopted by the constituent assembly, it was concerned with only a part of the civil law which we call the personal laws of different communities of India. The term 'uniform civil code', therefore, denotes a very small field of civil law relating to marriage, succession, maintenance and adoption and it is this field of personal law which is posing the problem because of its intimate relationship with religious injunctions, practices and beliefs. Looking towards this laws, the feel which is being rooted that when other leaders in Hindu community were making and codifying the Hindu law, it could have been possible for Maulana Azad to do it for Muslims in India. Surprisingly, there still seems to be a debate regarding the desirability of a common code. There no longer can be any argument as to whether Article 44 should be there or not. It is already there. Once we realise that Article 44 is in the Directive Principles of State Policy and the Directive Principles of State Policy are fundamental in governance of the country, we need not spend time on the question whether we should have a uniform civil code or not. There is a directive and that directive binds us all and that directive being fundamental we have to accept the position as realists and positivists that a uniform civil code is one of the desiderata of the Constitution

There is indeed no aspect of our life which has escaped this stamp. Our languages were different, but we grew to use a common language; our manners and customs were dissimilar, but they acted and reacted on each other and thus produced a new synthesis. Our old dress may be seen only in ancient pictures of bygone days; not one wears it today. This joint wealth is the heritage of our common nationality and we do not want to leave it and go back to the times when this joint life had not begun. If there are any Hindus amongst us who desire to bring back the Hindu life of a thousand years ago and more, they dream, and such dreams are vain fantasies. So also if there are any Muslims who wish to revive their past civilization and culture, which they brought a thousand years ago from Iran, West Asia and Central Asia, they dream also and the sooner they wake up the better. These are unnatural fancies which cannot take root in the soil of reality. According to Azad, one of those who believe that revival may be a necessity in a religion but in social matters it is a denial of progress. These thousand years of our joint life have moulded us into a common nationality. This cannot be done artificially. Nature does her fashioning through her hidden processes in the course of centuries. We cannot turn the table of nature and space. The cast has now been moulded and destiny has set her seal upon it. Whether we like it or not, we have now become an Indian nation, united and indivisible.

No fantasy or artificial scheming to separate and divide can break this unity. We must accept the logic of fact and history and engage ourselves in the fashioning of our future destiny.

The Indo-Muslim community was in a critical stage of transition. In a budding India it was faced with many perplexities and responsibilities as the impoverished heir of a rich tradition. It had to prove itself creative and to evolve a sense of compatibility to learn the art of living and fighting in collaboration with the rest of nationalist India. It had to integrate its role with that of others in the larger complex of diversity and to play its part in bringing about a synthesis within Indian culture. Azad brought the transcendent truths of his faith to bear appropriately on modern conditions and fought admirably against anti-nationalist trends. This Azad did through 'Al-Hilal' and 'Al-Balagh', The Message, 1915 by a high level of devoted creativity and dynamism. The majority of the Muslim intelligentsia, feudal and stagnant, were hand in glove with the imperialist forces. Azad by his enthusiasm, his slashing criticism and by a style which exemplified all the best qualities of his firm belief of the two communities in Hindu-Muslim unity emanated from this religious conviction. Maulana Abul Kalam azad forcefully expressed this belief in a speech to a special session of the Indian National Congress in 1923: If an angel were to descend from the clouds today and settle on Delhi's Qutab Minar and proclaim that India can win Swaraji-e-Self-rule within two hours provided that India renounces Hindu-Muslim unity, then I would renounce Swaraj and not unity because if Swaraj is delayed that is a loss to India, but if unity is lost that is a loss to the humanity.

The traditional Ulama, it is thought-provoking to note, were conservative in their religious approach but were radical in their politics whereas western educated liberals were progressive socially and religiously but quite conservative in their politics, as most of them were scions of leading feudal families of north India. But Maulana Azad was a different combination. He was progressive in social and religious matters under the deep influence of Sir Syed, as already pointed out, as well as radical in politics. This indeed was a rare amalgamation among Indian Muslims and especially among the theologians. Seen from this angle the Maulana acquires an added significance. Maulana Azad's progressive views on theological matters are reflected in his magnum opus, Tarjuman al-Quran, which has been published in four volumes. The Maulana's approach was so all-embracing that he makes sanity of all religions as the basic theme of his commentary on the holy scripture of Muslims. Sir Syed's influence here was quite decisive. He

had even become a sceptic and an atheist but soon he materialised from this phase to become profoundly religious but not in a narrow sectarian sense. His religiosity in its new phase was quite humanistic. This mirrored in his work Sarmad Shaheed. Sarmad was a sufi with a very broad viewpoint. Maulana Azad greatly admires Sarmad and adopts his humanistic approach. His doctrine of unity of religions, wahdat-e-adyan, no doubt, evolved under Sarmad's influence

When Azad issued his own public statements justifying the Congress policy, and his rejection of the Pakistan idea, his primary argument was pragmatic, a concern for what he foresaw as in the best interests of Muslims. He wrote of "safeguarding their future" and said of other prescriptions that they "would not remedy the ills of Musalmans." Islamic arguments, which he did occasionally use at this late date, were the characteristic of an earlier stage in his career. Granting that Azad's position was a minority one, and that his arguments, at least in later years, were not primarily "religious," his opposition to Partition was an integral part of his deep sense of Indian Muslim history and an expression of a mature faith responding to the demands of life. To say this is to imply that the basic reasons for his personal position were neither fully revealed by public arguments, nor affected by the views of other Muslim politicians. Today's Muslims have not been entrusted to give a wider opportunity to understand Maulana. He has been a pioneer on the issue of Hindu Muslim Unity.

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India Nurtures Afghanistan's Future: A Case study of the ICCR Scholarship Programme for Afghan Students in the field of Higher Education

Anwasha Ghosh

Introduction

9/11 attacks on United States in 2001 drew considerable attention and provided the pretext that triggered the international community to address the situation within Afghanistan. Regional powers like India, which have been dealing with the negative consequences of unstable and volatile Afghanistan, joined the international community in its mission to transform the country from a 'Failed' to 'Viable' state. Post Taliban, India came out in a massive way providing aid and contributing significantly in the efforts of reconstruction of the country. In consonance with the priorities put forwarded by President Hamid Karzai's Government, Indian assistance has focused on building human capital and physical infrastructure, improving security and helping country's economy thereby touching the lives of ordinary Afghans.

India has clearly adopted a long-term approach vis-à-vis Afghanistan, where progress would have to be measured by small steps rather than giant leaps in transformation. Thus, India's assistance and activities are supposed to contribute to long-term political, economic, trade, social and military relationship. Gundu and Schaffer call it an influence of the country's soft power thus, "India's role in the reconstruction has thus acted as an exertion of its soft power."¹ Over the past thirteen years Indian policy makers have made a conscious attempt to formulate programmes that not only enhance people-to-people contact, but also provide Afghanistan with human and material resources which could enable the country to overcome social and economic dislocation that has come to characterize it. With this aim, India decided to invest a significant portion of its assistance in building capacity and empowering local institutions and in providing educational opportunities for Afghanistan.

One of the areas in which the President Hamid Karzai's Government had sought India's assistance was the Education Sector in general and

Higher Education Sector in particular. Indian Council for Cultural Relations (ICCR) there has played a significant role in the humungous endeavor of providing assistance to young Afghans to empower them so that they can lead their country towards a brighter future. This paper attempts to focus on the Scholarship Programmes run by ICCR for Afghans where by they get opportunities to come to India for Higher Education. The primary data generated by the author during the course of her field visits in New Delhi, India and Kabul, Afghanistan between 2010-2013, have been extensively used for this paper. Both structured questionnaires and semi-structured research schedules were used as tools for collecting quantitative and qualitative data from the study Universe.

Higher Education scenario in Afghanistan and India's Response

Peace, stability and prosperity in a society depend on the education level of that country. Education stimulates the expansion of shared beliefs and the development of shared values that result in cooperation rather than conflict. Only a critical mass within any population, including women and children, who are literate and able to fully participate in making decisions that shape their future, can be in a long-term the guarantor for peace and stability in that country.

With the inauguration of the National Assembly in December 2005 and the formal conclusion of the Bonn Process, Government of Afghanistan (GoA) attempted to take steps to revive the higher education sector along with primary and secondary education. With students (who were refugees in Pakistan, Iran or other neighboring countries) returning back to Afghanistan and students graduating from high schools, the demand for higher education has seen a remarkable rise in Afghanistan. For a country that was trying to rebuild itself after years of war and destruction there was an urgent need for well-educated and professionally trained human resource pull in all the sectors of economy. Afghanistan felt a critical shortage of professionals such as engineers, technicians, academic, administrators, accountants, agriculturists and business leaders, to meet the needs of reconstruction, growth and poverty reduction. Due to the devastation caused by thirty years of conflict, the needs of addressing Higher Education become a prerequisite for the foundation of a long term development process.

In recognition of the enormous challenges and opportunities faced by Afghanistan especially with regard to higher education sector, Government

of India devised a Scholarship Programme especially designed for Afghan Students under Indian Council of Cultural Relations-India with the aim of making quality higher education accessible to all deserving Afghans regardless of gender, ethnicity, religion or geography. India has particularly emphasized on the importance of touching the lives of common Afghans, as such bond based on good relations between people of two countries do not get affected by who is in power in a particular country. Therefore the relations are stronger and long lasting. India's efforts in the Education Sector among others have been appreciated by Afghan Leadership time and again. The Education Minister of Afghanistan, Mr. Farook Wardak has been particularly appreciative of the hundreds of scholarships offered by India to Afghan student to undertake undergraduate and post graduate studies in India observing the initiative as "extremely important" in development of Education sector in Afghanistan.²

The purpose of the following section would be to provide a closer look into this particular policy of Educational Cooperation between the two countries in order to find out how far this initiative is actually contributing in strengthening ties between the two countries. The comprehensive analysis of the entire process based on primary data generated research helps to identify the major areas of disgruntlement among the beneficiaries. The idea is to identify the major factors that are helping or obstructing the functioning of the policy to ensure that the purpose for undertaking such a policy by Indian Government is not defeated in the long run.

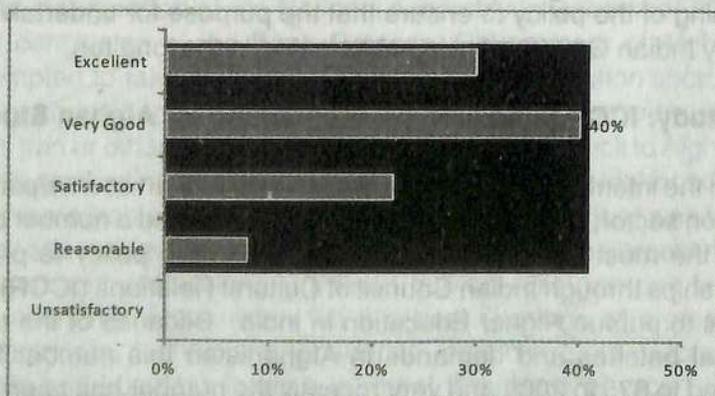
Case Study: ICCR Scholarships Programme for Afghan Students

With the intention of providing assistance to Afghan counterpart in Higher Education sector; the Indian Government has adopted a number of policies. One of the most significant among those was the policy to provide 500 Scholarships through Indian Council of Cultural Relations (ICCR) to Afghan students to pursue Higher Education in India. Because of the success of the initial batches and demands in Afghanistan this number for further increased to 675 in 2009 and very recently the number has been increased to 1000 with the specific aim to attract more female students to come to India for Education. As a part of Scholarship Scheme, deserving Afghan students from all 34 provinces in Afghanistan are selected and are sent to India to acquire higher education from Indian Universities. This initiative also promises to create a stronger and long lasting bond between the people of two countries.

According to Education Hot Spots in India Survey³, performed in 2010, Delhi had emerged as one of the most coveted education destinations in India, across varied streams with 35% of the votes. Similar sentiments were expressed by Afghan nationals who have come to India for educational purposes and are based in different other cities in India. Attalla Naurozy, a B.A Political Science student at the Ravenshaw College, Cuttack (originally from Badakhshan Province, Afghanistan) responded “given a choice between any place in the world and Delhi, I would’ve preferred to study in the later.” Once enquired about the reason for such preference he would add; “the quality of education, identifiable language, culture and food...to sum up Delhi is home away from home.”⁴

Therefore the students those who got selected to study at Institutions in Delhi felt more felicitous because of the high standard of education (Graph:1). The bigger cities like Delhi, Bangalore and Mumbai have been categorised as Tier one cities and relatively smaller places where Afghan students have been living in India (for example Cuttack, Orissa or Pune, Maharashtra), where surveys have been conducted are categorized as Tier two cities in this paper.

Graph 1: Quality of Education in Tier 1 Cities of India



Indian Council for Cultural Relations (ICCR) decides on the placement of students and divergence in the pattern was found to be not influenced by the applicant's family background in Afghanistan. Most of the respondents expressed their happiness to be in India, a country they have been extremely fond of courtesy the popularity of India's soft power like Bollywood, Hindustani

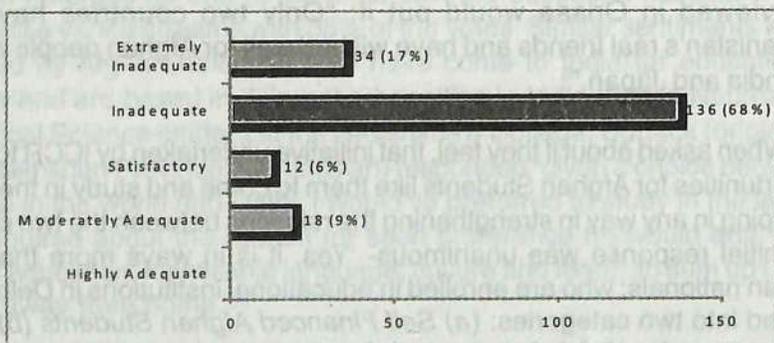
Music, Indian Mega-Serial dubbed in Pashtu/Dari etc; apart from the image of being a 'genuine friend' of Afghanistan, as one of the respondents interviewed in Orissa would put it; "Only two countries have been Afghanistan's real friends and have wished well for Afghan people and they are India and Japan."⁵

When asked about if they feel, that initiative undertaken by ICCR to provide opportunities for Afghan Students like them to come and study in the country is helping in any way in strengthening the relations between the two countries the initial response was unanimous- 'Yes, it is in ways more than one'.⁶ Afghan nationals; who are enrolled in educational institutions in Delhi can be divided into two categories: (a) *Self Financed Afghan Students* (b) *Afghan Students under ICCR Scholarship*. For the purpose of this paper we will specifically focus on the students under ICCR scholarship schemes.

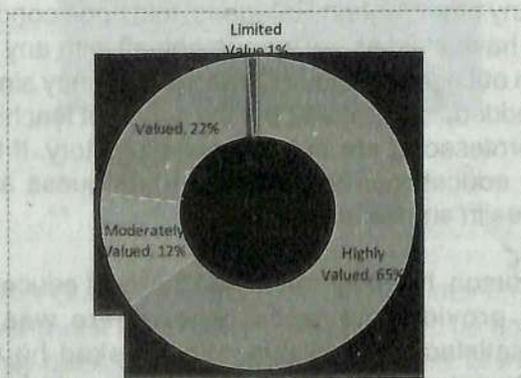
They were more or less unanimous in expressing that the cost of living is high in Delhi and in comparison to that the Scholarship money is grossly inadequate (as reflected in Graph 2).⁷ In most cases they are compelled to take tuitions from outside, as some would say "the standard of education in Delhi is too high, even our Indian friends take assistance and in most cases the fees are high, however we manage since our families send money from Afghanistan."⁸ However some of the students, especially who have had experiences of studying in Iran or have family members studying in Europe and America tend to be distressed with the quality of teaching in Delhi as well.

An Afghan student from Kabul, who have spent few years of his life in Canada like many other Afghan Refugees, told upon condition of anonymity that "we hardly have classes, so we are not left with any option but to take assistance from outside and they charge more money since we are 'foreign nationals!'. He added; "sorry to say, but the quality of teaching (with exception of one or two professors) are actually unsatisfactory. If this is the case in the capital, the educational hub per se...I can guess about situations in other Universities in smaller cities".⁹

The same person, however rated the 'quality of education in India' in the Questionnaire provided as 'good' when there was option such as satisfactory/unsatisfactory available. When asked he would say, "I am in India and I do not want to get into trouble by criticizing Indian system officially."

Graph 2: Is Scholarship Fund Adequate? (200 students interviewed)

Some of the respondents expressed the reason behind their application for the ICCR Scholarship was the opportunity they will get in India to brush up their English Language Skills that would make things easier for them to get enrolled at Western Universities for Higher Studies or get jobs (especially of interpreters) at International Agencies in Kabul. As reflected in Graph 3, 65 Percent of the total respondents feel that, Indian degrees are valued in Afghanistan, therefore getting job in a related sector will not a problem for them. Janan Mosazai, Spokesperson of Afghan Foreign Ministry expressed that Afghanistan needs the new generation of Afghans to be competent in English and the experiences of studying in India with ICCR fellowship helps them in this regard to a large extent.¹⁰

Graph 3: Acceptability of Indian University Degree in Afghanistan

By contrast with the situation in Delhi, the uneasiness between the Afghan students at the Universities of Tier II cities of India was quite apparent. Even in Pune, the assimilation rate was seen to be much low. The first batch of foreign students to enter in Cuttack was the 2009 batch of Afghan, Central Asian and African students. Surprisingly; though the amount of experience of dealing with foreign students are dissimilar in the two cities (Pune is much more experienced in comparison to Cuttack), however the experiences of Afghan students in the two centers are remarkably similar.

Coming to India for education was a natural choice for most of the students because of India's positive image (both as Afghanistan's friend and as a growing economy and rising power), peaceful environment, language/cultural affinity and high educational standards. However after two years of stint with India, most of these students are questioning some of the preconceived impressions. They are particularly disappointed with the quality of education, universal response by the males in Pune that starts with a monotone an unexcited "it's ok" while Cuttack respondents would label their experiences as "*disappointing*".¹¹ The responses of girls and boys have differed to a large extent in this regard. While the boys focus on specific facets of their Indian education like the quality of a Pune/ Cuttack Professor's, their poor analytical skills or non-communicative teacher-student environment of the classroom, the girls focus on the fact that they are able to live in a society they feel comfortable in.¹²

Some students have expressed their disappointments over ICCR role in the entire process of their settlement in India. Responses indicated that ICCR was not prepared for so many foreign students as a result they faced severe difficulties initially. The main disgruntlements regarding ICCR were based on the issues of lack of organization and non cooperation in situations where they expected support from their funding agency. Additionally, placement of Afghan students in Tier II cities where neither the quality of education was satisfactory nor the society was ready to accept foreign nationals, created a negative opinion about their experience in India. Students said it was uncommon for them to get referred as 'Taliban', 'Terrorist' or even 'Osama' and were asked questions about their relation to radical groups such as Al Qaeda. "One of the senior students union leader has been repeatedly addressing me as 'Taliban' when the fact is that I have fought against them as part of NATO forces myself and I find this reference extremely derogatory" said Dilawar Ahmedzai, an undergraduate at Ravenshaw.¹³

Though officially Afghan students hesitate to speak against Indian Government or its huge government machinery, where their problems are generally not heard as they feel under no circumstances should their comments or observations should cast a negative shadow on the otherwise happy picture of cooperation between the two countries. However, certain disgruntlements are very strong among Afghans which makes them feel that India perhaps is also not interested about Afghans which they often claim but is 'faking' help as a part of proxy war with its rival Pakistan.

Indian Government however feels that these issues are 'minor' once looked from larger perspective of the scale of assistance that India is providing to Afghanistan. As Shri. Gaurav Shreshth, Development Counselor, Indian Embassy in Afghanistan puts it; "we expected to encounter these minor problems as we have scaled up significantly. Also given the number of Afghan students studying in India the number of issues they have are actually quite few."¹⁴ The fact that the number of students to be sent to India has been increased by double since the time it was first introduced, the Government of India feels that the ratio of problems being faced is not too significant and has cited two major factors behind the unwanted developments of the past. He also acknowledged that because of the sudden decision to scale up the number of students, the Government had to approach certain Universities and Institutions in smaller towns which perhaps were not ready for foreign students and that itself had contributed in the adverse experience of the students as well. Over all Government of India seemed to be aware of some of the major issues and their potential of such negative experiences to impact the relationship between the people of two nations thereby defeating the purpose of such policies, in the worst case scenario. However it was reiterated, since defeat of the purpose is not an option therefore serious thoughts are being attributed to every aspect of such exchanges and Indian Government is hopeful of the positive outcome of its efforts.

Visible Traits and Major Findings

The strategic approach identified by Ministry of External Affairs India towards addressing the problems of Higher Education in Afghanistan as well as the capacity building measures for Afghan men and women are both context relevant. Intervention and activities were found to be relevant considering the demand and overwhelming response in Afghanistan. In India the responses of the beneficiaries from Tier-II Cities have been starkly different from the Tier-I cities. Disappointment pertaining to overall experience

and specifically with the quality of education in India, has been observed. Students seemed to be particularly let down with the unsympathetic attitude of ICCR and Indian Government on issues related to the problems they were facing in India. Limited mixing with Indian students have been observed. Respondents from smaller cities are particularly disappointed with the reaction of Indian society towards them. An overall apathy on India's part, can be observed in giving attention to the problems faced by Afghan students in India. However, the overall efforts and outcomes have been appreciated both by Afghan people and political dispensation in Kabul. An increase in the number of scholarships and introduction of new projects on these lines are strong possibilities.

India being a donation recipient country till very recently, it is much better equipped to share its experiences with Afghanistan. The memories of the problems faced, challenges encountered during the process of implementation of a donor driven project in much fresh and more contemporary. India unlikely to do a construction project better than some other Western donor countries like America or U.K. because of the resource constrains. India as a country has been facing severe challenges of poverty, education and health. Therefore it is still not in a position to invest in the scale of developed economies. But what India can provide while others cannot is the software support most effectively.

Some of the issues raised might be subject to many considerations and questions and need to be understood from an unbiased perspective. Even if there are minutest possibilities of these seeds of discontentments playing role in creating a negative sentiment about India's intension or consideration for Afghans or Afghanistan at large, that itself is capable of defeating the purpose. It is quite justified to observe that the problems given the number of students studying in India are not huge but to perceive this as insignificant; might be a mistake. Most of the problems are germinated because of lack of planning and experience of conducting such programmemes in the scale India is doing now.

ICCR perhaps was ill prepared to take up the responsibility of the huge number of students in such a short span of initiation of the programmeme and therefore was forced to compromise with the quality of institutions in which some of the students were sent. Most of the problems are caused by India's lack of experience in this field. The problems and disgruntlements should not be taken lightly. For ICCR it can be one of innumerable issues

that needs attention and might not feature significantly in comparison to many other issues that deserve attention from the Government but it must be remembered that for the students studying in a foreign land it is the most prime issue for which they are expecting attention from India. When ICCR is already doing so much to ensure betterment for the students and the future of their country, a little more effort in the form of addressing the major issues faced by Afghan students might just take this initiative to a different level of success.

Conclusion

With the impending withdrawal on Western troops from Afghanistan in 2014, the international community is banking on India among other regional powers to play an important role in shaping Afghanistan's future. It is likely that India's Capacity building initiatives for Afghans in various sectors including Higher Education will increase in the future and subsequently the role and scope of ICCR and its scholarship programmes will expand. Therefore it is very important to address the gaps that are already visible in the structure. The ICCR Scholarship Scheme in Higher Education has been one of the most successful and appreciated policies measures undertaken by India for Afghanistan. It is believed that since former President Hamid Karzai himself was a beneficiary of Indian Education System, helped a lot in re-establishing connecting between two nations. If in future, some of the Afghan students currently in India are likely to hold eminent positions in Afghanistan, India would definitely benefit from that situation because of their positive sentiments towards India. This however can go completely wrong if their experiences in India are not positive. Therefore this is one of the many issues that deserve immediate attention. To conclude, it can be said that it is absolutely important for India to address the gaps that are visible in the disbursement of its foreign aid policy. The case study of ICCR Scholarships for Afghan students provide some glimpses of the disgruntlement on the ground, which deserves attention. Catering to these gaps are extremely important and for better policy impact.

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(Footnotes)

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⁴In an interview conducted by the author at the Ravenshaw College, Cuttack, Orissa on September 2011.

⁵ Ibid, September 2011.

⁶ Interview was conducted by the author at the Ravenshaw College, Cuttack, Orissa on September 2011

⁷ Interview and group discussion carried out by the author at Jamia Millia Islamia Campus and Delhi University Campus (North) with the Afghan Students in January 2011.

⁸ Group Discussion conducted with 10 Afghan Students enrolled in B.A and M.A courses at Jamia Millia Islamia University, New Delhi, January 2011.

⁹ Interview was conducted by the author at one of the most eminent Central Universities in New Delhi in January 2011. The respondent is a student doing Masters in International Relations.

¹⁰ Interview conducted with Mr. Janan Mosazai, Spokesperson of Afghan Foreign Ministry in Kabul, Afghanistan on 6th April 2012.

¹¹ Interview and group discussion conducted by the author with students in the mentioned centres in September/June 2011.

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¹³ Interview conducted by the author at the Ravenshaw University Campus. September 2011.

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Maulana Azad and West Asia: Understanding Influences, Defining Impact

Priyamvada A. Sawant

Introduction

Maulana Abul Kalam Azad's visit to West Asian countries is an important and interesting chapter in his life and in Indian history. The experience of these visits had tremendous impact on his ideas and writings and also on India's policy towards the region in early days of independence. As a thinker, writer, journalist, a visionary, freedom fighter and later as India's first education minister, Maulana Azad's contribution influenced many of the country's early educational and cultural institutions. The article aims to explore his interaction with the region and its impact.

A rationalist, Maulana Azad, he was well read and an authority on the interpretation of Islamic religious texts and strongly advocated values of secular conscience. Dr Sarvepalli Radhakrishnan had said of Maulana as he "stood for what may be called the emancipation of the mind free from superstitions, obscurantism and fanaticism.....free from narrow prejudices of race or language, province or dialect, religion or caste". His erudition and high intellect led Nehru to compare him in European history, with 'the great men of the Renaissance, or, in a later period, of the Encyclopaedists who preceded the French Revolution, men of intellect, and men of action'.

A prominent leader and freedom fighter he extensively wrote against the British policies and encouraged the people to fight against them. 'Rationalist in outlook and profoundly versed in Islamic lore and history' wrote Nehru in his 'Discovery of India'. However education continued to remain his area of interest and his contribution to this field is immensely recognized. His ideas on education had profound impact on the educational policies of India. He advocated scientific and technical education and observed that "without an educated electorate, democracy cannot perform the functions expected of it".

Early Influences

Maulana Azad was influenced by many writings, authors and movements. Some of the early influences were the writings of Ibn Khaldun, the Moroccan philosopher of the 14th-15th century, Sir Syed Ahmed Khan, Jamaluddin Afghani, Mohammad Abduh and he was also impressed by Rousseau's writings. However, apart from these and many other, Maulana Azad was certainly influenced by the writings, thoughts, ideologies and movements in the West Asian region.

He claimed connection with the region for obvious reasons. He was born in Mecca in 1888 to a father whose family was settled there and who became well known after his 10 volume Arabic work was published in Egypt, and an Arab mother from Medina who was the daughter of a reputed scholar whose scholarship was recognized in the land of Arabia. Both the parents later settled in Calcutta (now Kolkata). Given this background, it was perhaps natural that Maulana Azad learnt and was fluent in Arabic, Persian and Urdu apart from English.

This article makes a reference to Maulana Azad's visit to the West Asian region and Egypt on two different occasions. One more informal and which moulded and crystallized his ideas on revolutionary movements and was more of learning and inspiring experience that contributed to his writings. The latter and a more formal visit to the region were in an official capacity as the newly independent country's first Education Minister. A visit that helped strengthening ties with the countries in the region.

In the early twentieth century, as a young student, he was influenced by the revolutionary activities of the Muslims in the West Asian-North African countries for the cause of democracy and freedom. Before he left for the tour, Maulana Azad, by his own confession, was already associated with the ideology of the revolutionary groups that were recruited in parts of India and which believed that British were using the Muslim community against those questioning their rule. He believed that Muslims in India can also contribute equally to the Indian cause of freedom and should be brought in the mainstream struggle against the British power. He argued that "the Muslims of India would also join in the political struggle if we worked among them and tried to win them as our friends" and believed that every effort must be made to win the support and friendship of the community.

In 1908, at the young age of 20, he went on an extensive tour of Iraq, Egypt, Syria, and Turkey and particularly spent a long time in Egypt. His revolutionary ideas gained further impetus when he visited the West Asian region. This was the time when revolutionary activities against Sultan Abdul Hamid II were at peak in Turkey as the Young Turks aimed to overthrow the Sultan's autocratic power and the substitute it by parliamentary government under their control. Three decades of increasingly centralized government, the assassination or exile of all who opposed the régime, the loss of territory and of prestige, the consciousness that the economic penetration of the foreign powers could end only in the dissolution of the Empire had forced the Turks of all classes to consider the constitution as the only way out. In Iran a Constitutional revolution was on. In 1907, under the Anglo-Persian agreement, Iran was divided between Russia and Britain. In 1908 the Persian Cossack forces had bombarded the Iranian parliament, Majlis. Syria had witnessed rise of Arab nationalist and separatist organizations after the Young Turk movement in Turkey. Though Iraq had witnessed little involvement in nationalist opposition to Ottoman rule, some Iraqi Arab officers in the Ottoman army joined the secret al-*Uhd* ("Covenant") society, which is reported to have advocated independence for the Sultan's Arab provinces.

In Iraq he met some Iranian revolutionaries and in Egypt and famous French Orientalist Louis Massignon in Iraq. He met some followers of Mustafa Kamil Pasha and a few Young Turks who had established a Centre in Cairo and were publishing a weekly from there. He found the noted educational institution in al Azhar in Cairo, completely disconnected with the demands of the future society. He noted, "The system in al Azhar was so defective that it neither trained the mind nor gave adequate knowledge of ancient Islamic science and philosophy." The authority and word of the Ulemas there remained final.

From Egypt he went to Turkey and met the young Turks and Arab nationalists including Christians. He also befriended some leaders of the Young Turks while in Turkey. The tour proved very useful to Azad to crystallize his thoughts on the neo-colonialists who were exploiting those countries and how India could help them. "Contact with these Arab and Turk revolutionaries con-firmed my political beliefs", he later stated. "I felt it necessary to create a new movement among Indian Muslim and decided that on my return to India, I would take up political work with greater earnestness." He developed close links with the Arab world. The direct contacts that he established with the nationalist elements in Egypt, Iraq, Syria and Turkey fostered long standing friendships.

The publication of *Al Hilal* in 1912 was a response to the experience gained in these countries and situation in India. He turned his chronicles *Al*

Hilal and Al Bilaghinto captivating media to educate the Muslim Masses of India about the British colonial policies and their attempts to divide the Muslims and Hindus in India in furtherance of such policies.

Apart from these, Maulana Azad was in many ways "deeply influenced by the cultural interaction between India and Iran. The first lessons taught to him were in the Persian classics such as Saadi's 'GulistanBostan'." The influences of Farsi language and literature are evident in all his writings – particularly his immortal work, Ghubar-I-Khatir.

Establishing contacts

Nehru had interacted with the West Asian leaders in the Brussels conference of 1927. Later among the first West Asian leaders to be closely associated with Nehru were Egypt's Mustapha Nahas, Syria's Faris El Khuri and Iraq's Kamil al- Chadirchi. "India's approach towards the Arab world during this phase was shaped by the efforts of Gandhi, Nehru and Azad." Due to his extensive knowledge of the West Asian region and its people he acted as Nehru's principal advisor on Arab Affairs. In the pre- independence period he preferred close cooperation with the Arab nationalist movements and in the post-independence period he played an important role in moulding India's Arab policy. "It was through the Gandhian influence, his own socialist outlook and the guidance of Azad, that Nehru's Arab policy came to based upon "opposition to colonialism; extension and consolidation of the area of peace; and India's cultural, economic and commercial links with the Arab world."

In the post independent period, Maulana Azad was appointed as the country's first Education Minister. However owing to his interaction and experience with the West Asian countries and leaders he was appointed to visit West Asia in 1950. His visit was planned with Dr. B. V. Keskar, Deputy Minister of External Affairs to Tehran, Ankara and Istanbul, London via Rome and Paris. Dr. B. V. Keskar was later to visit East Africa. This trip seems to have caused quite a furor in the Colonial government in East Africa, not so much due to Maulana Azad's visit but more because of DrKesakar's visit to East African countries. R.W.D. Fowler, ESQ Commonwealth Relations Officer wrote to the Colonial Office, "visits and public speeches... are dangerous, not so much because of the serious division between the Africans and Asians on the one hand and European on the other..., but because they stimulate the bazaar gossip which we know to be rife about

interference by the Indian Government in East Africa. However unreal such a possibility may be, continued gossip on such lines can do harm."

Commissioner for the United Kingdom in New Delhi however refuted any such interpretation to the visit of Dr. Keskar to East Africa during the tour. As for Maulana Azad's visits to Iran and Turkey, they had "political and cultural significance and (were to be) be regarded as missions of friendship..." Maulana Azad's visit to the region however was postponed from July 1950 to September 1950, due to an accident as he was unable to travel. He however visited the countries in 1951. Turkey was one of the first country to establish diplomatic relations with India in 1947, with an embassy in New Delhi in 1948. On 14th December 1951, Indian and Turkey signed Treaty of Friendship. Maulana Azad became the first major Indian leader who visited Turkey when he was India's Education minister. While on his visit he and signed several agreements in the field of education, culture and scientific cooperation. He also signed cultural relations agreement with Turkey on 29th June 1951. He also addressed a gathering at Ankara University in July, 1951.

Conclusion

Maulana Azad's interaction with the West Asian region is important considering it influenced his views and understanding and convinced him about his course of action in country's freedom struggle. As someone who had deep interest in the field of education, Azad was convinced that education alone would sustain a budding democracy and he was immensely influenced by the democratic movements in the West Asian region. His understanding of the region and continuous interaction with the leaders in West Asia gave him an added advantage to strengthen ties for the country in the post independent period.

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Sufism, Music and Maulana

Rafique Anwar

The place of music in Islam has been debated by various sectors of the Islamic world for centuries. Some jurists of Islamic scholarship argue that music is sinful and forbidden by both the Quran and the Hadith, while many Muslim interpretations permit listening to music under certain conditions. Sufism use music during worship services. In the Sufism music is considered permissible, and is used during a particular kind of mystical performance-worship known as Qawwali.

According to the Sufi interpretation of Islamic law, a certain level of spiritual training and self control is required for the use of music in a worship service. Carl Ernst, author and Islamic scholar, categorizes musical interactions into four types. The first is the lawful one, in which the listener hears the music with a pure longing for Allah. The second is the permitted, in which the listener is longing mostly for Divine and slightly for a material experience. The third is the disapproved, in which the listener is longing more for the material than for Divine. Lastly comes the forbidden, in which there is no such longing for Divine at all, and the listener is consumed by material desire.

Samais probably the most controversial practice of the Sufis and many legal scholars have criticized it severely. '*Sama*' means literally 'listening' but as a technical Sufi term it refers to listening to music in order to experience mystical states. This word forms one of the Seven Divine Attributes – *Samiyun*. (Actually Sufis say that the mystery of life i.e. creation can only be solved by having the active experience of the Seven Divine Attributes, called in Sufi terminology as *SabaáSifaat* (*Muridun, Samiun, Basirun, Aleemun, Kaleemun, Qadeerun, and Hayyun*). These are the seven divine qualities which the human being is subsisting with, and life cannot be life without these seven Siffat. Syed Ameer Ali Chishti has established this fact of the life on the evidences taken from the Quran and the Sunnah. -*SirajulMaárifat*, p. 7; Maulana also points to this fact when he says about '*Tauheed-Fis-*

Sifaát' in his Tarjumanul Quran and other works.-Masajid-i-Islamiah Aur Khutba't-i-Siyasia, p. 28; Quoting the Quran and Hadith Syed Ameer Ali says that 'we should know that the existence of the human and animal is hidden in their semen, and our existence takes form from this very unknown semen; and again we get authenticated through this contingent existence. For this authentication only the Willpower has been engaged with its essence. This is because nothing happens without Willpower. As it is said in the Quran (*Al-Yasin, 36: 82*) – Iza-Irada Shayyan An Ya-Kula-Lahu Kun-Fayakuún- (He intends a thing that He says to it, 'Be', and it is)- that is to say, when He intends (Muridun) for something to happen, the Divine Attribute of Listening (Sami'un) hears it, and the Divine Attribute of Vision (Basi'un) takes stock of it, the Divine Attribute of All-knowing (Aleemun) evaluates its relevancy and irrelevancy, then the Divine Attribute of Interlocutory (Kaleemun) taking into account of all this opinions passes order, and then the Divine Attribute of All-powerful (Qadeerun) acts upon to make the order real; so life goes eternally (Hay'un) with the power of these Divine Attributes, and this is the way that a complete existence is made'. – *SirajulMa'arifat*; p. 7) In discussing the legal approaches to *Sama*, Arthur Gribetz has noted that the relationship of Islamic law to music and poetry has always been ambivalent. This attitude is naturally projected into *Sama*. The opponents of *Sama*, the Hanbalite jurist Ibn al-Jawzi (d. 1200) foremost among them, have seen the references of Qur'an to the amusement [23:3, 53:61], excitement through voice [17:64] and idle talk [31:5] as references to singing and music. Also the poets are treated with contempt as people who lead others go astray [26:224-6]. Moreover, a hadith, in which Ibn Umar blocks his ears when he hears the sound of a *Mizmar* (reed pipe) and thus claims to follow the example of RasulAllah (S.A.) is construed as a proof for prohibiting music. None of the Qur'anic passages mentions specifically music or singing, and selective interpretation is used by the proponents of *Sama* as well. The Qur'an declares that Allah has distinguished what is legal and what is not [6:119], and since there is no mention of music, it is obviously allowed.

Also listening to the Word of Allah is interpreted as listening to music and poetry. Likewise, al-Ghazali (d. 1111) interprets the *Mizmar* hadith not to prohibit music but demonstrate only that RasulAllah (S.A.) was disturbed by the playing of *Mizmar* at that instance. To prove his case, he adds that RasulAllah (S.A.) had not unambiguously forbidden Ibn Umar from listening to music. The legal argumentation has never managed to create a conclusion, which would convince both the opponents and proponents of *Sama*. Rather,

the legal discussions have been characterized by the subjectivity of interpretation. Arthur Gribetz takes the difference of Ibn Taymiya's (d. 1328) and al-Ghazali's views as an illustrative example. The former declared *Sama* forbidden because it was not specifically referred to in Qur'an and Sunna, while the latter declared, for exactly the same reason, that there was no basis on which *Sama* could be proclaimed illegal. (Gribetz 1991, 45-50)

One fact, on which both the proponents and opponents of *Sama* have agreed, is that a beautiful voice has a strong influence on a human being. Opponents of course perceived this influence as undesirable, while the Sufis utilized it in their religious life. A hadith cited by almost all the proponents of *sama* is the report of a black camel driver who with his beautiful voice was able to lure camels carry such a weighty load that they would die under it. (Gribetz 1991, 48) This hadith is found in most early Sufi manuals. These manuals concentrated largely on the legal ramifications of *Sama*. Qushayri (d. 1074), for example, takes in his *Risala* great pains to define the legality of *sama* in order to ascertain the limits of its permissibility. (Graham 1999, 119) Also *Kitab al-Luma-fil-tasawwuf* by al-Sarraj (d. 988) and *Ihya ul umud-Deen* by al-Ghazali concentrate on the legal aspects. In addition to legal discussion, these two texts show a growing interest in the spiritual benefits of *Sama*. Al-Sarraj perceives *Sama* as a technique, which during the moments of heightened awareness can produce a spiritual experience in the listener's heart. This experience is a grace or revelation from the divine realm. Al-Ghazali differs from this approach in stating that *sama* brings forth the divine secrets already contained in the heart; it is not an experience coming from outside but a revelation from within. (Avery 2004, 152, 155-6) The Qur'anic support for this idea is the passage on the primordial covenant between Allah and the souls. Allah asked the souls 'Am I not your Lord?' [7:172]. The voice of Allah the souls heard was the most beautiful voice and consequently they hear echoes of this voice in all the beautiful voices. Thus, every beautiful voice reminds the souls of their divine origin and the time they were with their Beloved. [(Hasan Sani, speech on 9.11.2006); Here, I would like to clarify significant misunderstanding about this Quranic Sign. 'Were human spirits created somewhere in the eternal past and then are they sent down to earth one by one?' Does the 'Deen' give that information? Certainly not! Human spirits were not created in the past, at the beginning (*aza*) and they are not being sent down to the earth into physical bodies periodically, one after another. On the contrary, each spirit is constructed by the brain of each individual on the 120th day in mother's womb with an

angelic influence that manifests as the power of Allah from within the essence of an embryo. The Chapter of Heights (*Sura A'raaf*) in the Quran gives us the following information in the sign 172: '*And when your Lord brought forth from the Children of Adam, from their loins, their seed, and made them testify of themselves, saying: -Am I not your Lord? (A-lastu bi-Rabbikum?) They said: Yes, verily. We testify. That was lest you should say at the Day of Judgment: Lo! of this we were unaware!*'

Having failed to discern the essential fact that is cited in this sign, some twisted translations and completely unrelated renderings have been suggested for it; and having been adorned with many fallacious stories, those misinterpretations have finally reached to our day as a common baseless and deceptive acceptance. Briefly mentioning today's mistaken and groundless common acceptance: *Allah created the spirits of all possible people to be born in this world collectively in a different location and asked them there, 'Am I not your Lord?' And people's spirits gave answer there as it were, saying, 'Yes, you are our Lord!'*

What's more, it is assumed that those spirits descend one after another from there to earth and enter into physical bodies during their growth in mothers' wombs, afterwards; and they also go back from there to that realm later again.

Furthermore, in the opinion of some inconsiderate and narrow minded people with a lack of deep and comprehensive information, those spirits come back to the world from there over again in order to reach perfection. And, they call that a 'reincarnation' implying a return to this world by reentering into a different physical body.

An additional story is also invented under the name '*bezmi elest*' in association with such a misunderstanding. Supposedly, those who met and felt affectionate with each other there, also met here in this world; those who used to love each other there also loved each other here; and those who disliked each other there disliked each other here as well!

Now, let us first sum up the reality about that matter and then offer our evidence respectively. Here is the meaning that the mentioned sign implies: According to the rule (*hukm*) that '*Allah created human on an Islamic nature,*' every individual is born after the genetic information transferred from father with a program of '*Islamic constitution*' (*fitrah*), while someone was in a

form of sperm yet at that time; and it then passes through the following stages. The statement '*from their loins, their seed, (zurriyyah)*' indicates and emphasizes the availability of that information of '*Islamic constitution or disposition*' (*fitrah*) transferred genetically through sperm. That is, human beings have been endowed with a natural faculty of being aware of their Lord, while yet in a form of sperm —when their seed was brought from their loins. In point of fact, the embryo endowed with that genetic information, begins constructing its afterlife realm body known as 'spirit' on the 120th day in mother's womb, in form of frequencies produced by brain, through the agency of an angelic influence upcoming dimensionally from within its own core, its essence. And the 'spirit' stores all the information produced in the form of waves as the outcome of all mental functions. Therefore, the theory that a spirit consciously came from a different location and entered into a physical body is completely invalid.

If we seriously consider the above verses of the Quran, which is tried to be imposed as an indication of existence of a 'separate world of spirits' created prior to the earthly lifetimes at a different location, we realize that nothing but '*the seeds from the loins of Children of Adam*' is mentioned of there. The seeds and '*loins*' are issues of our physical world dimension we are currently in, not of the spiritual realm. Water of loins is semen and is in consideration in the world of sperm. Indicating to this truth of life Imam Ghazali says in his '*Raudhat-ut-Taalebeer*', '*...Because the spirit of our master RasulAllah had not been created and did not exist before he was given birth by his mother!*' Since a spirit is not something entering a body from outside, could its reentrance into another bodies over and over again repeatedly after its detachment (death), be possible? (For further information in this matter about this matter vide the great Chishti Sufi Master as well as Islamic scholar Syed Ameer Ali Chishty's Magnum Opus '*Sirajul Ma'arifat*', pp. ; Suleyman Ates' '*Interpretation of Glorious Quran*';)]

It should be noted that most of the abovementioned writers were very cautious in their advocacy of *Sama*. This attitude crystallizes in Hujwiri's (d. 1071) *Kashf-ul-Mahjub*. He warns against the dangers *Sama* could pose to the uninitiated listeners and quotes approvingly words of Shaykh who told him that one day listening to music would be to him like croaking of a raven. Though Hujwiri admits *Sama* only instrumental value in the early stages of mystical path, he also reveals – though abashedly – that he himself likes to listen to mystical music. (Ernst & Lawrence 2002, 38-9) An early Sufi and enthusiastic proponent of *Sama* was the younger brother of al-Ghazali, Ahmad

al-Ghazali (d. 1126). He is polemical against the critique directed towards the practice and devotes almost half of his *Bawariq al-Ilm* to the refutation of the arguments of the opponents of *Sama*. After the refutation he declares that *Sama* is necessary to the people of knowledge. It is not an assigned duty of the Sufi disciples, but is admissible to them as they are aspiring lovers. The strong advocacy of his work is a rare example among the early Sufi treatises, and it is noteworthy that Ahmad al-Ghazali's spiritual descendants, Abu Najib and Abuafs Umar al-Suhrawardi, followed the ideas of more reserved al-Qushayri and al-Sarraj. (Ernst & Lawrence 2002, 36-7, 39)

All the Sufis were not, however, interested in the legal aspects of *Sama* and discussing its potential dangers. Instead, they laid more emphasis on its value in the mystical path. Foremost of these masters was Abu Said ibn Abul-Khayr (d. 1049). He left behind no writings, but his life is exceptionally well documented in two biographies completed in about hundred years after the master's death. The significance of Abu Said lies in his impact in Persian becoming the language of Sufism in the eastern Islamic areas and in the integration of anti-legalistic and blames incurring tendencies to Sufism in those areas. Terry Graham notes that even greater contribution was the institutionalization of the *Khanqah*, Sufi lodge. This is also central to the development of *Sama*, since this practice was an integral part of the religious practices in Abu Said's *Khanqah*. Moreover, the master conceived *Sama* beneficial for the novices as well. Other masters allowed listening to mystical music only to the elect, but Abu Said permitted even the beginners in the mystical path take part in the mystical concerts. He saw, for example, that it is better to let the music rule the bodies of the youths instead of their desires. Abu Said was not very concerned with the legal discussions on *Sama*; to him the benefits accrued from the practice were the greatest argument for it. He emphasized the role of *Sama* in the mystic's progress and its capability to bring him closer to the Beloved. According to Graham, the practice was one form of service to him. Abu Said also adopted Ghazals and quatrains in Persian as the principal texts to be performed by the reciters. (Graham 1999, 83-4, 117, 119-121) Ernst and Lawrence point out that the role of *Sama* among the Sufi practices became more pronounced when different Sufi paths or orders (*tariqah*, pl. *turuq*) were founded since the 13th century. Certain Sufi orders, notably Maulaviya and Chishtiya, adopted *Sama* as a central practice. After founding the orders, *Sama* was not anymore an idiosyncratic practise of individual masters but it spread widely as an institutionalized part of the Sufi orders. The congregational nature of

Samaassemblies made it a heated topic of debates. (Ernst & Lawrence 2002, 35)

Is music prohibited in Islam?

A section of people who claims to be Muslims believe that Music is prohibited in Islam. Islam says that the music that creates negative attitudes in human nature and leads to sinful acts such as drugs, sex, violence, etc... is absolutely prohibited in Islam. But otherwise, Music is not prohibited in Islam. In the Quran Allah has allowed music and inspired it upon David. Hazrat Muhammad (S.A.) does not prohibit music unless it is used for sinful activities. Otherwise, music is allowed. Actually, the Quran approves music, the evidence of which we can have in the following Quranic verses, and Saheeh Bukhari:

'We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.' (4: 163)

'And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms.' (17: 55)

Narrated Abu Musa:

'That the Prophet said to him 'O Abu Musa! You have been given one of the musical wind-instruments of the family of David.' (Translation of Saheeh Bukhari, *Virtues of the Qur'an*, Volume 6, Book 61, Number 568)

In the above Verses, and the Saying (Hadith) we clearly see that Allah does send the Book of Psalm to David. We also see that Allah calls that Book a gift. If Allah allows David and his followers to sing and play music, then how could we claim that music is sinful and prohibited?

Let us now know what the definition the word 'Psalm or Psalms' does have? The American Online Dictionary defines this word as:

A collection of sacred poems forming a book of canonical Jewish and Christian Scripture.

*Often capitalized [Middle English, from Old English psalm, from Late Latin psalmus, from Greek psalmos, literally, twanging of a harp, from psallein to pluck, **play a stringed instrument**] First appeared before 12th Century*

A sacred song or poem used in worship; especially : one of the biblical hymns collected in the Book of Psalms

Moreover what I find is that there is not a single Verse in the Quran that prohibits music. In fact, music and songs are allowed in the Quran as we saw above. A section of people, who claim they to be Muslims, however argue that Hazrat Muhammad does prohibit music. Well, the section below actually proves the otherwise from the Sayings of Hazrat Muhammad himself.

Muslims must also remember that when RasulAllah reached Madinah from Makkah with Hazrat Abu Bakr, the people there played music and sang the famous song '*Talaa El-Badru Alayna*' which means 'The full moon had come upon us'.

The music that RasulAllah prohibited was the one that the infidels used to play which involved sexual activities by the women. It was part of the pagan Arabs' custom, and RasulAllah wanted to prevent people to be anywhere near that type of music, because it was a sinful music; a music that led to sinful activities.

That Rasul Allah allows music is confirmed in the following Hadiths:
From Bukhari Volume 2, Book 15, Number 70: Narrated Aisha:

Allah's Rasul (S.A.) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). RasulAllah (S.A.) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, 'Musical instruments of Satan near RasulAllah (S.A.)?' RasulAllah (S.A.) turned his face towards him and said, 'Leave them'. When Abu Bakr became inattentive, I signaled to those girls to go out and they left. It was the day of Eid, and the Black people were playing with shields and spears; so either I requested RasulAllah (S.A.) or he asked me whether I would like to see the display. I replied in the affirmative. Then RasulAllah (S.A.) made me stand behind him and my cheek was touching his cheek and he was saying, 'Carry on! O BaniArfida', till I got tired. RasulAllah (S.A.) asked me, 'Are you satisfied (Is that sufficient for you)?' I replied in the affirmative and he told me to leave.

This same Hadith is reported to us again in Sahih Muslim: Book 004, Number 1942:

A'isha reported: RasulAllah (S.A.) came (in my apartment) while there were two girls with me singing the song of the Battle of Bu'ath. He lay down on the bed and turned away his face. Then came Abu Bakr and he scolded me and said: Oh! this musical instrument of the devil in the house of RasulAllah (S.A.)! RasulAllah (S.A.) turned towards him and said: Leave them alone. And when he (RasulAllah) became inattentive, I hinted them and they went out, and it was the day of 'Eid and negroes were playing with shields and spears. (I do not remember) whether I asked the RasulAllah (S.A.) or whether he said to me if I desired to see (that sport). I said: Yes. I stood behind him with his face parallel to my face, and he said: O BanuArfada, be busy (in your sports) till I was satiated. He said (to me): Is that enough? I said: Yes. Upon this he asked me to go.

Once again in Bukhari, this event is recorded: Volume 5, Book 58, Number 268: Narrated Aisha:

That once Abu Bakr came to her on the day of Eid-ul-Fitr or EidulAdha while RasulAllah (S.A.) was with her and there were two girl singers with her, singing songs of the Ansar about the day of Buath. Abu Bakr said twice. 'Musical instrument of Satan!' But RasulAllah (S.A.) said, 'Leave them Abu Bakr, for every nation has an Eid (i.e. festival) and this day is our Eid.'

And then in Bukhari, another Hadith relates a connection between musical instruments and the family of David. Further evidence that, indeed, the Psalms were musical in nature:

Volume 6, Book 61, Number 568: Narrated Abu Musa:

That RasulAllah (S.A.) said to him 'O Abu Musa! You have been given one of the musical wind-instruments of the family of David.'

The following Hadith can also be used in the matter. The Hadith relates of how the adhan came to be, and how RasulAllah's (S.A.) companions suggested the use of musical instruments such as the horn or bell like the People of the Book. Now although RasulAllah (S.A.) ultimately approved the use of the human voice, there is no mention that RasulAllah (S.A.) chastised

his companions for suggesting musical instruments for the adhan. And if RasulAllah (S.A.) was so very much against musical instruments, then why would his companions dare to suggest the use of such things in the call to prayer?

From Muslim Book 004, Number C735: Ibn Umar reported:

When the Muslims came to Madinah, they gathered and sought to know the time of prayer but no one summoned them. One day they discussed the matter, and some of them said: Use something like the bell of the Christians and some of them said: Use horn like that of the Jews. Umar said: Why may not one be appointed who should call (people) to prayer? RasulAllah (S.A.) said: O Bilal, get up and summon (the people) to prayer.

In this context my point of argument is, if Allah allows music and songs to be played to people before us, then what gives us the right to prohibit music now? Actually, the people who have not bothered to actually read the Quran and Hadiths classify most music as 'haram'! Such people are so ignorant that they have cited the following Signs (31:6, 17:64, 53:57-62.) of the Quran in support of a 'music prohibition', and gives it the name of the 'music banners'. But in real sense none of those Quranic Signs says a word about music. Now we will go through these Signs, and cite the English translations thereof done by three most renowned translators – Yusuf Ali, Pickthal and Shakir.

Al-Quran, 31: 6

YUSUFALI: *But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.*

PICKTHAL: *And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and maketh it the butt of mockery. For such there is a shameful doom.*

SHAKIR: *And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement.*

Al-Quran, 17: 64

YUSUFALI: *Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy*

infantry; mutually share with them wealth and children; and make promises to them.' But Satan promises them nothing but deceit.

PICKTHAL: *And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.*

SHAKIR: *And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Shaitan makes not promises to them but to deceive:*

Al-Quran, 53: 57

YUSUFALI: *The (Judgment) ever approaching draws nigh:*

PICKTHAL: *The threatened Hour is nigh.*

SHAKIR: *The near event draws nigh.*

Al-Quran, 53: 58

YUSUFALI: *No (soul) but Allah can lay it bare.*

PICKTHAL: *None beside Allah can disclose it.*

SHAKIR: *There shall be none besides Allah to remove it.*

Al-Quran, 53: 59

YUSUFALI: *Do ye then wonder at this recital?*

PICKTHAL: *Marvel ye then at this statement,*

SHAKIR: *Do you then wonder at this announcement?*

Al-Quran, 53: 60

YUSUFALI: *And will ye laugh and not weep,*

PICKTHAL: *And laugh and not weep,*

SHAKIR: *And will you laugh and not weep?*

Al-Quran, 53: 61

YUSUFALI: *Wasting your time in vanities?*

PICKTHAL: *While ye amuse yourselves?*

SHAKIR: *While you are indulging in varieties.*

Al-Quran, 53: 62

YUSUFALI: *But fall ye down in prostration to Allah, and adore (Him)!*

PICKTHAL: *Rather prostrate yourselves before Allah and serve Him.*

SHAKIR: *So make obeisance to Allah and serve (Him).*

Now, we see clearly that none of the above Quranic Signs does have the mention of the word music. What I find is that the 'music prohibition' is a fiction which is in conflict with the Quran and the Hadiths too. Now the Quranic Sign 75 of Surah 39 says thus:

And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, 'Praise be to Allah, the Lord of the Worlds!'

(Al-Quran, 39: 75)

In this context my question is, if music is so wrong, why do Allah's angels 'sing' to Allah!

Even the hadith collections are in conflict on this point. Such misdirected people often present a Hadith from Bukhari, Volume 7, Book 69, Number 494v, in support of their 'music prohibition' campaign. Now I would like to compare the said Hadith which runs thus:

Narrated Abu Amir or Abu Malik Al-Ash'ari:

that he heard RasulAllah saying, 'From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.' (**Bukhari, Volume 7, Book 69, Number 494v**)

with: Bukhari, Volume 2, Book 15, Number 72: Bukhari, Volume 5, Book 58, Number 268: Muslim, Book 004, Number 1938: Muslim, Book 004, Number 1940 (all are mentioned above). Now if music and musical instruments are so bad, why did RasulAllah (S.A.) tell Abu Bakr 'Let the show go on'?

The 'music prohibition' is yet another instance in which the misguided group has committed *Bidah* by innovating prohibitions not found in the Quran, which says thus:

Say, 'Who prohibited the nice things God has created for His creatures, and the good provisions?' Say, 'Such provisions are to be enjoyed in this life by those who believe. Moreover, the good provisions will be exclusively theirs on the Day of resurrection. 'We thus explain the revelations for people who know.' (Al-Quran,7:32)

Say, 'Do you see that which God has provided for you, you make some of it Unlawful (Haram) and some of it Lawful (Halal)?' Say 'Did Allah allow you to do this? Or do you tell lies about Allah?'(Al-Quran, 10:59)

Here in favor of my argument I would like to quote from 'The Quran and Poetry' an authentic work on the relation between the Quran and music. The author says thus:

*All learned Muslims extol the Quran's literary virtues; Muslim experts in the technical and rigorous reading of the scripture expatiate on the book's superlative style. Such devout enthusiasm is informed and stimulated by an encyclopedic intimacy with the scripture's stylish nuances and intriguing contents. An outstanding example of this is the Egyptian martyr-exegete Sayyid Qutub (1906–66) who was educated as a secular literary critic long before he fell in love with the Quran and died in his passion for what he called 'this amazing book'. The record of his love affair with the scripture's literary power and religious presence is preserved in a commentary, a massive work of scholarly industry, soothingly titled *Fi Zilal-Al-Quran* (In the Shade of the Quran).*

Who could deny that the world's most widely read book, in its original language, must be an artistic masterpiece? Many Muslims deny it – for religious reasons we shall note presently. Western dismissal has involved motives. Of the world's literary masterpieces, the Arabic Quran is the one least accessible to western aesthetic appreciation, for reasons that relate mainly to political considerations and to rank prejudice against Islam, a former conqueror of parts of the European West...

While all Muslims regard the Quran as divinely revealed speech, as revelation undiluted by human additions, most would deny that it is a work of

art. Is the Quran in part or at some level a work of art? If so, is it a type of literature? Is it poetry? The Quran denies that it is a literary production, a higher kind of poetry: We have not instructed him in poetry (*al-shi'r*) nor would it suit him.⁹ This is nothing less than a message (*dhikr*) and a clear lecture (*qur'anun mubinun*) with the purpose of warning the living so that the word might prove true against disbelievers. (Q:36:69–70)

The Quran repeatedly denies that Muhammad is demon-possessed (*majnun*; lit. *jinn*-possessed; Q:15:6; 52:29; 68:2, 51; 81:22), an accusation levelled earlier at Noah (Q:54:9). Nor is Muhammad an intellectually vain poet (*sha'ir*; Q:52:30; 69:41). The Prophet and the Quran despised the shamanic soothsayer (*kahin*; Q:52:29; 69:42) and expert oath-monger (*h.allaf*; Q:68:10) who fabricated shameless and predictable rhymes. The Greek word for poet (*poetes*) means a maker or creator; the Arab equivalent means one who has keen perception (*shu'ur*).

The Arabic for poet duplicates the sense of the Greek *aisthetes* (perceiver). The Quran does not invent a derogatory neologism to denigrate the poet's calling. This is surprising: poets were revered in Arab culture as tribal spokesmen, as ideologues and sectarian propagandists who, despite being possessed by elemental spirits, could prove influential opponents of prophets.

The Quran contrasts the nobility of prophets with the vanity and hypocrisy of disbelieving poets (Q:69:40–1). The chapter named *The Poets* (although its main theme is the preaching of prophets) reads: 'As for the [disbelieving] poets, misguided evil-doers follow them. Have you not seen how they [the poets] wander aimlessly, distracted, in every valley? And they preach what they do not practise' (Q:26:224–6; see also v. 227). Allowing discrepancies between one's words and deeds characterizes hypocrites and infidel poets. Conspicuous integrity, exemplified by a symphony of word and deed, is the hallmark of God's servants (Q:19:54–6) – although ordinary believers rarely live up to such high standards (Q:61:2–3). The Quran has moral motives then for denying that Muhammad is a poet. Its condemnation of (secular) poetry is effectively a rejection of hypocrisy and insincerity in the life of faith.¹⁰

It's been proven by science that music relaxes the mind and helps the person to gain energy and refresh himself. Most production plants in the industrial countries allow their workers to play music while working to helping them gain more energy.

Sufism says that the whole universe is the manifestation of Allah and Allah Almighty created music so we can use it in a positive and Islamic way to help us ease some of the burden of life from us. Even animals enjoy good music. In the Middle East, some people have their horses dance beautiful dances on music in many of the rural areas while they're celebrating.

Moreover, if we read the biographical accounts of great Islamic scholars, particularly from the sub-continent, we will find that though they avoid practicing the art of music, they have developed expertise in its critical appreciation. The life of Mulla Mubarak is glaring example of this. (Ghubar-i-Khatir, Sahitya Academy, p. 271) The Mughal emperor Akbar gets Tansen to sing for him and the only words of appreciation from him are: 'Yes, he also sings'. (Muntakhib-ut-Tawarikh, 2: 265) A strictly religious and orthodox person like Mulla Abdul Qadir Badayuni (Mulla Abdul Qadir Badayuni, son of Malook Shah of the family of the second Caliph Hazrat Omar, was born at Badayun on August 21, 1540. He was educated under various scholars of the time, most prominent among them being Mulla Mubarak Nagauri – fategwe of Faizi and Abul Fazal. He started service under Hussain Khan the governor of Badayun and in 1573 reached the court of Akbar through the good offices of Jalal Khan Qorchi. There he was entrusted translation and compilation work and was associated with translations of Ramayana, Mahabharata, Tamara Veda and several other Sanskrit books. He occasionally composed poetry with Quadric as Nom de plume. His most famous book is Muntakhib-ut-Tawarikh in three volumes, that is also known as Tareekh-i-Badayuni; in this book he has given an account of Muslim rule in India from beginning till the time of Akbar. Within that he has made references to his own life also. Died in 1595 and is buried in the village Atapur towards the east of Badayun.-Tareekh-ul-Vasleen: 207-220; Darbar-i-Akbari: 472-521; Ma'asar-ul-Karam: 1:39-40; Khazana-i-Aamra: 323-324) was an expert flute player. Allama Sa'adullah Shahjahan, the Prime Minister and confidant of Shahjahan, was acknowledged by all as an expert of music. Allama Sa'adullah's teacher Mulla Abdus Salam Lahori did have such depth of interest in music that he could unravel the problems of music with same ease as he could solve the problems of religious nitty gritty. Others having the Islamic Scholarship as well as deep knowledge of music include Shaykh Muali Khan, Mulla Tahir Patni, Qazi-ul-Quzzat Shaykh Abdul Wahab Gujrati, Mulla Shafia-i-Yazdi alias Danishmand Khan, Mulla Abdul Hakeem Sialkoti, Shaykh Jamali, the author of Sair-ul-Aarifeen, his son Shaykh Gadai, Mirza Mazhar Jaan-i-Janaan, Khwaja Mir Dard, Shaykh Abdul Wahid Bilgrami- the author of Sanabal on Sulook and Tasawwuf, Bairam Khan, Abdur Rahim Khan-i-Khanan, etc. etc.

Maulana gives interesting memos on many other such experts having prudence in religious matter and music as well. (Ghubar-i-Khatir, pp. 271-283) He also gives a vivid description of how Aurangzeb too fell in love of music, and how this love for music compelled Aurangzeb to have affairs with a singing girl called Zainabadi. (Sallies of Mind, pp.258-261)

As I said above, music that leads to sinful acts such as drugs, sex, violence, etc... is prohibited in Islam. But sometimes the song is still very nice in rhythm and yet still contains some bad things in it. Personally, I believe that if the words in the song are ignored and the person only enjoys the music and rhythm of the song and it doesn't cause him to do any of the evil things that I mentioned, then in my opinion that song and music is lawful.

I would like to conclude this section of the discourse with a comment from Maulana Azad, whose integrity as a genuine Islamic scholar has never questioned. He says in one of his letters thus:

It is generally understood that Islam is antagonistic to fine arts and that music is counted among the forbidden practices according to its religious laws. The fact, indeed, is no more than that the jurists went to the extreme in the effort to stop wasteful indulgence. And, this too was on the basis of the chapter on Punishment, not the chapter on Laws. Punishment has very broad use; anything that causes disorder by overuse can be prohibited as punishment but the real meaning of Laws cannot be obliterated. Quran says: 'Say, the beauties and bounties that Allah has created for His people and the delicacies He has provided to feed them, have been prohibited by whom!' (Al-Quran, Al-Aaraf, 7: 31) (Ghubar-i-Khatir, letter 24; Sallies of Mind, p. 265)

Music vis-a-vis poetry, and Sufism

I would like to set my discussion on the relation between music and poetry off with a beautiful analytical comment that Maulana makes in one of his letters. He says: *"In fact music and poetry are manifestations of the same reality and find expression in the same way. The composer of music combines the sounds in proportion of their weight and significance as the poet combines the elements of word and meaning... The realities that in poetry come dressed in words and meanings, in music appear in the apparel of sound and melody. Song is poetry, only it has not been dressed in word and letter; it has created for itself the dress of sounds. An Arab poet says: 'Some times it so happens that ears fall in love even before the eyes!'"*

The meanings that take the form of music would, in the apparel of poetry, take the form of the song of Hafiz, chants of Khayyam, elegies of Shelley or revelations of Wordsworth.”(Ghubar-i-Khatir, Letter 24, Sallies of Mind, pp. 248-249)

To exemplify the relation between music and poetry Maulana describes poetry as the meaning and music as the color of Henna. In this context he quotes a couplet of Ghani Kashmiri thus:

Too hina bust va man ma'ni-e-rangeenbustam

(*You produce color of henna, I invest it with meaning.*)(Ghubar-i-Khatir, letter 24, Sallies of Mind, p. 249)

Again in his Inaugural Address dated August 22, 1949 at the All India Conference on Arts held in Calcutta, Maulana comments: *It is today realized that no education can be complete which does not pay proper attention to the development and refinement of the emotions.* (Selected Works of Maulana Abul Kalam Azad, ed. Dr. Ravindra Kumar, vol. 4; p.133) Maulana further says that *'balance of mind and delicacy of thought cannot be achieved without music'*. (Ghubar-i-Khatir, Letter 24; Sallies of Mind, p. 242) Maulana goes on saying: *'I have explored my mind several times and found that I can do without many other necessities of life but can't enjoy it without music. For me a beautiful voice is sustenance of life, remedy for all mental conflicts and cure for all the ailments of heart... If you want to deprive me of all the comforts of life deprive me of this one thing and your purpose will be served.'* (Ibid; Sallies of Mind, p. 243)

David and Sabrineh Fideler, translators of *Love's Alchemy: Poems from the Sufi Tradition* rightly say:

'The very best poems produce a shift in awareness that takes us outside ourselves. In this place, momentarily, time seems to slow down or even stop. From this vantage point, we view life from another perspective — one that seems strangely familiar, and perhaps even more real, than our casual, day-to-day way of looking at things. In this way, by stepping beyond ourselves into the Tavern of Wonder, we catch a glimpse of what the deeper self, and our deeper ties, are really like.' <http://www.sufipoetry.com/>

Gary R. Hess, the renowned music wizard in his article 'The Music-

Poetry Connection' says that '*...music is poetry. The difference between the two is so small that all that poetry needs is either a vocalist or instruments. Nonetheless, in the general sense of the word, music is poetry and has always been poetry. The two go together like peas in a pod.*'

So what we find from the above discourses is that though they are normally not mentioned in the same sentence together, but music and poetry both are very closely linked. Both are used to describe experiences and express feelings. They are very similar. Both music and poetry tell of feelings or situations that are meaningful to the singer or author, speak to every level of emotion.

In middle age, the minstrels are the people who traveled from place to place, and combined the arts of poetry and music. They recited and sang poetry to the accompaniment of a lute, harp or other instrument. Today, rap is a very good example that includes the elements of music and poetry. It is made up of rhythm, rhyme, sometimes alliteration and many other poetic attributes. I would associate it with peace, freedom, love, or resistance. Music is an attitude that responds to the life. It is a spiritual expression, showing the creator's belief, same as the poetry. So I would say, music with its idea is simply poetry, they both tell of love, joy, sadness, or criticism of life. Many formal relationships exist between the two modes of expression. For example, musical songs have to be rhythmic, and traditional poetry has the same format. Rhythm is what makes music as well as poetry, and commonly used musical rhythms have served as the foundation to form a poem. Furthermore, musical song and poetry are required a skill to use of words and rhyming, the words engage the listeners and readers on an emotional level, provide them a visual image. Both music and poetry rely on the potent use of language and the effective use of descriptive imagery. Rhyme and rhythm provide the beauty of music to poetry. Words expand the imaginary space. A French writer Voltaire has stated, "Poetry is the music of the soul, and, above all, of great and feeling souls."

There are many examples of poets who have turned their poems into musical lyrics, and there are many poems which are created to be sung out. The famous one is Rumi. For hundreds of years Rumi has been one of the greatest poets of the Persian world. He's sort of the Persian equivalent of Shakespeare, except that he's more important than Shakespeare in a cultural sense. For example, in classical Persian music, you'll find the poetry of Rumi turned into lyrics. But it doesn't stop there; the poetry of Rumi even

appears in Persian pop music that is being recorded today. And many Persians have memorized poems, or even entire pages, of Rumi. He's still part of the living culture.

In response to the question what makes Rumi so popular, the main answer that people usually give is 'ecstasy', and they point to the ecstatic quality of Rumi's poetry. But it's not a complete answer. The root of *ecstasy* in Greek means 'to go outside of oneself', and that's important. But in addition to being intensely joyful types of ecstasy, there are also very quiet types of ecstasy where things seem to stop and even time seems to stand still. In Rumi's work there's a full range of human emotion expressed—including the absence of emotion.

And there is a special quality about Sufi poetry that captures moments like that, or even inspires us to experience them, so we experience a connection with our deeper self and the larger reality in which we are all embedded.

Aside from ecstasy, Rumi's popularity has to do with the fact that all human experience has a spiritual dimension, and can offer an opening to a sense of the divine. Rumi and the other Sufi poets remind us that the experiences of love, separation, longing, sorrow, and grief — even intense forms of suffering — can be ways of experiencing divine presence.

Rumi is a part of the tradition called Sufism, that I call, the reality of Islam and the way to perfect humanity. Sufism is also usually described as 'the mystical tradition of Islam'. The Sufi in true sense like Rumi stressed the inner experience and knowledge of the divine, and emphasized it over the outer forms of religion, but they didn't reject the outer forms, since they knew well that the perfect balance between body signifying materialism, and mind signifying spiritualism could only establish peace i.e. Islam acquired through total submission to the Divine Will.

The Quran clearly declares, Islam is the final form of Deen i.e. 'the complete code of life' that stresses Tauheed or the Unity of the Divine, but what is meant by 'unity' is open to different interpretations. Those who follow the school of Wahabism, also believe in the Unity of the Divine; but for them 'unity' means that Allah is removed and separate from the universe, which only leaves behind a body of legal rulings. That's a very austere and puritanical way of looking at things, and nothing could be further away from the vision of the great Sufi Masters.

Sufism rooted in the Quran and the Sunnah views that Allah is the Whole One that only exists; thence It is also manifest in human life, human experience, and the beauty of the created world. The Sufis yearn for experiencing this manifestation, and express this yearning in the language of love. This is an important topic, because when we take Allah and the divine entirely out of the universe and place it outside of human experience, it can lead to some very negative consequences — and not only in the so called Islamic world, but in the Western world too. I have discussed this elaborately in my previous work titled 'Sufism: The Way to Perfect Humanity' which has gone in the print, and which is a comparative study on 'Sufism vis-à-vis Islam and humanity'.

As Sufism is rooted in the Quran, and Sufi-poetry is the expression of experiencing the Quranic principle i.e. Tauheed in life, there should be a real connection between Quran and poetry. No doubt, a tiny group claimed to be 'religious' tries to raise some controversy in this matter, but the connection between poetry and the Quran has been exclusively established by in his renowned work His argument is that though the Quran itself is not poetry, but it has definitely a connection with poetry. He says thus:

All visionary poetry, secular or religious, unifies our experience of reality, by alerting us to hidden connections on a grand scale, until the whole world appears as a cosmos. It aids us in intuiting reality at the level next to the interface between words and experience, almost beyond words, certainly beyond the perspective of natural science. Poetry may express what is analytically and passively presented to us by a metaphysician or ontologist or scientist. It goes beyond that, however, in enabling us to note that the mundane world remains forever, even after we understand it, mysterious, enchanted and magical. Again, poetry can connect us to nature which inspires us while remaining silent and secretive. A major poet, such as Thomas Hardy, 12 interrogates an indifferent and grand nature on behalf of a transient and volatile humanity's tragic struggles while a minor poet questions his lover, seeking only to 'flatter beauty's ignorant ear'. 13

Poetry shapes a language by imparting unfamiliar connotations to familiar words. The Quran's Arabic is an outstanding example of this power to craft the religious contours of a language and hence a civilization. A great poet may name things and sensations that did not exist until they were thus named. Poetry, as a more potent and effective form of prose, can relate a

story with greater emphasis on emotion and catharsis. It is natural to sing and chant poetry – a musical and lyrical version of prose. For the same reason, poetry has a mythopoetic function as it mythologizes, in a neutral or good sense, the human past and the present, giving us potent and eloquent words to describe social and natural realities beyond the reach of prose. Prose can express shrewd political insights of the kind we need to enable culture and society; only poetry can supply the myths that can explain the self-reflexive mystery of humankind to human beings. Poetry is, finally, the right vehicle for protest and therefore for the iconoclastic project of monotheistic religion.

Is the Quran revealed poetry? First class poetry, humanly produced, extends the range of our experience, perhaps only temporarily and only in some fugitive mood. Western writers admire it as 'revelatory', a term unavailable to Muslims since Arabic and other Islamic languages prohibit profane use of such religious words. Typically, poets express the personal traumas of life and vocation through the poetic use of language. If we say that the Quran records a personal trauma or a tentative attempt at communicating with other persons in the universe, then we imply that God himself is a poet, possibly an unstable one, searching for an identity. If the author were Muhammad, there would be sense if not merit in such a claim just as there is merit in admiring prophets such as Isaiah and Jeremiah as among the greatest poets of humankind. By claiming that the Quran is the literal word of God, we forfeit the right to classify it as poetry. Thus the denial that the Quran is poetry, even revealed poetry, is implicit in the view that its authorship is wholly divine. Pure revelation cannot be poetry.

I think that people are incredibly hungry for a deeper vision of human nature than is offered by, or even recognized by, Western culture. It's probably safe to say that the Western culture has developed the most self-centered kind of psychological outlook ever seen in human history — and the perspective of the Sufi poets is directly opposite to that. Because of that, the Sufi poems in whole are powerful, and they really take us by surprise, because they point toward a very different vision of human nature.

For the Sufis, we only begin to discover who we really are when we go beyond our self. While that may seem like a paradox, it's a major theme in the works- poetry and prose- of real Sufi Masters whom we may call also the Real Human Beings including among others MaulanaAbulKalam Azad too. The real self is something much larger, and much different in quality,

that the ego that is concerned with success, popularity, or looking good to others. The reason that love can be such a transformative force is because, in love, the ego is no longer in control, or the center of the personality. If we are really in love, someone else becomes far more important than us our self — love forces us to go beyond our self. In the words of one of the poets, '*When I went beyond myself, the pathway finally opened*'.

For the Sufis, it's really our normal sense of the self that holds us back from having a larger vision of our deeper selves and reality. When we start having experiences of depth in our lives — and develop the ability to no longer identify with the socially conditioned ego — that's an opening and an invitation to discover who and what we really are.

Another thing that people resonate strongly with is the Sufi view that there is an underlying, Divine Unity that binds all people together, despite the outward differences of faith and culture. That's something that many of us instinctively realize and feel, but no one says it better than the Sufi poets — and they were saying it hundreds of years ago. And since both Sufism and music talk about love and universal humanism, automatically a very deep relation is established between Sufism and music.

The renowned music expert from Northwest College Dr. Robert Rumbolz says in his paper entitled '*Semazens: Remembrance of Allah through Qawwali in Turkey*' says: '*...music is a passage over the barrier between that which is physical and that which transcends physical for.*'<http://www.nwc.cc.wy.us/sites/waw/essays/Essay80.pdf>

I would like to call 'The passage' identified by Rumbolz in the above, as the 'divine connection'. There are various forms of music which create this connection, and one of these forms is the '*Sama*', which has come out of the relationship between Sufism and music.

Sufis, use music during service as a means of drawing closer to Divine i.e. to achieve Qurbat. Some Sufi orders, like Maulaviya, acknowledge listening to purely instrumental music, but in the case of the Chishtiyas, one could define *Samaas* listening to sung poetry, that is usually accompanied with musical instruments, with the aim of experiencing mystical states. Moreover, a *Sama* assembly, *Mahfil-i-Sama* or *Majlis-i-Sama*, is almost without an exception a congregational ritual of like-minded Sufis, who strive for the same goal.

The founder of the Indian Chishtiya, Khwaja Moinuddeen (d. 1236), arrived India in the wake of the Ghori conquest and Sama was to become a central feature of the Chishti practice. Ernst and Lawrence note (2002, 36) that the emphasis on Sama also served to separate the Chishti order from their rival order, Suhrawardiya, in the Delhi sultanate.

In analyzing the 14 and 15 century texts of Chishti writers, Ernst and Lawrence note that there is a clear difference in tone to the earlier writings. While earlier treatises, discussed above, emphasized the legal limitations of *Sama* and were overly cautious in their advocacy of the practice, the Chishti theoreticians propagate a fully fledged utilization of *Sama*. They do not want to limit this practice for a small group of selected people, but consider it beneficial to the beginners as well. On the other hand, they do not consider *Sama* either as a practice of little importance, which an advanced Sufi could abandon, as e.g. Hujwiri had written. The main contribution of the early Chishti writers is, according to Ernst and Lawrence, connecting the three grades of ecstasy with three classes of listeners. Both, the three categories of ecstasy – empathetic ecstasy, momentary ecstasy and durative ecstasy – and the three classes of listeners – uninitiated listener, mature listener and perfected listener – were discussed earlier by the non-Indian Sufis. In a single theoretical construction they were conflated only in the circle of Khwaja Nizamuddeen, most notably by Fakhrud-Deen Zarradi in his Arabic *Usul al-Sama*. In the early Chishti treatises the empathetic ecstasy was attributed to the uninitiated listener, momentary and durative ecstasy to the mature and perfected listeners respectively. The significance of this theory is that the empathetic ecstasy, *tawajud*, is conceived as an important threshold experience of the Sufi path. The hadith often used in supporting the empathetic ecstasy is the injunction of Rasul Allah (S.A.) that the believers should weep or at least try to weep, when they recite the Qur'an. Similarly, in *Sama*, the uninitiated listener should try to experience the ecstasy, *wajd*, of the perfected listeners, if they cannot experience it themselves. The theory of three kinds of ecstasies connected with three kinds of listeners also implies that *Sama* is important to the perfected listeners, not only to the beginners. (Ernst & Lawrence 2002, 37-8, 44) Ernst and Lawrence note (2002, 43-4) that there is a clear change in the attitudes of the theoretical writings of the Chishtis in relation to the earlier treatises of non-Indian writers. The tone in advocating *Sama* is more daring and the practice is considered potentially more beneficial than dangerous. The Chishti writers also find new ways to trace the legal basis of *Sama*. Ashraf Jahangir Simnani quotes the Hadith Qudsi: *He who is hostile to the saint of mine has come against*

me in warfare' and combines it with a list of saints, who died while listening to music, in order to make his case. This bolder attitude may have not been voiced in theoretical writings before Hamid ud-Deen Nagauri and Zarradi in the 13 and 14 centuries respectively, but it certainly existed in the *Khanqah* of Abu Said, as has been noted above. Thus, the Chishti writers only gave a literary and theoretical expression to the practice of Abu Said. He was certainly well known among the Indian Sufis, and, for example, in *Fawa'id al-Fuad* Khwaja Nizamuddeen speaks of him in about fifteen instances. It would not be surprising if Abu Said's attitude towards *Samah* had been transmitted to the Chishti tradition.

The wholesale rejection of *Samaw* was articulated only in the turn of 16 and 17 centuries by Ahmad Sirhindi (d. 1624). (Lawrence & Ernst 2002, 44-5) Subsequently, the most widespread Naqshbandi sub-order, Mujaddidiya, rejects *Sama* as a part of mystical practice. Arthur F. Buehler notes (1998, 73) that some other Naqshbandi suborders did engage in *Sama*, among them the lineages that followed the teachings of Baqi Billah (d. 1603) and Amir Abul-Ula (d. 1651). The latter's lineage combines the Chishti practice of *Samaw* with the unvoiced *Zikr* typical to the Naqshbandiyya. Buehler writes that this order never became widespread in South Asia. In addition to these lineages, Schimmel points out (1976, 53) that also a famous Mujaddidi of the 18 century, Khwaja Mir Dard (d. 1785), was fond of music.

The sharpest critique of the Mujaddidis was not directed towards *Sama*, but towards the doctrine of unity of existence, which they conceived subordinate to the unity of witnessing. The more polemical attitude was adopted in the 19 century by different reformist Islamic movements, which conceived *Sama* as one of the un-Islamic innovations. In the forefront of this criticism were the members of the theological school of Deoband, founded in 1867. The founders, Muhammad Qasim Nanautavi and Rashid Ahmad Gangohi were themselves disciples of Haji Imdad Allah, a famous Sufi of Sabiri-Chishti lineage. The early Deobandis did not propagate total rejection of Sufism, but only of the forms they considered degenerated. It is also worth noting that the Deobandis were by no means inimical to poetry, only its musical performance. Muhammad Yaqub, an early Deobandi, instructed his followers to recite verses of Hafiz, Dard and Sauda, if they felt distracted during *Zikr*. (Metcalf 2005, 189) *Samah* has been attacked since the 19 century by the representatives of the Deobandi School and since 1920s by the members of Tablighi Jamaat, an organization dedicated to promoting strict adherence to the Islamic rituals.

A good example of the lines the criticism of *Sama* follows can be extracted from a short book named *Qawwaliaur Islam* (1994) by Muhammad Ashfaq Husain. The line of thought is typical to the Deobandis and representatives of Tablighi Jamaat but it also summarizes many centuries of the debate. The Deobandis accept the moral qualities of the early Sufi masters, and the writer of *Qawwaliaur Islam* begins with stating that the great Sufis were morally so elevated that listening to Qawwali could not do any harm to them. Common people, on the contrary, should not follow their example. This is followed by often repeated arguments from Qur'an and Sunnah in an attempt to demonstrate that music is prohibited by Allah and that the Rasul Allah (S.A.) and his companions never listened to it. As if to appeal to the Sufi authorities favored by a potential reader, the author next quotes notable Sufis ranging from Abdul-Quadir Gilani to Khwaja Nizamuddeen. Every quotation expresses some limiting factor concerning the use of instruments and the status of participants. The quotations are complemented with remarks of the author stating that this limitation is not followed anymore, which is a reason enough to prohibit all *Sama* and Qawwali. The discussion is continued by condemnation of poetry, especially its lyrical forms, and mystical states. The conclusion of the book is that the good Muslims should not follow the example of the Sufis. Instead, they should stick to the example of the Rasul Allah (S.A.) and his companions in imitating a precedent (*taqleed*).

The rhetoric of the book is interesting because of its selectiveness in choosing the quotations from Chishti masters who are known to have had a strong inclination for *Sama*. Ernst and Lawrence note (2002, 121) that this kind of argumentations is very central in the writings of the Deobandi school, especially in the polemical writings of Ashraf Ali Thanavi (d. 1943). It is ironic, though, that even the Chishti master, who nowadays exemplifies the reserved attitude towards *Sama* (e.g. Ahmad Nizami, 18.1.2007), Khwaja Nasir ud-Deen (d. 1356), seems to have been sensitive to the affects of poetry sung without musical instruments. Khaliq Ahmad Nizami notes (1991, 60) that a major disciple of Khwaja Nasirud-Deen, Khwaja Bandan awaz Gesudaraz (d. 1422), relates several instances when his master was absorbed in *Sama*. Among the Chishti masters, the reserved attitude of Khwaja Nasir ud-Deen is encountered only in Haji Imdad Allah, the guide of the founders of Deoband. The legacy of this master has been subjectively interpreted much in the same way the Qur'anic statements or Hadiths were interpreted in supporting or rejecting of *Sama*.

One of the disciples of Haji Imdad Allah was Zauqi Shah (d. 1951). Ernst

and Lawrence note (2002, 120) that he was among the followers of Haji Imdad Allah, to whom the latter had given *Khilafat*, in contrast to the followers who had received only permission to spread the religious message of Islam. The founders of Deoband belong to this latter group, and ZauqiShah's attitude to *Sama* differs from their attitude radically. He referred to the example of Haji Imdad Allah and considered *Sama* central spiritual practice that is in the core of the Chishti spirituality. He even went as far as to organize a *Sama* assembly in the Kaaba during his pilgrimage in 1950, when the Saudi dynasty and the Wahabi movement already held firm grip of the holy cities of Islam.

Even more polemical stance was adopted by the principle follower of ZauqiShah, Capt. Wahid Bakhsh Siyal (d. 1995), who dedicated a notable portion of his writings to the defense of *Sama*. He deems the practice central to the elevated spiritual life and even makes Haji Imdad Allah one of its staunchest supporters. (Ernst & Lawrence 2002, 82, 134-5) The debate continues in the present day. Many notable Chishtis of the present day have not, however, taken part in this debate. They seem to rely on the example of the past masters of the order. In this light listening to poetry and music appears such a self evident part of the Chishti spirituality that taking part in the debate becomes irrelevant.

Sufi music has attracted attention of only few scholars. Jean During has in his book *Musique et Extase, l'audition mystique dans la tradition soufie* (1988) analyzed the theoretical framework of *Sama* ritual, concentrating mainly on the Maulavi order. Kenneth S. Avery, on the other hand, has discussed the psychological aspects of *Sama*. He uses the earliest Sufi treatises as the material for his work *A Psychology of Early Sufi Sama, Listening and Altered States* (2004). Neither work pays more than cursory attention to the role of the text in *Sama*, nor discusses *Sama* in the Indian Subcontinent. On the other hand, different genres of Indian music have been studied extensively by different scholar including of course Maulana, who gives a brief history of Indian music, and who is himself an efficient *Sitarist* also which I shall discuss later in the forth-going pages.

Bonnie C. Wade (1997) analyzes the creativity within the limits of traditional school of *Khayal* (or *Khyal*) singing. Peter Manuel has devoted several works to studying lighter forms of classical music, viz. *Thumri* (1989) and *Ghazal* (1988/89), as well as popular music and its development in the 20th century (1988). The textual content of *Thumri* has been analyzed by

Lalita du Perron (2002). Each of the abovementioned musical styles is, however, does not have a ritual function. Sufi music has been studied by *Shameem Burney Abbas* (2002). Her work concentrates mainly on the vernacular mystical poetry in Sindhi, Punjabi and Hindi and the musical styles used in performing these poems. Her work is marred, though, by two factors. First, she analyzes mainly the repertoire of recording and concert artists, and many examples in her book are recorded in concerts devoid of ritual context. Thus, the value of the work in describing the Sufi ritual can be contested. The commercial forms of Sufi music can be very dissimilar from the music used in the ritual settings. Second, she analyzes the female voice of the vernacular poetry and sees it as propagating social change in the patriarchal society. She pays scant attention to the fact that most of the poems with female voice are written by men for predominantly male audiences and thus they are firmly in the confines of the patriarchal society.

Another form of Sufi music is Qawwalimeaningutterance. During a Qawwali, a group of trained musicians present in song an expansive repertoire of poems that express and induce an array of spiritual experiences for the benefit of the audience. For a Qawwali performance, Sufis gather at either the shrine of a saint or a designated house under the charge of a Sufi Master, or Shaykh, or Mursheed, or Peer. The musicians sit on the floor while the audience sits facing them with more prominent members of the community sitting up front. The musical devotion often lasts into the night and sometimes can continue for days.

At the core of the Qawwali experience is a building up of energy. The musicians initiate the ascent by playing their music, and the listeners contribute to the build-up through their reception and reaction. There is a progression that occurs in the listeners as they move from being spiritually activated to becoming deeply moved, overcome with spiritual emotion. Guiding the listener through these experiences, music is applied to generate, reinforce, increase and bring to rest states of arousal. As the musicians guide the audience, the Shaykh monitors the musicians, and in this way a space is opened up for experiencing nearness or Qurbat to Divine attributes or Divine consciousness hidden under the influence of materialistic body of flesh and blood.

The specific content of Qawwali poetry correlates to the Divine consciousness, the key goal that Sufism guides to. The most common ones detail specific conversations yearning for the moment of encounter

with the One denoted by the name Allah and praising Allah's qualities. Other songs focusing on RasulAllahHazrat Muhammad praise his qualities and his dedication to teaching peace. Lastly, there are songs that focus on Divine emotions, expressions of love, *Tauheed* or Oneness of Existence and ecstatic experiences.

Qawwali comes from Arabic word Qaul meaning 'utterance' or 'to speak'. Qawwal is someone who often repeats (sings) a Qaul, Qawwali is what a Qawwalsings. Deriving its name from the Arabic word *Qaul*, *Qawwali* is a musical vehicle by which a group of musicians—called *Qawwals*—delivers inspirational Quranic and Hadith-related messages to an assembly of devotees or *Mureeds*. A typical *qawwali* ensemble consists of one or two lead vocalists; a chorus of hand-clapping *qawwals* who sing the refrains; a harmonium (a small, hand-pumped, portable organ) player, who supports the fixed melody as well as the melodic improvisations of the soloist; and a percussionist, who articulates the metric framework using *adholak* (double-headed drum) or a tabla (a pair of single-headed drums).

The major ethno musicological work on Qawwali is Regula Burckhardt Qureshi's *Sufi Music of India and Pakistan. Sound, Context and Meaning in Qawwali* [2006 (1986)]. Her work analyses the musical idiom of Qawwali and its development in the actual performance. She has continued her work in several articles (e.g. 1992, 1999, 2003) discussing the development of different forms of Qawwali in the 20th century and its role outside South Asia. Her works are based on extensive fieldwork and she has studied Qawwali music under the tutelage of a leading Qawwal of Delhi, *Miraj Ahmad Nizami*. Though her work is invaluable from the point of view of the musical theory of Qawwali and its forming in the performing context, the mystical background of the *samais* touched upon only briefly. The analysis of the text is outside the scope of Qureshi's study, though in Qawwali it is of utmost importance, as also Qureshi herself notes. The mystical poetry in India, on the other hand, has been discussed extensively in the works of Annemarie Schimmel. Her painstakingly meticulous *A Two-Colored Brocade. The Imagery of Persian Poetry* [2004 (1992)] is an excellent analysis of the imagery of the Persian poetry. The book is, however, rather encyclopaedic in nature and finding references to particularly mystical or Indian poems can be difficult. Another book, *Pain and Grace—A Study of Two Mystical Writers of Eighteenth-Century Muslim India* (1976), by Schimmel, paints a vivid picture of the poems of Khwaja Mir Dard and Shah Abdul-Latif. Both works are products of deep acquaintance with the literary traditions of Islamic cultures. The

ritual context of the poems, nonetheless, falls outside the scopes of these works that are based on purely literary materials. Christopher Shackle has examined the less known mystical poets of South Asia (e.g. 1999) as well as the popular Punjabi Sufi poet KhwajaFareed and the ways his work has been interpreted in the 20th century (2006). A research that would take also the performance context into account in analyzing the older mystical texts has been begun by Francesca Orsini (e.g. 2006). The textual content of Qawwali in relation to the actual performance has been thus far discussed only by Scott Kugle. In his article '*Qawwali Between Written poem and Sung Lyric, Or...How a Ghazal Lives*'(2007) he analyzes one poem of SirajAurangabadeen depth and traces the diverse shades of meaning the text acquires in Qawwali performance.

Maulana vis-à-vis music

Calcutta always remains to be the hotbed of Sufism. And there is a deep relation between Sufism and music. This is the reason why the Sufi Music program recently held in Calcutta has turned out to be a big success, and has created enormous zeal and craze in public life. The Times of India in its February 6, 2011 issue reports:

Soulful renderings of Sufi music by wandering minstrels from different parts of the world left the listeners spellbound here at the three-day 'Sufi Sutra' which ended on Sunday.

Besides Indians, Sufi singers and musicians from Afghanistan, Bangladesh, Egypt, Iran, Syria and Tajikistan presented mystic Islam through songs, dance and poetry.

Notwithstanding the current political turmoil back home, an eight-member Egyptian Mawlawyah troupe enthralled the audience by an audio-visual of music and circular dervish dance whirling around singers in a circle.

A Bangladeshi team, led by AnushehAnadil, sang the household songs of the famous 18th century poet-philosopher Fakir Lalon Shah, on whom based the recent Golden Peacock winning Bengali film '*MonerManush*'.

The 'bauls' and 'fakirs' of West Bengal's Nadia and Murshidabad districts were huge hits by their spontaneous, simple and meaningful lyrics.

Another Bengal team led by Armaan Fakir presented the little-known 'Bangla Qawwali'. Traditionally performed at the Dargahs, the devotional songs had 'Dhol' and 'Khol' as percussions replacing Tabla.

The first Sufi ensemble also included the 'Warsi Brothers' from Hyderabad, Delhi's 'DruvSangari' and team, 'Mirs' from Bikaner and 'Haji Md Ahmed Khan Warsi's team from Uttar Pradesh.

"It is a peace concert in times of violence. We want to bring a convergence of ideas about truth, harmony, self-belief and peace through music. It is a celebration of the quest for the divine through love," organizer Amitava Bhattacharya said.

Besides musical performances, the festival included workshops and exhibitions to showcase the traditional culture, beliefs and music of the Sufi mystics.

"We had more than 10,000 people at the open-air concert, while more than 700 people, including young students, learnt about Sufism at the pre-concert workshops," Bhattacharya said.

The event would also help the poor musicians, most of whom were from the rural areas, to earn a livelihood, he said.

The festival was organised by Banglanatak.com in collaboration with the state's tourism department."

There is no doubt that in present scenario we are having Wahabi type of gatherings called '*Ijtima*' more often here and there throughout Bengal, but, truly speaking, they are not able to leave permanent imprint in people's mind. They are much type of empty big show offs bereft of innate *Fitrah* or mental values i.e. universal love, compassion, humbleness, and above all Cosmic Consciousness which remains the principal message of Sufism and Islam as well. In Sufism all important emphasis is given on Tauheed or Universal Oneness. And only the true Sufis are able to achieve the State of Tauheed leading to complete peace i.e. Islam. Only they can feel from the depth of their heart 'Weall is ONE within Essence, weall is ONE at heart'. Five-time prayers (Namaz/Salaah), Ramadan Fasting (Siyam/Roza), Pilgrimage at Makkah (Hajj), Giving Alms (Zakah), and reciting holy words of oneness (Kalmah-i-Tauheed)- are all the practices meant for achieving complete

peace through realizing Universal Consciousness or Oneness that is ISLAM. There is no room for show-off in it. Show-off brings conflict which is opposite to peace or Islam. We have to acquire knowledge about the ninety nine Divine qualities latent in our nature or Fitrah, and then to manifest those qualities through our each and every activity. Then only we can achieve complete peace or Islam, and by achieving this we will become Muslims, the true followers of Islam.

Maulana, a true follower of Islam, having his root in Calcutta, and having a Sufistic disposition cannot keep himself aloof from the influence of music. Maulana's mental attachment with the poetry evidenced quite conspicuously in the pages of his writings and speeches, points to his wholehearted connection with music. The story of his fondness of Music, and how does he come to fulfill his wish to learn music itself is very appealing and worthy of note, which I am going to relate now in the following pages.

On September 16, 1943, while passing his days imprisoned at Ahmad Nagar Fort Maulanawrites a letter where he reveals his experiences of music, which I find, tells all about mystery, history and knowhow of music, particularly in the context of India. He says that since his childhood he is fond of music, and he goes on study regular lesson and practice music simultaneously. He writes:

You don't know, at one time I was fond of the study and practice of music and the avocation continued for several years.

But how does he begin to give more emphasis on practicing music, and getting more inclined to the art of music is a totally different story, which he relates thus:

It started almost by accident. In 1905 when, after completing education I had started teaching, the taste for books took me to a bookseller, Khuda Bakhsh, who had a shop in Wellesley Street, opposite Madrasa College (Now has turned out to be University- Aliah University). He mainly dealt in Arabic and Persian manuscripts. One day, he showed me a copy of a beautifully calligraphed pictorial, RaagDarpan by Saifullah Khan. (Famous mendicant of Alamgir's age, Faqirullah, nom de plume Saif Khan: translated famous Sanskrit classic on music 'MankThohl' as RaagDarpan and made his own additions to it- Maásar-ul-Umra, 2:479: In 1996 Indira Gandhi National Centre for the Arts and MotilalBanarsidass Publishers published English,

Persian translation of this book, and named it *Tarjumah-I Man kathuhl*; va, *Risalah-i RaagDarpan*; ISBN 8120812824; Libraries Australia ID 12875073) *He told me that it was a book on music. Saifullah was a noble of Alamgir's time and was an expert on theory and practice of Indian music. He translated a Sanskrit book into Persian that is known as RaagDarpan. The copy that Khuda Bakhsh had was from the library of Nasir Jung Shaheed* (his another name is Mir Ahmad Khan, he was the second son of the first Nizam, titled Nizamuddaula Nasser Jang, was a great intellectual, deeply pious spiritual practitioner, solicitous of people's welfare and justice lover. His poetry was marked by freshness; his nom de plume was Aftab, had Mir Ghulam Ali Azad as his companion. Died fighting against Afghans of Karnatak on 5 December 1750.-Sarv-e-Azad: 184 - 196), *the son of AasifJah* (Asif Jah also called Mir Qamruddin NizamulMulk Asif Jah 1), founder of the Asafia kingdom in Hyderabad (Deccan), descendant of Shaykh Shihabuddin Suhrawardy. His grandfather Mir Abid Khan first came to India during the reign of Shahjahan; he died in 1655. His son rose to become Haft-hazari- commander of seven thousand horsemen- and was awarded the title Ghaziuddin Khan Feroz Jang. Asif Jah was born on 11 August 1671 and died on 21 May 1748 at Burhanpur. He was also a poet and wrote as 'Asif' – Sarv-e-Azad; 173-174. His biography has been written by Dr. Yusuf Hussain Khan as *The First Nizam*) and had been carefully edited. *I was just going through its forword that Mr. Denis Rose (the then Madrasah Alia Principal, his full name- Denison Ross) came there. He was principal of Madrasa Aaliya and liked to speak Persian in Iranian tone. He was surprised to see that a teenager was avidly reading a manuscript and asked me in Persian: Who is the author of this book? I replied in Persian, 'It is a book on music and the author's name is Saif Khan.' He took the book from my hand and tried to read it. Then he said, 'Indian music is a difficult and complex art. Can you understand this book?' I said, 'Every book that is written for people to read and understand. I will also read it and understand.' He laughed and said, 'You can't understand it. If you think you can, explain this page to me.' The page he referred to dealt with some fundamental categories. I read the words but could not make out the meaning. I fell silent out of a sense of shame but then said, 'I can't explain it right now but after carefully studying it I will be able to explain.'*

I bought the book and read it from beginning to end but realized that unless you have a grasp of its terminology and learn its fundamentals from some expert it is difficult to understand the book... I thought of getting expert aid. (Sallies of Mind, pp. 238-239)

But to get the right person to teach him music is not so easy for Maulana. There are mainly two reasons behind this difficulty. Firstly, there is a difficulty in finding a competent person who can 'provide this help' Maulana to learn music; and secondly, because of his highly orthodox family tradition makes difficulty for Maulana 'to meet people in this line'. But Maulana's innermost urge ultimately help him to find out one 'Maseeta Khan who was the only one from this trade to visit' his home. But that how Maulana manages to get Maseeta Khan agreed to teach him music and that also in the midst of his highly orthodox family tradition, is not less than an adventurous story told by Maulana himself thus:

This Maseeta Khan also deserves an introduction. He belonged to Sonipat in District Ambala and came from a family of professional musicians. He had acquired sufficient skill in music and had learnt the art from expert teachers of Delhi and Jaipur. In Calcutta, he was instructor to singing girls... He had come to my late father for acceptance as disciple. Such people were not accepted as a principle but he (Maulana's father) did not close the door to reform. He (Maulana's father) used to say: 'Keep visiting. Let's see what Allah wills!' Often it happened that people gave up such professions and repented. Maseeta Khan also got the same response. On Fridays, father returned from Jama Masjid after delivering the sermon, spent some time in the drawing room (DiwanKhana) and then went inside. His special disciples came running with the palanquin (bearing Maulana's father), put forward their requests and departed. Maseeta Khan also came after every Friday sermon and stood at far end of the carpet with folded hands. Whenever father saw him, he would ask, 'How are you, Maseeta Khan?' He would say: 'I am waiting for your kind attention.' Father used to say, 'Yes, keep up your dedication.' At that he would fall at his feet and wash them with tears... Sometimes he requested permission for presence at the nightly special meeting, held once a week for special disciples to administer advice and instruction. Father would evade response but in a style, saying, 'O. K. but see, there is a time for every thing!' That man, swinging between hope and despair was happy with that response and went home wiping his tears... Ultimately his humility, devotion and sincerity of desire bore fruit and father admitted him among his disciples and allowed him entry in their circle. He also, by divine guidance, gave up teaching of dancing girls and took up service with a Bengali landlord. I have heard father saying on several occasions that when he saw the change in Maseeta Khan he was reminded of the story of Peer Changi (F.N.), the Peer Changi of the Maulana of Rum (Story in Part 1 of the Masnavi of Maulana Rumi). (Ibid, pp. 239-240)

This is the introduction of Maseeta Khan and his coming into the fold of the disciples of Maulana's father. At the same time it describes how the environment Maulana brought up with is orthodox and conformist one. Now Maulana says about how he manages to cherish his yearning for music in the midst of such situation. Maulana continues:

Any way, I turned to him (Maseeta Khan) and expressed my desire. At first he showed surprise but then he understood the problem and was very happy that the son of his spiritual mentor paid attention to him. The problem now was how to convert the proposal into practice. At home there was always a crowd of seekers of spiritual light (benevolence) and guidance (Hidayah); there was no place for lessons in sa-re-ga-ma (F.N.) and going to another place on the sly was itself a problem. The problem was somehow solved; we found a man of confidence whose house became available for the rendezvous. Initially the arrangement was for three days a week, later it became daily afternoon routine. Maseeta Khan used to be there and the music teaching program continued for two-three hours. (Ibid, p. 241)

But how the genius like Maulana can be satisfied with the conventional way of learning? So he expresses his feelings thus:

Maseeta Khan was used to only one method of teaching that is common to the teachers of music. He tried the same with me but I stopped him and tried to learn in my own way. Among the instruments my maximum concentration was on sitar (F.N.) and my fingers soon got used to it. Looking back I wonder at the mood of the time, the enthusiasm and the passion that possessed me. I was just seventeen but even then my disposition was to go all out for whatever was taken in hand and go ahead up to the farthest possible limit. Whatever the job, I would never agree to give it up halfway. Every path that was adopted was fully and thoroughly explored, perfect if it was piety and equally perfect if sin (transgression). (I remain always) ahead of all in boozing (indulgence) and behind none in abstinence. The mind never agreed to be imperfect or immature. (My) deal (is always) with the masters. Shaykh Hazeen had expressed my mind in the following couplet:

Taadastarasambood, zadamchakgirebaan
Shar mindagiazkharqa-i-pashmina nadaram

(Within my reach, I would tear the garment; The pashmina tunic won't deter me.) (Diwan-i-Ghalib; 176)

In this field also I did not hesitate to go to the furthest limit. Practice of sitar continued for four-five years. Though not unfamiliar with flute, the interest in it was not the same. (Ibid, pp. 241-242)

So Maulana continues to learn music, specially the sitar playing until he does not achieve perfection in it, or we may say, till he achieves his '*balance of mind and delicacy of thought*', because his innate Fitrah or nature is accustomed to the Sufi concept of 'Tark-e-hamageerwaaashna-e-hamabaash' i.e. *Renounce all but savor each* (Sallies of Mind, p. 28). At the same time he also realizes that 'balance of mind and delicacy of thought cannot be achieved without music', and this is the only purpose he seeks to learn music. His this feeling reminds us about the fact that there is a relationship between Sufism and music. To quote Maulana:

Then came the time that this preoccupation stopped altogether and now it is only an old world tale. However the scar given by plectrum persisted for quite some time. (Ibid, p. 242)

In the same letter, Just after this Maulana spells the biggest truth of life. He indicates to the fact of life that we, human beings have come here in this world for a time being, so we should pass this time ever cheerfully, and whatever moment- be it positive or negative- turns up in the way of our living, we should not be stuck to it, instead we should enjoy it and move on. So Maulana says:

In this world of eye and ear one is the habit of the bee; once it sits on honey it cannot leave it;... The other is the practice of the black beetle that goes from one to another flower, enjoying the fragrance of each for a moment:

Took dekhliya, dil shaad kiya, khushkaam hue aurchalnikle

(Had a fleeting glimpse, enjoyed the moment and went away) (Kulliyat-i-NazeerAkbarabadi: 270)

For me in this multi-hued garden this was another flower that I smelt for a moment and then moved on. The only purpose behind this practice was that the mind should not remain ignorant of this field because balance of mind and delicacy of thought cannot be acquired without music. Once this purpose was served, further effort in this direction was not only unnecessary but also a hindrance to progress elsewhere. (Ibid, p. 242)

But the impact music casts on Maulana's mind has been so strong that he cannot come out of that till his last day in life. And it's, as Maulana himself analyzes, because of its beauty, which has its own natural demands, and this demands do not allow beauty die, instead it remains alive in the core of heart. It reminds us about the Quranic Sign 110 of Surah Al-Isra (Surah no. 17) which proclaims: "Say, 'Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the most beautiful names'." (Al-Quran; Al-Isra, 17: 110) So, thus speaks Maulana:

However the taste for music and its impact that had gone deep into the heart could not be put out persists till today... Beauty may be of voice, of Taj Mahal or of Nishat Bagh, it is after all beauty and beauty has its own natural demands. Pity the eternally deprived insensitive hear that has not learnt the art of responding to these demands... May I tell you, I have explored my mind several times and found that I can do without many other necessities of life but can't enjoy it without music. For me a beautiful voice is sustenance of life, remedy for all mental conflicts and cure for all the ailments of heart... If you want to deprive me of all the comforts of life deprive me of this one thing and your purpose will be served. (Ibid, pp. 242-243)

Then in the same letter Maulana draws such a brief sketch of the impact of music on his life and personality with a beautiful canvas of words, that it itself sound not less than music. He says:

During the period of my preoccupation with music I had several unforgettable experiences of self-forgetfulness and total self-absorption. The experiences are no more but have left a permanent impact on my life. Once I happened to visit Agra in those days. It was the month of April and nights brought waning moonlight. Late into the night moon would peep through the veil of darkness. I had made special arrangement for going to the Taj with my sister. I would sit on its roof with my face towards Jamuna. As moonlight began to spread itself, I would start a tune and lose myself in it. I don't have expression to tell what magical experiences the imagination then brought before the eyes... Stillness of night, canopy of stars, waning moonlight and moisture April night; and, all around in attendance stood the minarets of the Taj while the towers sat still. In between was seated the moonlight-washed marble dome, dead silent. Down below, the silvery waves of Jamuna were twisting and turning while, up above, countless eyes of stars looked with awe and wonder. In this atmosphere of mixed light and shade would pour out

of the sitar wails without word and freely float on the air waves. From sky dropped down the stars and from my sitar, echo (lays) of music... For a while the air seemed to stop as if listening carefully. Then, everything moved. Moon would move on and come right on the head, stars looked wide-eyed, the branches of trees swayed in ecstasy and the whisperings of the elements could be clearly heard from behind the veil of night. The towers of the Taj moved from their places. On several occasions the minarets could not resist shaking their shoulders. You may or may not believe but it is a fact that in that condition I have often talked to the towers and whenever I looked at the mute dome of the Taj I found its lips moving. (Ibid, pp. 243-245)

In the context of music we do have the historical records that the ancient masters of the art have indicated a special category of song and dance about which, it is said that it has the ability to tame the wild beasts. During Akbar's time this was made a part of the preparation for hunting at *Qamargha* (a kind of deer); special troupes were trained for this purpose. The renowned author Anand Ram Mukhlis (*Khazana-i-Aamra*: 425; *Shama-i-Anjuman*: 434; *Safina-i-Khushgo*: 331-338; *Ssfina-i-Hindi*: 196-197) has given interesting details of these deer-hunting expeditions. He writes that when preparation was made for deer-hunting these troupes were sent to the hunting ground where they started song and dance. After a while deer began to come out from all sides and, under the influence of that song and dance, came close to the troupe. Jahangir once decided on deer-hunting and laid the same song-and-dance trap. When groups of deer from all sides came out, Noor Jahan burst out a couplet of Ameer Khusrau:

Hama aahuan-i-sahara sar-i-khud nihada bar kaf
Beh ummeed-i-aan keh roze b'shikar khwahi aamad

(All the deer of the forest are out with their heads on hand,
In the hope the hunter would come with song and dance.)

It so stirred the male pride of Jahangir that he did not raise his hand for hunt and came back. (*Ghubar-i-Khatir*, p. 280; *Sallies of Mind*, p.263)

The idea that animals are influenced by music is a part of the old traditions of all nations. According to Torah, David's music intoxicated the birds. In Greek legends also it is said about a number of personalities. Ancient Indians had based several of their practices on this belief; that snake, horse and camel do get influenced has been generally acknowledged.

In his book *Kitab-ul-Hind* Alberuni has mentioned ways of hunting with the help of music. He records a firsthand eyewitness incident when a hunter just caught hold of a deer and the deer had no strength to run away. He also records the Hindu belief that a master of the art can so overwhelm a deer that he would not need to hold it and would be able to lead it whichever way he like by the sheer power of his music. (Ghubar-i-Khatir, pp. 280-281).

THE ARAB VOICES: The Human Rights Debate in the Middle-East
Kevin Dwyer, University of California Press, Berkeley Los Angeles
London 1991, 245p, ISBN 0-520-07491-2

Suhita Saha

The term 'Human Rights' has drawn a great concern in recent social science debate as this term has an undeniable power to connote something positive. If we try to define Human Rights, it can be defined as interplay between natural rights and legal rights. The concept of Human Rights generally denotes protection from any kinds of abuses in the sphere of social, political and economic arena. Human Rights are independent of race, sex and gender barriers.

The debate over human rights is more resonant by the fact that Middle Easterners have been living in varied geographical and cultural settings spanning the area from Morocco in the West to the Gulf States in the East. Nations of Middle East face severe crises in the political, social, economic and cultural field and the people naturally have serious disagreement about how to proceed. This book endeavours to bring forth the difference of value which has animated many voices. They do not have any definite idea but, they demonstrated the need to set this notion in the context of local, national, and regional history and culture.

The book contains twelve chapters and four parts. The Author in his introductory chapter under the heading 'Azmatology' deals with the critical condition of Morocco, Tunisia and Egypt that date back to the era of eighties. In fact, the term 'Azmatology', has been derived from the Arabic expression called 'Al- Azma' which refers to crises. The first part, under the heading of "Egypt: identity, religion and visions of society" deals with three chapters with special reference to the interplay between universal vision and local vision, Egypt since the July revolution and the voice of new traditionalists in Egypt. The second part, under the title of "Morocco: the individual, human freedom and democracy" deals with special reference to the complexities of different political regime under independent Morocco, the concept of liberty and the cultural obstacles in three consecutive chapters. The third part,

under the heading of "Tunisia: organizing for human rights and the rights of women" deals with special reference to the political regimes in Tunisia and the condition of women in Tunisia in four consecutive chapters. The concluding chapter has been described under part four which deals with the concluding note of the author which he has deciphered in this course of understanding.

In the Preface part, the Author started portraying his experience in distant outskirts in Cairo when he had interviewed a well known Muslim religious scholar. The religious scholar had posed a series of questions about the Writer not with a hostile manner, but at the same time he was not trying to ingratiate himself with the Author as since the 1980s, the Middle Easterners have been termed with pejorative epithets like barbaric, fundamentalist, etc. A number of Western journalist and other Europeans were seized as hostages in the Middle East, simultaneously, several North African origin living in France have been frequently attacked by police actions.

In this book, before getting into any academic debate, the Author has given his background where he had spent several years living in and studying Moroccan villages, made occasional visits to Algeria, Tunisia, Egypt and taught Anthropology course on the Middle East in American Universities. The main aim of the Writer was to understand the Middle Eastern notion of human rights with special reference to Tunisia, Morocco and Egypt. He has put an elaborative effort on chapterisation. To bridge the cultural dynamics in the regional setting, he decided one chapter focused on one country and the dominant themes that had emerged in that country. The author had tried to introduce that theme early in each chapter by bringing in the speakers from the other two countries to comment on it and that would automatically allow the discussion to be set in its regional context.

The Author portrayed a long description to contextualize the notion of Human Rights with the help of his interviewees dated back to the experience of the pre- colonial Arab period, the colonial period, the expectations and disappointments of the independence period and, the critical problems of everyday life. He preferred to understand the notion of human rights along the line of the individual, the family, the tribe, the community, ethnic groups, associative groups and professional organizations. He refrained himself from providing any definitions of human rights. For example, when the Author was having a conversation with the sociologist Sayed Yassin, The Director of the Al-Ahram institute, he viewed the notion of Human Rights as

capitalism's fundamental contradictions. He viewed that the citizens in Egypt do not understand the difference between political pluralism and capitalism.

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In the eleventh chapter, the Author has dealt with the condition of women in his three focus countries. In the late eighties, Moroccan women started liberating themselves with the help of education but ironically, they have been relegated to the both domestic and sexual domain. In this context, some platforms like 8 Mars or less theoretical journal like Kalima have strengthened their claims. In the context of Egypt, the stagnant family law had been the main bone of contention. In fact, in the late eighties, the magazine, called Nun has been published for the greater awareness. This detailed discussion about the ongoing debate about women in Middle East has definitely provided a valuable stimulus in reshaping the idea of Human Rights in Middle East. The discussion about educated women, their problem in different spheres of society, their zeal to come up with awareness in the form of magazines have definitely reshuffled our conventional notion about the women in Middle East.

As a reviewer of this book, I humbly submit my thoughts that this book has made the human rights discourse quite vibrant and lively. The Author, as an anthropologist has portrayed the human rights discourse based on his first hand data along the line of ethnographic model. The book presents an illuminating analysis of this problem of human rights in Middle East. The varied experience from different people with their different background has made the discourse quite live, catchy and attractive. This book has contextualized the notion of human rights through different lenses like identity, democracy, gender, religion, political party and so on and so forth. This book acts as a bridge between the late eighties and the present. It is evident that the turmoil in Middle East has played the role of undercurrent which might have busted like a volcanic eruption in the form of Arab Spring. Sometimes, I have noticed a bit more focus on Morocco compared to Egypt and Tunisia. Otherwise, this book has dealt with the ground realities, which remains out of view, generally.

Maulana Abul Kalam Azad: The Pioneer of Lifelong Learning in India

Asoke Bhattacharya

Pioneer of Lifelong Learning in India

Maulana Abul Kalam Azad was born Muhiyuddin Ahmed in 1888 in Mecca. His parents were Khairuddin, an eminent Peer (religious preceptor) in the service of the Mughal emperor before 1857, and an Arabic lady Aliyah. When he was very young his father shifted the base first to Bombay and then to Calcutta, where the family got permanently settled. Thus in all practical purposes, his mother tongue was Arabic. A precocious child, he was a professor in logic, philosophy and Muslim law at the age of 18. He took up journalism as a career at an early age. He also studied modern science, philosophy and literature and learnt English. He was a self-taught man in many respects. While in Calcutta, he joined a group of revolutionaries of Bengal and was an active participant in the movement against the Bengal Partition of 1905. At the age of 14 he was writing poetry in Urdu, reviewing learned books and contributing articles to many well known literary journals of the day. He also started editing his own magazine. He began his journalistic career by editing *Al-Nadva* in Lucknow in 1905. The same year he took the editorship of *Vakil of Amritsar*. It was a bi-weekly magazine. Back in Calcutta in 1912 Azad started an Urdu weekly called *Al-Hilal* (the Crescent) and achieved unprecedented popularity within a short time. The British government shut down the paper for its anti-British tone when the First World War started. In 1915 he started a new weekly called *Al-Balagh* which was also banned. That was March 1916. He was then externed from Bengal. He went to Ranchi where he was interned till December, 1919.

In 1920, after his release he met Mahatma Gandhi in 1920, and joined the Khilafat and Non-Cooperation movement. In March 1921, he presided over the Jamiat-ul-Ulema Conference at Bareilly. On 25 October 1921 he presided over the Provincial Khilafat Conference at Agra. He also participated in the All India Ulema conference at Lahore in November of the same year. He was arrested again in December after making a speech in Calcutta. In

his defence speech in the court he said, 'I firmly believe that liberty is the birthright of every nation and each individual and that no man or man-made bureaucracy has the right to keep God's creatures in bondage'. He was released in 1923. Azad also had a short period of association with the Muslim League (1912-1919). He was a supporter of Gokhale's Elementary Education Bill (March 1912) and the Repeal of the Press Act (December 1914). After the collapse of the Khilafat movement, he dedicated himself wholeheartedly to the cause of Indian freedom. In September 1923, he presided over the Special Congress session in Delhi. In 1927 he presided over a meeting in Calcutta which decided to boycott the Simon Commission. During the Salt Satyagraha in 1930, he was arrested for a speech and lodged in the Meerat Jail for one and a half years. Released following the Gandhi-Irwin pact, he was rearrested after the failure of the Round Table Conference in London in 1932. This time he spent a year in the Delhi jail.

After the congress was swept to power in the election in 1937, he favored formation of Congress ministries in the provinces. Later he supervised the work of the Congress ministries in Bengal, Bihar, CP, Punjab, Sind, UP and the North-West Frontier Province. He was elected the Congress President in 1929 and he continued in this post till 1946. On the eve of the partition, the *Maqam-e-Millat* of the *Indian National Congress* opposed to Pakistan as 'harmful not only for India as a whole but for Muslims in particular'.

In January 1947 Maulana Abul Kalam Azad was appointed Minister of Education of the Indian government, a position which he continued to hold till his death on February 22, 1950. In May 1952 he assumed the charge of the Department of National Resources and Scientific Research.

Although education was in the State list, Azad insisted that the Centre must share the responsibility with the State Governments in its promotion. He appointed the University Grants Commission (UGC) in 1948 and the Secondary Education Commission in 1952. He was instrumental in establishing the UGC. He was the founder of Sahitya Academy, Sangeet Natak Academy and Lalit Kala Academy and the Indian Council of Cultural Relations. He was a man with an encyclopedic knowledge and vision.

He was the pioneer of lifelong learning in India. In the following pages we will briefly deal with his concept and practice of lifelong learning.

Maulana Azad's Concept of Lifelong Learning

Lifelong learning has three broad constituent elements: learning for life; learning for livelihood and learning throughout life. The initiator of this strategy was NFS Grundtvig (1772-1872) who is considered as the ideologue of the world's first Folk High School founded in Denmark in 1844. It is worthwhile at this stage to dwell on the constitutive elements of lifelong learning. Learning for life presupposes the concept that human life requires fulfillment of necessities beyond mere survival – sports and games, art and literature, dance and music, whatever enhances the quality of life. Learning for livelihood is a concept known to all of us – skills that are necessary for gainful employment or self-employment. This requires specialized training – formal, non-formal and informal – to perform the acts necessary for this purpose. It may be farming, work in a factory or work at service industries. All learning need to be upgraded and updated continuously to be relevant and useful to the society and the individual.

Though the coinage 'lifelong learning' is very recent, it used to exist under nomenclatures like elementary education, adult education, continuing education, vocational education etc. During the period of the Maulana's tenure in the education ministry, he variously dealt with the concepts and practices with the seriousness and depth of vision demanded and took steps to implement the same. In his first press conference held on February 10, 1947, he dealt with the whole gamut of national education. He said,

'It is universally recognized today that a system of national education is one of the fundamental tasks which faces any government. Not only the existing condition of society determined by the quality of individuals composing it but its future as well. Nothing has a more important bearing on the quality of the individual than the type of education imparted. A truly liberal and humanitarian education may transform the outlook of the people and set it on the path of progress and prosperity, while an ill-conceived and unscientific system might destroy all the hopes which have been cherished by generations of pioneers in the cause of national freedom. (Education and National Reconstruction, Speeches of Maulana Azad, 1947-1958, Govt. of India, 1989, p. 1).

Elaborating the anti-national nature of the British imposed education in India, the Maulana said, 'All such developments (development of a truly national education – author), however presupposes a sound system of basic

education. If the foundations have not been truly and firmly laid, no abiding superstructure can be built. The whole edifice of education and culture ultimately rests upon the teaching imparted in the early stages' (p. 2). Azad states further, 'It will suffice to say that the basic scheme of education will go a long way towards meeting some of the points indicated above. This report popularly known as 'Sargent Report' not only ensures an improvement in the status of teachers in all stages but also lays down the criteria along which education for citizenship should proceed' (Ibid, p. 3). He concludes the press conference with the very important pronouncement: 'Disraeli very rightly recognized that a democracy has no future unless it educates its masses. In India the problem arises with even greater intensity. The problem of mass education here is of vast proportions and will require time for its solution. It cannot, however, wait and modern science has placed in our hands effective instruments in the form of broadcasting and the film. I am considering schemes by which they may be utilized to the fullest extent for broadening the minds of the masses and opening-up a new world of knowledge to them' (Ibid, pp. 7-8). What in fact was adopted in the literacy programme of Brazil in the 1960s innovated by Paulo Freire was being stated in the 1940s!

At the opening of the Central Institute of Education on December 19 1947, Abul Kalam Azad said, 'At present the percentage of literacy in India is only 14.7, that is, out of every hundred nearly 85 percent are totally illiterate... this state of affairs is most deplorable and no civilized Government can tolerate it. If we are unable to make arrangements for the primary education of 30 millions of our children, all our nation-building schemes will, ipso facto, become valueless. The only way out therefore is to try and lift millions of these children from the depths of neglect and ignorance immediately' (Ibid, p. 9). He further said, 'The problems facing this Institute will be: how to correlate the different systems of basic education; how to reform the present system of examinations; and how to mould the primary education of a child so that he is given full opportunity to develop his individuality and also to equip himself to keep abreast of world affairs' (Ibid, p. 11). He concluded by saying, 'May the gates of darkness and ignorance which have prevented light from reaching the millions of my countrymen be thrown open...' (Ibid, p. 11).

In his opening address at the All India Educational Conference in New Delhi on January 16, 1948, the Maulana said, 'The agenda is already before you. You will find that it contains only the most pressing problems that confront

us today. The first issue refers to the provision of basic education for every citizen of the state. It is accepted on all hands that without such education a modern democratic state cannot flourish or perform those functions which are expected of it (p. 28). He further said, 'I know the many difficulties and obstacles which face us. I know that on account of the happenings in the recent past, the attention of the Government and the people has often been diverted from constructive work. After full consideration of all these factors, I would still assert that *education cannot wait*' (p. 28). Now he gives a very innovative suggestion which is reminiscent of what Fidel Castro did in Cuba in 1960. He says '...my appeal will be to all educated men and women of this country to come forward.... I would urge upon every educated man and woman to regard it as a sacred national service to come forward and serve as a teacher for at least two years.... If every matriculate is required to put in one year's and every graduate two year's service in education before he or she obtains his or her certificate, we would get a large supply of teachers for our purpose' (pp. 29-30). He also said, 'India is a country where nine months in the year pupils can work in the open without any difficulties or injury to their health. In villages, if necessary, educational work can be carried out under the trees...(p. 30). Was he taking a leaf out of Tagore?

'I now come to the problem of providing for the education of adults who are illiterate. Its importance need hardly be emphasized.... It is obvious that with the extension of democracy, the problem of adult education has become even more important than it was in the past' (p. 32). Are we hearing Grundvig's voice in modern India? Azad elaborates, 'Adult education has two aspects, viz, (a) arrangements for making the adults literate, and (b) the provision of measures to enlarge their minds and enable them to take an intelligent interest in the affairs of the country' (p. 32). He elaborates further, 'I will take up the question of education in the second sense first, as obviously this is more important in the case of adults than mere provision of literacy. Such expansion of the mind of the adults can largely be effected today through the use of scientific methods and machinery.... There is experience of countries like Russia and the USA where open air drama, the film and the radio have been used to very great effect' (p. 32).

He then made a very important announcement, 'I am glad to inform you that the Education Ministry has recently established a Department of Social Education which will take up this problem' (pp. 32-33).

'The problem of imparting literacy to adults must be taken up along with that of providing basic education to school going children' (p. 33).

At a press conference on May 31, 1948 the Maulana described at length his vision about social education. He said, 'Social education may ... be defined as a course of study towards the production of a consciousness of citizenship among the people and the promotion of social solidarity among them.... Its affinity with adult education is more immediate. We may say that adult education has three aspects, namely, a) the induction of literacy among grown-up illiterates, b) the production of an educated mind in the masses in the absence of literary education, c) the inculcation of a lively sense of rights and duties of citizenship, both as individuals and as members of a mighty nation. We may say that social education is synonymous with adult education, but lays more emphasis upon the two latter aspects of education' (p. 39).

The Maulana elaborates, 'For developing a sense of citizenship and producing an educated mind, the following seem essential:

(a) Every citizen must know the meaning of citizenship and the way democracy functions. He should have not only some knowledge of the history and geography of the country but also of its social conditions. In order to fulfill his duties as a citizen he must also have some acquaintance with the working of the state. With the introduction of adult franchise it is imperative for every voter to know the meaning of the vote. He should be instructed that in parliamentary democracy, the government is responsible to him and his vote therefore is not merely a valuable right but also a great obligation. Much of the necessary knowledge in such matters can be imparted by verbal methods. In the case of illiterate adults, it is obvious that the emphasis must be on spoken words than on written text.

(b) There must also be instruction in the laws of personal and public health. True citizenship implies knowledge of and respect for their laws which govern the health of the community.... One of the main purposes of social education must be to train people in clean and healthy living....

(c) Social education must also mean the imparting of such information to the people as will enable them to effect some improvement in their economic status....

(d) Social education... cannot ignore the proper training and refinement of the emotions. Art and literature are the instruments of their training. Folk music, drama, dance, poetry and creative activities must be included in a scheme of social education.

(e) Social education should also contain an element of instruction in universal ethics, with special emphasis upon the necessity of toleration of one another's differences in a democracy...' (pp. 39-40).

Are these formulations not identical with the current concept of lifelong learning?

He also said, 'I need hardly say that all our educational programmes will ultimately depend upon the proper education of women. If women take to education, more than half of our problems will be solved' (p. 41).

At the 15th meeting of the Central Advisory Board of Education held at Allahabad on January 7, 1949 Maulana Azad said, 'The first and foremost task of the National Government is the provision of free and compulsory basic education for all' (p. 59). In the same address, he said, 'Equally important for immediate progress is Adult Education. In a democracy, the provision of such education is all the more necessary as without an educated electorate democracy cannot perform the functions expected of it. For this, we want not merely literacy, but mental development of the adults so that they can take an intelligent interest in the affairs of the country and the world. The scope of adult education has therefore been extended and to mark this change it is proposed to call it social education...' (Ibid, p. 61).

Do we not hear the echo of Grundvig and Freire in this statement?

Azad innovated a very important programme in relation to social education which is reminiscent of Tagore's views on the subject. He says, 'One of the methods we propose to use for extending social education as quickly as possible is the holding of educational melas or fairs from time to time. It is intended to organize sports during these melas as well as arrange visits and lectures of prominent public men. In addition, the villagers will be encouraged to produce dramas of their own as well as exhibit products of local industry and craft. Educational films and radio programmes will be among other features at these melas' (Ibid, p. 64). Is it not an improved version of Tagore's concept? Tagore was very much interested in organizing village melas for rejuvenation of local industry. Tagore took his idea from the Hindu Mela organized by Nabagopal Mitra in 1867. He himself participated in its very first year when he was merely a boy. Azad conceives such melas also for dissemination of education, informal and non-formal.

In a speech delivered at the laying of the foundation stone of the Central Institute of Education by Sri Jawharlal Nehru in Delhi on April 18, 1949, Maulana Azad said, 'Immediately after I assumed charge of the ministry of education in January 1947, I looked into the development projects which had been accepted in principle but not carried out in practice. Of these, one of the most outstanding was the scheme for a Central College of Training for Teachers. The Central Advisory Board of Education had, in 1944, recommended the establishment of two training colleges – one for men and the other for women, each providing for an intake of 200 students for the service of the Centrally Administrated Areas and the smaller provinces and states. On grounds of economy the Government of India modified that recommendation and decided to establish one college for both men and women, with a capacity of 300. Provision was accordingly made in the budget of 1946-47 for the establishment of that college' (Ibid, p. 94). He further said, 'It is hardly necessary for me to relate at length the importance of an institute of this kind. With the literacy figure so low as only 15 percent, the paramount importance of expanding the facilities of education is obvious. The acceptance of democracy as the pattern of our state has, if anything, added to the urgency of the problem. It is also self-evident that the first step towards expanding the facilities of education is to provide for an increase in the number of trained teachers. Equally necessary is an institution to assess the results of educational methods followed till now and devise improvements demanded in the changing circumstances of today' (Ibdi, p. 95). It is obvious that the Maulana was aware of the importance of educational research. He further said, 'The Central Institute will therefore both train teachers for higher and secondary schools and also carry on research on the problems of basic and secondary education. The stage at which a child should be introduced to a craft as distinct from activity, the relative emphasis on craft and academic subjects and their correlation, the production of a new type of school literature to bring out the social functions of all human activities, the degree of abstraction possible in the early stages of education, the stage at which there may be some bifurcation between academic subjects and crafts, the grouping of children according to aptitude, taste and ability, the place of art in the school curriculum – these are only a few of the many problems which arise out of a new conception of basic education and require constant and careful study in a research institution' (Ibid, p. 95-96). These are profound thoughts on education, particularly on the concept of basic education of Gandhi. Here the Maulana seems to dispel the doubts expressed by many experts on the efficacy of basic education and endeavors to put basic education to the rigorous test of academic research to provide it with a solid foundation.

He also dwelt on adult education in the same document. He said, 'There are also problems relating to adult education which demand fresh and careful scrutiny. It is a commonplace that the methods which are suitable for children cannot without modification be applied to adults. No doubt, a good deal of work in this connection has been done in other countries of the world but each country has its own peculiar problems arising out of its social and economic background and its political history. We will have to devise the quickest methods of liquidating adult illiteracy. Equally important is the maintenance of a continued service of literature to prevent relapse into illiteracy. Thus alone can we provide adult literates with the knowledge to discharge their functions as citizens of a democratic state' (Ibid, p. 96). Adult educators, by reading this passage, can understand how deeply the Maulana was immersed in the concept and practice of adult education. In fact, similar motivation induced Paulo Freire to innovate the acquisition of literacy in as short a period of time as thirty hours. Freire also emphasized on appropriate literature for adult neo-literates. It is heartening to note that the Maulana was conversant with the deliteracisation process. Continuing education for sustaining literacy, which even Sam Pitroda failed to emphasize in the National Literacy Mission document and which resulted in the petering out of the literacy movement in 1990s, was known to the Maulana. What a forward-looking visionary was he!

In a speech delivered at the Provincial Educational Ministers' Conference held in New Delhi on August 19, 1949 Maulana Azad dwelt on punishment in schools. He said, 'A new school of thought arose, which approached the problem of punishment from the point of view of reform of the offender. Instead of a retributive theory of punishment, we thus find an educative and reformatory theory of punishment' (Ibid, p. 98). Readers may be aware that even Paulo Freire conducted an elaborate research on punishment at schools and homes and found correlation between the social structure and the type of punishment meted out in schools and homes at different regions in Brazil. The Maulana in this address dwelt on juvenile delinquency and firmly recommended reformatory action and not on punishment which he said would make the offender a confirmed criminal (Ibid, p. 99). In the same speech he remarked on the diversity of language, culture and religion of India and remarked, 'Experience has shown that the only way to achieve unity in cultural and linguistic matters is to accept the existing differences. Any attempt to iron out the differences only leads to greater conflict and bitterness' (Ibid, p. 102).

In his inaugural address at the UNESCO seminar on Rural Adult Education held at Mysore on November 2, 1949 the Maulana said, 'The welfare, progress and prosperity of any State depend upon the quality of its citizens, and this in turn depends upon the education which moulds their character and shapes their thoughts' (Ibid, p.115). He elaborates, 'It is universally recognized today that education of the future citizens is one of the prime duties of the State. On such education depends our prosperity and welfare. Of even greater urgency is the problem of educating the adult population. They determine the present which in turn will shape our future destiny. Education of the future generations can only be planned if the present generation recognizes the importance of such education. Material prosperity or spiritual welfare cannot be achieved unless the citizen of today accepts the challenge of these values. An educated electorate is, thus, essential for the survival and proper functioning of modern democracy' (Ibid, pp. 115-116). At certain point in his lecture the Maulana deals with the improvement of the physical and mental make-up of the adult neo-literates. He says, 'By social education we mean an education for the complete man. It will give him literacy so that the knowledge of the world may become accessible to him. It will teach him how to harmonize himself with the environment and make the best of the physical conditions in which he subsists. It is intended to teach him improved crafts and modes of production, so that he can achieve economic betterment. It also aims at teaching him the rudiments of hygiene both for the individual and the community so that our domestic life may be healthy and prosperous. The last but not the least, this education should give him training in citizenship so that he obtains some insight into the affairs of the world and can help his government to take decisions which will make for peace and progress' (Ibid, p. 118). He adds further '...there are several outstanding issues which readily come to my mind. The first is the problem of arousing and maintaining the interest of the adult illiterate. It is obvious that his psychology is different from that of the child. He may be illiterate but his mind is mature. The approach which may be suitable for children would in many cases repulse him. His books must therefore avoid children subjects and yet at the same time, deal with problems affecting him in a language simple enough for him. The effort of learning the script must also be lessened so that this interest does not flag' (Ibid, p. 118).

'This is the third meeting of the Central Advisory Board of Education since India attained her independence. It is now necessary in the light of the experience we have gained, in the last three years to consider carefully and dispassionately our hopes and plans for the education of free India in the

coming years' (p. 126). With these words the Maulana began his speech at the Central Advisory Board of Education meeting held at Cuttack on January 8, 1950. He said further, 'it was but natural that after the attainment of freedom we should have considered ambitious programmes for the expansion of our national education. This was necessary as education is one of the most important of our nation building activities. We had also to make special efforts to wipe out the deficiency in education created by over a hundred years of foreign rule. It was in this spirit that the Ministry of Education prepared a programme of work for the next ten years (p. 126). He elaborated further:

'... our immediate objectives should be four, namely:

- i) The provision of basic education on a universal, free and compulsory basis for all our school-going children;
- ii) The provision of adult education in order to wipe out the colossal illiteracy of our masses;
- iii) The improvement and expansion of technical education in order to solve the problem of manpower for industrial and technical development; and
- iv) The organization and improvement of university education from a national point of view (pp. 126-17)

He further said, 'A truly national system of education demanded the creation of a new spirit among our men and women, so that they would regard the spread of education as a national obligation for all. The question of buildings had also to be faced from a new angle, for if we waited for the construction programme envisaged in the Post-War plan, the introduction of compulsory, universal and free education would be deferred indefinitely. We therefore feel that we must utilize whatever accommodation was available in the land and employ the entire educated personnel of the land either on a voluntary basis or through some form of social conscription. It was with this end in view that we prepared a plan of junior basic education to be implemented in ten years and at greatly reduced cost' (p. 127).

It is worthwhile to mention that the Maulana was taking a leaf from the pages of the Cuban Revolution in a futuristic way. What he thought for implementation in India was fully carried out in practice in Cuba under the leadership of Fidel Castro and Che Guevara when in 1960-61 the whole Cuban nation plunged itself into eradication of illiteracy by closing down all the educational institutions for a period of one year and sending all eligible students and teachers to the countryside to eradicate illiteracy. The method,

though conceived in India, was not taken up in practice. It is high time to investigate the reasons why this programme was not implemented.

Maulana Azad concluded his speech by saying that 'The need for education is accepted in principle by everyone. It is necessary to wipe out the illiteracy of 150 years and make our people efficient, productive and responsible citizens of a democratic State. The new constitution gives power to the people, but if this power is to be exercised with wisdom and foresight, it is necessary that the people must have the requisite knowledge. Even from the point of view of increasing the economic and industrial efficiency of the people, it is essential that our educational facilities must be expanded. As a famous economist has said, there are no poor or rich countries but only countries in which the people use their resources and countries in which they do not. Some parts of Africa are among the richest in the world in natural resources and yet because the people are illiterate and ignorant, they are poor and suppressed. There are other parts of the world, poor in natural resources, which have been developed and enriched through the knowledge and industry of their people. India will have to decide to which category her people should belong' (p. 131). Did not Amartya Sen express the same opinion in this context?

A visionary that the Maulana was, he delivered a very important address at the Delhi Public Library on October 27, 1951. He said, 'When in May 1948, I formulated a twelve-point programme for social education for the country, one of the main services I had in mind was the provision of a public library for adult education. The need for such library service in any programme of social education is self evident. It is obvious that adults when they acquire literacy at a comparatively advanced age cannot be expected to read many books during their period of education. There is therefore a risk that they may relapse into illiteracy, unless they are provided with books, journals and newspapers that will be both interesting and intelligible to them. Ordinary newspapers and journals and the average type of literature would not always serve their ends, as these would employ vocabulary that may at times be too difficult for the new literates. We have a sad example of this in the experience of the large number of soldiers who were made literate during World War II, but on demobilization relapsed into illiteracy through lack of suitable literature (p. 167). Readers will observe that the Maulana was thoroughly conversant with the literacy process of the neo-literates. He was aware that practice was the only guarantee for continued and effective literacy of the neo-literates.

He further said, 'Such a library service is necessary not only for adult neo-literates but also for the children who complete their basic education. The vast majority of them give up their studies before literacy has become permanently established. This is also one reason why in spite of the fact that some 40 percent of the children of school age attend basic and other primary schools and have been doing so for some decades, the percentage of literacy for the adult population is still quite low. A library service which would provide suitable literature for those who have attended basic and primary schools is therefore an essential condition for the maintenance and development of library in the country' (p. 167).

The present author during his survey of the literacy scenario in the South 24 Parganas of West Bengal in 1986 observed the same reality. Many children having dropped out of school for several years became completely illiterate. It is quite surprising that the Maulana understood this phenomenon as clearly as an adult educator understands it from his/her day to day experience of working with the illiterates and neo-literates.

The Maulana continues, 'I was therefore much pleased to learn that at its 4th General Conference held in Paris in 1949, Unesco resolved to organize in one of the member-states a pilot project for public libraries. The project was to be undertaken at the request and with the assistance of the State and as part of its campaign for the spread of fundamental education. I was anxious that India should be the member-state to make that request and establish a pilot library with the assistance of Unesco. I felt that Delhi, where the social education programme had already been in operation for sometime offered a very suitable venue for the location of such a pilot project' (pp. 167-168). One can very well understand how much attention this Education Minister of India paid to the cause of adult education. He further says, 'It will form an integral part of the literacy drive of the city and its environs and its service will be directed primarily towards the needs of newly literate adults' (p. 168).

In his speech at a meeting of the Vice-Chancellors of the Indian universities and others held in New Delhi on November 3, 1951 the Maulana said, 'There is perhaps no single issue which is of greater importance (how we can improve agricultural education – author) for the future well-being of our country' (p. 172). He further said, 'Roughly, eighty percent of our people are in some way or the other connected with the land...' (p. 172). He added, '...the average yield of our land is one of the poorest in the world and this is

so, in spite of the fact that the quality of our soil perhaps is second to none. The only explanation is that our methods of agricultural are not fully effective. We must therefore think in terms of a change in our agricultural methods (p. 173).

'Our present agricultural education is defective because it lacks adequate practical basis. An even greater defect is that agricultural education is not an essential part of the general education of the country. Education is intended to develop the potential abilities of the individual in the context of the requirements of society. In a country like India, where agriculture is not only the main profession but the dominant way of life, it is necessary that agriculture must enter intimately into every aspect of general education. We are now planning to transform the system of our primary education by converting it into basic education. Gandhiji, with the insight of a genius, saw that if education is to be creative and real for millions of our people, it must seek to satisfy their basic requirements of food and clothing. Intellectual development can be adequate and satisfactory only in the context of satisfying these two basic needs' said the Maulana in his speech.

He also said 'While the idea of conscripting students in schools and colleges and schools in the rural or semi-rural areas should not have an agricultural section attached to them' (p. 175). From this speech we can understand that his idea of conscription had met with opposition and was to be abandoned. But in this context he is mooted another bold and innovative idea. He says, 'Many of you know that the universities in the UK and the USA sometimes adopt villages. I hope that in India also schools and colleges in urban areas will adopt villages. There should be friendly competition among educational institutions as to which have done the best rural work' (p. 175). He also pointed out to an activity of a university which has lately been part of any university programme. He says '... if the universities provide extension education in agriculture, it will not only improve the quality of our agriculture but also make a deep impression on the public mind. It will help break down the barriers which divide the literate classes from the unlettered' (p. 176). He conclude his speech thus, '...schools and colleges in the rural and semi-rural areas must encourage all students – whatever may be their subject of study – to devote a part of their normal scholastic routine to work on the land. For schools and colleges in cities and towns, I would suggest their adoption of villages where students may participate in a programme of complete reconstruction of village life' (p. 177). Thus he was taking seeds

out of Tagore's Santiniketan and was seeking to plant them all over the country. 'In the field of adult education', the Maulana was saying in a speech delivered at the General Advisory Board of Education in New Delhi on March 15, 1952 'these five years have brought about a welcome change in the conception of the nature and purpose of such education. Instead of concentrating on literacy, as was generally done in the past, we are now planning education for the adult on broader and more liberal lines. One of your committees has laid down that the aim of such education is not merely to impart literacy but to give the adult training in all aspects of citizenship. To mark this change in conception, the nomenclature has also been changed, and we now describe it as social education' (p. 202). He says further, 'In this connection I might make a special mention of the scheme of social education which has been worked out for Delhi. Our aim is to eradicate illiteracy from the State in the course of the next three to five years. A Janata College has been established for the training of promising young men from villages in rural leadership' (p. 203). This was a real innovation in the early 1950s. Researchers should find out the working of this college and what benefits it brought to the people. The working of this college should be compared with that of Danish Folk High School. The present author, in many of his articles, has written about creating a three-tier system of adult education: people's basic school, people's college and people's university to be created at village, subdivision and district levels respectively. The Maulana gives us a glimpse of the working of the Janata College: 'Delhi has... developed a scheme of Travelling Exhibitions and Educational Melas which have evoked considerable interest and enthusiasm among the rural people. A caravan of jeeps and other vehicles takes the exhibition to the villages and serves to stimulate interest among men as well as women. This is followed by an intensive literacy work by a band of teachers who are especially allocated to the area and conduct social education classes for a period of a month to six weeks. After this intensive campaign, the work of continuing the classes is entrusted to the local teachers and social workers who are being gradually trained in the Janata College' (p. 203). It would be instructive to note what were taught at the Janata College and how, if there was any structured syllabus etc., the number of days in a week the classes were conducted and for how many hours each day.

There are many other areas of education over which the Maulana had thought creatively and implemented those thoughts in practice. It is necessary to investigate deeply his life and work in the field of education in general and lifelong learning in particular. This will give us a new direction to

our understanding and help chart out a path of development in the field of education which is the demand of our age.

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