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Editor's Note

ARTICLES

|  |  |    |
|--|--|----|
| R.P. Singh<br>Jagdish Singh                                    | Review of Adult Education in India Since 1951  | 5  |
| Chris Olusola Omoregie   | The Theory and Practice of Andragogy in Adult Education  | 27 |
| Anjali Makhija<br>Susmita Guru<br>Richa Saxena                 | Empowering Rural Youth with Digital Literacy and Life Skills Education   | 32 |
| Mandakini Pant   | Gender in Governance as Research Field in Adult and Lifelong Education: Issues and Perspectives  | 40 |
| S. Y. Shah   | Dr. S.C. Dutta's Contributions towards Professionalization of Adult Education in India   | 50 |
| Gopal Chandra Mahakud<br>Nandita Babu<br>Khagendra Nath Gangai | A Co-relational and Comparative Study of Internet Addiction, Depression, Anxiety and Stress between Under-Graduate and Post-Graduate University Students | 56 |
| Vandana Chakrabarti<br>Jiti Anna Chathamala                    | Study of HIV/AIDS awareness among NSS and Non-NSS students   | 71 |
| Jayanta Kr. Ghosal   | Basic Education-Gandhiji's Concept   | 81 |
| Atanu Kumar Sinha  | Information Seeking Behaviour and Role of Mass Media in Socio-Economic Empowerment of Santals in Birbhum West Bengal                                     | 86 |
| <i>Contributors</i>  |  | 95 |

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## **IIALE Study Centre for IGNOU Programme**

International Institute of Adult and Lifelong Education (IIALE) is study centre for Indira Gandhi National Open University (IGNOU) (Centre Code: 29049P) functions from 17-B, I P Estate, New Delhi – 110 002. The courses to be offered are:

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## Editor's Note

From December 2018 a lot of bouncing and punching is going on in India both by the opposition and ruling party which reflect amply that they are getting ready for the cut throat competition in the parliamentary election to be held in April-May 2019 to elect members for the 17<sup>th</sup> Lok Sabha (Lower House). It is expected that the pace of bouncing may increase in the months to come. Election is not only important for the political parties but also equally important for the general public as once a government is formed it will be for five years unless it is voted out or it is fallen of its own weight. Hence, the onus of selecting the good government rests with the voters. India has already seen 16 parliamentary elections and almost equal number of elections for the state assemblies but the forthcoming one may be totally different as a lot of permutation and combination of parties forming together as bunches which may lead to coalition in the absence of any single party getting majority.

Coalition governments both at centre and states are not new to India. As the Indian National Congress (INC) was leading the freedom struggle, immediately after the country got independence, almost in all elections held INC got majority seats and formed the governments. This facilitated almost smooth functioning of the governments with power that is controlling top to bottom. This scenario changed for the first time in central government when Janata Party, an amalgamation of political parties opposed to emergency imposed between 1975 and 1977 came together to form the government and Morarji Desai became the Prime Minister of a non-congress national government. Unfortunately, this government could not continue for long and hence, Morarji Desai had to resign and Charan Singh became the Prime Minister. But again the government could not complete its five year term due to lack of support by the coalition partners. The general election held in 1989 once again a coalition government was formed under National Front which lasted until 1991 with two Prime Ministers and the 11<sup>th</sup> parliament produced three Prime Ministers in two years between 15<sup>th</sup> May 1996 to 4<sup>th</sup> December 1997 which forced parliament election again.

The same way many coalition governments have been formed in different states which failed to complete the full term of office though some have good success rates like that of Kerala and West Bengal. It is to be noted that the success in these two states was because of likeminded parties coming together to fight the election and forming the government.

However, the first successful coalition government at the national level which completed five year term was by National Democratic Alliance with Atal Bihari Vajpayee as Prime Minister from 1999 to 2004 followed by another government by United Progressive Alliance consisting of 13 separate parties ruled India for two terms from 2004 to 2014 with Manmohan Singh as Prime Minister.

In India whenever election takes place a huge sum is spent by the government for conducting the same along with mobilizing a large number of human resources. Due to code of conduct after the Election Commission of India notifies the date for election, the government can neither announce any new projects/programmes nor can implement new plans for the benefit of the people. Hence, the government machinery will be running very slow at the cost of benefit to common people.

The parliamentary election in 2019 is important as India has made a lot of progress in almost all the fields in the last 15 years which should not go waste in the years to come. Hence, it is the prime responsibility of the voters to choose a stable government which is able to carry forward the development of the country and people to further heights so that the country moves steady fast in the path of progress.

**Dr.V.Mohankumar**

## **Review of Adult Education in India Since 1951**

**R.P. Singh**  
**Jagdish Singh**

Education plays an important role in the all-round development of human being. It is crucial for sustained national growth and development of any nation-state. It is a unique investment in the present as it ensures the safety of the future. Every nation-state develops its own system of education to express and promote its unique socio-cultural as well as economic and political identity besides meeting the challenges of time to leverage the existing opportunities and realizing its strengths. For that purpose all the stages of education viz. Pre-Primary, Primary, Secondary, Tertiary, Vocational and Adult Education need to be emphasized as per the requirement of our population.

Adult education is more accurately defined thus: 'Adult education begins where vocational education leaves off'. Adult education offers some, who were not privileged, a last chance to learn. Some feel a need for training in basic skills of learning so they enrol for learning, reading, writing and arithmetic. If we examine this definition we will find the following essential elements that characterize adult education: (i) It is post-vocational education; (ii) It is education for the deprived classes; and (iii) It is training in basic skills of learning i.e. literacy (Lindeman, 1961).

"Adult education is part time or full-time education for men and women of all ages either organized by themselves or provided by schools, learning centres, or other agencies which enable them to improve their general or professional knowledge, skills and abilities by either continuing their education or resuming their initial or incomplete education of previous years (Reddy, 2000).

Adult education includes formal, non-formal and informal education which is imparted to the learners who are self-motivated and have some prior experience. They have a special motive to learn just reading, writing or arithmetic or to train themselves for some particular skill that can provide them opportunities in earning their livelihood. Adult education is beyond literacy and may be called as literacy+. This may include life-long education, continuing education, out of school children's education, education for the special focus and marginalized groups, street children, workforce and others.

### **Historical Background of Adult Education in India since 1951**

Adult education was conceptualized as "social education" in 1948, envisioned so by the then Union Education Minister Maulana Abul Kalam Azad for whom education for adults had to go beyond the concept of educating the adults; rather it had to be geared toward overall social development. He laid more emphasis on the

development of production power in all the educated minds and among the masses. The Central Advisory Board of Education approved the scheme of Social Education in January, 1949 and discussed the same at the 'Conference of Provincial Education Ministers' held in February, 1949 which laid stress on the implementation of the programme by different State Governments. Social education showed significant achievement during 1950's during the first three Five Year Plans (1951-56, 1956-61 & 1961-66).

The concept of functional literacy emerged during 1950's, that is, during the Third and Fourth Plan periods. The emphasis on functional literacy was fully endorsed by the Fourth Five Year Plan. The *Programme of Rural Functional Literacy* was associated with the establishment of National Board of Adult Education (1969), Directorate of Adult Education (1971) and launching of Non-Formal Education Programmes. On 2<sup>nd</sup> October 1978, the Government of India considered that the literacy is crucial for the overall development of the country and gave top priority to adult education and launched the *National Adult Education Programme* (NAEP). The Seventh Five Year Plan (1985-90) envisaged the programme for training in functional skills which were thought to be over and above basic literacy skills. The importance of literacy was re-emphasized by the National Policy on Education (NPE), 1986 which considered adult education to be a means for reducing economic, social and gender disparities in the country. The Programme of Action (POA), 1992 announced a new *National Programme of Adult Education* (NPAA) which was envisioned to be implemented in a phased manner and was to be a time bound programme, covering approximately 40 million by 1990 and another 60 million by 1995 (totalling the target of covering 100 million). The NPAA was considered essentially as a continuation of schemes of *Rural Functional Literacy Projects* (RFLP), *State Adult Education Programmes* (SAEP) and the *Programme of Assistance to Voluntary Agencies*.

### **National Literacy Mission (1988)**

In order to make the Indian society literate, the Government of India launched the National Literacy Mission (NLM) on May 5, 1988. It was a by-product partly of the National Policy of Education (1986) and largely of evaluation of the strengths and weaknesses of the *National Adult Education Programme* (NAEP). It reformulated the goals of imparting literacy to 100 million illiterates by redefining the concept of imparting functional literacy to 80 million adult illiterates in the age group of 15-35 (30 million by 1990 and an additional 50 million by 1995). In order to realise the goal of NLM, a National Literacy Mission Authority (NLMA) was set up as an autonomous body under Ministry of Human Resource Development, Department of Education in June, 1988. In order to realise the goals, the NLM launched various programmes in Mission Mode viz. (i) Mass Programme of Functional Literacy (MPFL), in Area Development Approach viz. (ii) Rural Functional Literacy Programme (RFLP), and (iii) State Adult Education Programme (SAEP).

State Resource Centres (SRCs) and District Institutes of Education and Training (DIETs) were set up in several districts to provide academic and technical resource support to adult education programmes. In the year 1988-89, the Total Literacy Campaign (TLC) was launched in order to achieve Total Literacy in the selected pilot areas. It was based on the voluntary approach and involvement of voluntary organizations and National Service Scheme (NSS) units in colleges and universities was ensured in Ernakulam district of Kerala. Meanwhile, the United Nation General Assembly declared 1990 as the International Literacy Year (ILY). The ILY was launched in India on 22<sup>nd</sup> January, 1990. On 4<sup>th</sup> February, 1990 Ernakulam was declared as the first Total Literate district in India. Inspired by the successful endeavours in Ernakulam and Kottayam, the Total Literacy Campaign was further taken up in the entire State of Kerala and in April, 1991 the State was declared fully literate.

The success of Ernakulam and Kerala State persuaded the NLM to once again revise its target of making literate 80 million adult illiterates to 100 million by 1999 and to cover all the districts of the country under TLC. Many TLC projects were launched in various parts of the country which produced positive results. The success of TLC opened the door for introduction of Life-long Education Programme. It had three phases (i) Total Literacy Campaign, (ii) Post Literacy Programme (PLP) and (iii) Continuing Education Programme (CEP). The Life-long Education Programme started during 9<sup>th</sup> Five Year Plan continued throughout 10<sup>th</sup> Five Year Plan (2002-07) and during Eleventh Five Year Plan (2007-2012) up to September, 2009.

### **Saakshar Bharat Programme (SBP), 2009**

Despite all the efforts of NLM, illiteracy continued to be an area of national concern. Although the precise number of non-literates at that stage was not available, 2001 Census had revealed that there were still 259.52 million (about 26 crore) illiterate adults (in the age group of 15<sup>+</sup>) in the country. Meanwhile, the Government of India in 2009 announced that literacy would be its key instrument for emancipation and empowerment of women as literate women could play crucial role in decision making. As per 2001 Census, while recorded male literacy was 75.26 per cent female literacy remained at an unacceptable level of 53.67 per cent. The gender gap in literacy was 21.59 percentage points. It was expected that increase in female literacy might become a force multiplier for all other social development programmes. The theme of the 11<sup>th</sup> Plan was "Inclusive Growth" which was not possible without bridging the gender gap in literacy. Therefore, the Plan was aimed at empowerment of women and in recognition of the fact that literacy, especially female literacy, was a pre-requisite to inclusive socio-economic development it was imperative that NLM was redefined as a programme to act as an instrument meant for focusing more on female literacy. In this context the Government of India declared that the NLM would be recast as **National Female Literacy Mission** with suitably modified strategies which aimed to focus on the empowerment of women and to make increased female literacy a force multiplier to the effort of the Government to give impetus to education

for all, universal coverage in health, nutrition and skill development for the all-round socio-economic development of the country.

The revamped Saakshar Bharat Programme (SBP) was formally launched by the then Prime Minister, Dr. Manmohan Singh, on 8<sup>th</sup> September, 2009, the International Literacy Day. Its implementation came into effect from 1<sup>st</sup> October, 2009. It was a revised version of NLM. The programme aimed at further promoting and strengthening adult education, especially of the women. It provided opportunity to those adults, who had lost the opportunity of access to formal education and crossed the standard age for receiving such education, but who now felt a need for learning of any type, including literacy, basic education (equivalency to formal education), vocational education (skill development), physical and emotional development, practical arts, applied science, sports and recreation. The aim of the revised SBP initially was to raise literacy rate to 80 per cent, to reduce gender gap to 10 per cent and minimize regional and social disparities with focus on women, SCs, STs, Minorities and other disadvantaged groups by the end of 11<sup>th</sup> Five Year Plan. Upon non-achievement of the objectives by the end of the 11<sup>th</sup> Plan period, the targets remained unchanged for the 12<sup>th</sup> Plan period also. The SBP had four broader objectives, namely (i) imparting functional literacy and numeracy to non-literates; (ii) acquiring equivalency to formal educational system; (iii) imparting relevant skill development programme; and (iv) promoting a learning society by providing opportunities for continuing education.

### **Adult Education during the Five Year Plans**

Social Education was the priority of the Government in order to implement democracy in its true sense. Adult education was the inbuilt part of Social Education. During the **First Five Year Plan** (1951-56) opening of one Janata College in each of the districts of the country was envisioned in order to train social education workers, community organisers, and administrators. It was also envisaged that when some of these colleges were no longer needed for this kind of training they would be turned into rural colleges which would also serve as community centres.<sup>1</sup> During the **Second Five Year Plan** (1956-61) it was envisioned that the Ministry of Education would establish a "*National Fundamental Education Centre*" (which later became National Education Centre in NCERT) for training social education organisers and for continuing study and research in problems relating to social and basic education including literacy. The entire national extension and community development programme, social welfare extension projects, rural programmes undertaken by Government agencies in cooperation with the people, programmes of voluntary organisations (VOs) like the "Sarva Seva Sangh", the "Bharat Sevak Samaj" and others, the cooperative movement, the village panchayats, etc. were all facets of the nation-wide effort to move towards all-inclusive social education and rural improvement.<sup>2</sup> It was also envisioned that the Plans of State Governments would have provisions for the opening of literacy and social education centres for training of social education workers and organisers, opening of libraries, publication of literature and promotion of audio-visual education along with establishment of more Janata Colleges.

In the **Third Five Year Plan** (1961-66), Social Education continued with emphasis on working together by Social Education Organisers, Block Education Officers and individual educational institutions in order to place the facilities needed at the service of local communities. It was primarily for Panchayat Samitis, Village Panchayats and Voluntary Organisations (VOs) to create and maintain popular enthusiasm and develop adult education and literacy on a continuing basis in a manner related organically to their own needs and conditions<sup>3</sup>. The Social Education concept which had done well and tried to consolidate the efforts of various government departments, VOs, Non-Government Organisations (NGOs) and above all the involvement of Community and Panchayati Raj (PR) bodies in order to make a good start in the direction of fulfilment of the objective of development of the literate society in order to strengthen our democratic values. The gear was shifted towards literacy in real sense after the Third Five Year Plan. The Five Year Planning was discontinued in the year 1966 and there were three Annual Plans (1966-69). The Government was forced to declare "Plan Holidays" (1966-67, 1967-68, and 1968-69) due to the miserable failure of the Third Plan. During 1966-67 there was again the problem of drought. The main reasons for Plan Holidays were the Indo-Pakistan war, lack of resources, and increase in inflation. In the year 1968 the "*Farmers' Education and Functional Literacy*" in the '*high-yielding variety*' was started. Thereafter, the concept of *Social Education* was replaced by the Concept of *Adult Literacy*. This was good in the sense that there could now be a focused approach on imparting literacy to illiterates. On the flip side, the momentum created for social development including improvement of literacy, with the involvement of various government departments and NGOs, VOs and others, was arrested. A broader concept of community development through social education was reduced to the smaller concept of adult literacy.

During the **Fourth Five Year Plan** (1969-1974) the initiation of Pilot Projects in Adult Literacy was envisioned in selected districts and the programme was to be extended to other areas in the light of results of the Pilot. It was also envisioned that for the development of the programme assistance would be sought from Industry, from the students working under the National Service Scheme (NSS), and from VOs which would be assisted financially and given technical guidance. The programme of "*Farmers' Education and Functional Literacy*" in the '*high-yielding variety*' was supposed to be extended to 100 districts in order to cover one million adult farmers. It was further envisioned that Adult Education would continue as an integral part of the community development programme. The pilot projects of opening of "*University Departments of Adult Education*" were started for conducting research and organise extension and extra-mural lectures on the subject. The "*National Board of Adult Education*" was set up in 1969 for advising the Government on the development programmes and for enlisting the cooperation of the interests and agencies concerned. The development of television and the experiments with satellite communications were supposed to begin from 1972-73, with significance for education, especially adult education. The Directorate of Adult Education (DAE) was established in 1971 in order to provide resource support and to produce literacy primers for the non-literates and neo-literates.

However, the *Farmer's Functional Literacy Programme* (FFLP) which was in full swing and could cover 144 districts was rolled back and in its place it was thought of bringing another programme on adult literacy in the next Plan. The achievement under FFLP remained short of the target in terms of covering the number of farmers. Since then we have travelled a long way through various Plans and have seen a National Education Policy (1986) which also had placed due emphasis on Adult Education. No nationwide programme could be started in order to cater to the need of Adult Education until the **Fifth Five Year Plan**. It was not until the 2<sup>nd</sup> October, 1978 that the country could see the launch of its "*National Adult Education Programme*" for the first time. The programme had nationwide coverage and institutional structures to cater to the need of adult education right from grassroots Panchayat level to national level.

The Non-Formal Education Centres were opened as envisioned in the **Sixth Five Year Plan** (1980-85). Though there were no formal targets of enrolments, the total enrolments were around three million as against the expected eight million over the Plan period. Syllabus and instructional materials for use of learners enrolled in non-formal centres were developed following the integrated approach covering areas of health, hygiene, home science, agriculture, physics, chemistry, biology, history, geography and civics. The Sixth FYP indicated the goal of reaching the total literacy in the age-group 15-35 years by 1990. While no definite physical targets were laid down for the Sixth Plan, the adult education programme was to be developed on a large scale for the age-group 15-35 years to combat the problem of illiteracy among the productive segment of the population in general and, in particular, among the rural poor. During the Plan period Central Government funded 386 rural Functional Literacy Projects in the States besides giving assistance to 380 Voluntary Agencies and 49 Universities for running Adult Education Programmes. In addition, there were several programmes of the State Governments towards adult literacy. It was estimated that 20 million adult illiterates were to be covered by these programmes during the Sixth Plan. Fifteen State Resource Centres (SRCs) provided resource support to adult education centres in terms of curriculum formulation, preparation of teaching learning materials, development of methods and media, training of functionaries, monitoring and evaluation, and research and innovation. *Development of learning materials for women and weaker sections was given special attention*<sup>4</sup>.

The National Policy on Education, 1986 came during the **Seventh Five Year Plan** (1985-90) which laid down greater emphasis on Adult Education. It was thought during the Seventh Plan that the task of covering all the illiterates in the age-group 15-35 years by 1990 was a formidable task. As motivation of the learner was considered crucial for success and as the number to be covered was about 90 million, the strategy to achieve the goal could only be through launching a mass movement involving social institutions, VOs, students, teachers, employers and the community. Therefore, the Plan was also important in the way it launched the first ever "*National Literacy Mission (NLM)*" in 1988 with very high targets. It was envisioned that active participation of Village Panchayats, Mahila Mandals and Community Centres etc

was essential for achievement of the huge number of illiterates. Employers were required to impart necessary functional education to all their illiterate employees. The programmes of Nehru Yuva Kendras (NYK) and the National Service Scheme (NSS) were also supposed to focus on eradication of illiteracy. The NPE and the Programme of Action (POA) envisaged that the Adult Education Programme (AEP) would cover 40 million (4 crore) illiterates by 1990 and another 60 Million (6 crores) by 1995. With the launching of the NLM in 1988, the targets of NPE were deemed unlikely to be met; therefore, the targets were reformulated and strategies recast. Accordingly, 30 million (3 crores) illiterates were expected to be covered by 1990 and 50 million (5 crores) by 1995.

To achieve these goals, Rural Functional Literacy Programme (RFLP) was launched. Additionally, post-literacy teaching-learning processes were modified; new strategies like area-specific and time-bound approach to achieve Total Literacy (TL) were evolved; massive participation of NGOs and students were ensured; and maximal utilisation of traditional and folk theatre forms in literacy work were effected. By 1991-92, the post-literacy programme was institutionalised in the form of 32,000 Jan Shikshan Nilayams (JSN). Apart from the introduction of Improved Pace and Content of Learning (IPCL) method, which reduced the duration of learning from 500 to 200 hours, technology demonstration programmes were initiated in 42 selected districts. The scheme of Shramik Vidyapeeths (SVs) was reviewed, suggesting a need for expansion. The number of State Resources Centres (SRCs) increased from 19 to 20. A *National Institute of Adult Education* (NIAE) was set up in January, 1991 to augment the technical and academic resource support base to adult education and to undertake quality research and evaluation studies. However, not much of the activities of NIAE have been highlighted, since it is present in the MHRD itself. Area-specific and time-bound mass campaigns for Total Literacy, first launched in Kottayam town and Ernakulam district in Kerala in 1989 with the active participation of students and Voluntary Agencies, was further extended to other districts. By March 1992, 25 districts had achieved total literacy (85 per cent literacy) and TL campaigns remained at different stages of progress in 80 districts in Andhra Pradesh, Bihar, Gujarat, Haryana, Himachal Pradesh, Karnataka, Madhya Pradesh, Maharashtra, Orissa, Punjab, Rajasthan, Uttar Pradesh and West Bengal covering over 3 crore illiterates with the help of about 30 lakh volunteers<sup>5</sup>.

The thrust in the **Eighth Five Year Plan** (1992-97) was on sustainability of literacy skills and on remediation. Learning of useful skills and their application in actual living and working situations was emphasised in the programmes. The main strategy emphasised an area-specific approach along with the campaign mode, with particular attention on women, disadvantaged groups and backward rural areas. The NLM along with the State Literacy Missions provided the main mechanisms for the implementation of literacy and post-literacy programmes. The services of NGOs were utilised for various literacy and post-literacy activities, including skill development among the adults. During that Plan, the organisation of campaigns and adoption of areas for intensive work constituted the two main elements of the strategy. The

strategy of total literacy campaign was reviewed in 1993 which envisaged funding the Tribal Area Sub-Plan in the ratio of 4:1 between the Centre and the State Governments, instead of the earlier ratio of 2:1; launching of an Operation Restoration Programme in those districts where total literacy campaign had not taken off due to various reasons. During the Eighth Plan about 75.66 million illiterates were enrolled out of which 40.96 million were estimated to have become literate. The scheme of Shramik Vidyapeeths, which offered specially designed non-formal programmes by integrating literacy, general education and skill training for identified groups, was expanded by establishing 25 new Vidyapeeths during the Plan period. The Centre provided assistance to State Governments for strengthening of administration and to Voluntary Organisations for various activities.

The National Literacy Mission continued in Eighth FYP (1992-97), Ninth FYP (1997-2002), and Tenth FYP (2002-07). By the end of the 10<sup>th</sup> Plan period, NLM made 127.45 million persons literate, of which, 60 per cent were females, 23 per cent belonged to Scheduled Castes (SCs) and 12 percent to Scheduled Tribes (STs). A total number of 597 districts were covered under Total Literacy Campaigns of which 502 reached Post Literacy stage and 328 reached Continuing Education stage. During the Eleventh Five Year Plan, the programme was revamped as "Saakshar Bharat Programme", which continued till the end of Five Year Plan Era, i.e. March, 2017. However, the programme was extended for another year upto March, 2018 with the provision for Third Party Evaluation and for getting fresh approvals for further continuation.

Saakshar Bharat, the new variant of earlier NLM, had set the following goals: to raise literacy rate to 80 percent, to reduce gender gap to 10 per cent and minimize regional and social disparities, with focus on women, SCs, STs, Minorities, other disadvantaged groups. All those districts, that had female literacy rate below 50 per cent as per Census 2001, including Left Wing Extremism affected districts irrespective of literacy level, were being covered under the programme. The principal target of the mission was to impart functional literacy to *70 million non-literate* adults in the age group of 15 years and beyond. The mission envisaged to cover 14 million SCs, 8 million STs, 12 million minorities & 36 million others. The overall coverage of *women was to be 60 million*. 410 districts belonging to 26 States/UTs of the country were identified to be covered under Saakshar Bharat.

### **Assessment and Certification of Basic Literacy**

Basic Literacy implies achievement of self-reliance in Reading, Writing and Arithmetic (Numeracy) and becoming aware of the causes of the one's deprivation. The programme entails identification of non-literates through a survey, area wise mapping of their learning needs and imparting them instructor based teaching of about 300 hrs spread over 3 months or beyond depending on motivation of the learners and local conditions. A volunteer acts as a mobiliser, trainer and teacher and is responsible for imparting literacy to on an average, to 8-10 learners.

Scientific Assessment and Certification of the competency levels of adults is a unique innovation introduced for the first time in the history of literacy movement in India. Only an adult, who conforms to prescribed competency levels in reading, writing and numeracy, is certified as literate. Assessments are conducted through a system developed by the National Literacy Mission Authority (NLMA) in consultation with National Institute of Open Schooling.

Learners are assessed in reading, writing and arithmetic skills. Assessments are also designed to gauge the learner's general awareness, including that of social issues. Learners who score 40% marks in all three components are declared successful and given a certificate jointly by NLMA and NIOS. Candidates who are not able to succeed are given further chances to improve the grade in the skills in which they have not been successful. This type of assessment improves confidence in neo-literates and opens up avenues for them. This also lends robustness and credibility to the programme. Bi-annual assessments are conducted every year on pre-decided dates in the month of August and March. National Institute of Open Schooling has conducted Sixteen rounds of Assessment Tests for Basic Literacy Programme under SBP from August, 2010 to March, 2018 in which 101 Million (10.1 crore) non-literates appeared for certification of which 70.42 per cent were females. Of the 101 million 76.4 million have been successful and certified of which 75.75 per cent are females (Annexure-2)<sup>6</sup>. These figures show that the targets of the programme have been met, albeit six years late.

### **Critique: High Points and Shortcomings:**

- (i) The opening of Janata Colleges during first three Five Year Plans was a good move for involvement of the community and training of Social Development Workers including those involved in Adult Education. However, the fate of those Janata colleges was not known beyond the Third Five Year Plan.
- (ii) The Community Development Programme in first three Five Year Plans was based on the cooperative movements and extension programmes in adult education. Those movements and extension programmes were delinked from their different objectives and goals after the Third Five Year Plan.
- (iii) The momentum created under the Social Education Programme during the first three Plans could not be continued for long and the concept of Social Development which was a holistic community development programme was restricted to adult literacy only.
- (iv) Involvement of Panchayat Samitis, Village Panchayats and VOs to create and maintain popular enthusiasm for the programme of Community Development including Social Education was envisioned during the first three Plans. To some extent the effort was successful, but there were uncertainties in the way of involvement of NGOs, VOs, PR bodies and individual institutions. The mending of ways at different times and different aspirations created a hap hazardous situation in programme implementation and hence

- the objectives of bringing literacy through mass involvement were defeated all the time.
- (v) The National Programme for Adult Education (NPAE) was a non-formal education programme. It was the first structured programme with piloted and tested outcomes. The Universities opened Adult Education Departments with different connotations. However, no exemplary work was reported from the University Teaching Departments on Adult Education. Hardly any UG/PG courses on Adult Education were initiated as seen from UGC's list titles of courses.
- (vi) The Farmer's Education and Functional Literacy Programme (FEFLP) was a good move towards achievement of self-sufficiency in food production and ushering in the green revolution. It was also necessary for covering the largest working population of the country by providing them not only the knowledge of 3Rs but also functional knowledge regarding betterment of farm produce by using science and technology. Despite the existence of FEFLP, India could not become self-sufficient in food production and remained far behind many countries in per hectare production in wheat, sugarcane, rice and pulses. The FEFLP or High Yielding Variety Programme was rolled back after its objective of covering 100 districts (later expanded to 146 districts).
- (vii) The National Programme for Adult Education (NPAE) started in 1978 continued for the next 10 years, provided a good institutional structure. The programme was discontinued in 1988 and revamped as a new programme with new administrative structure without caring much for the existing structure. The targets of making 100 million illiterates literate remained unmet after the end of the programme.
- (viii) National Institute of Adult Education (NIAE) was set up in January, 1991 to augment the technical and academic resource support to adult education and to undertake quality research and evaluation studies. The fate of NIAE is not known.
- (ix) Area-specific and time-bound mass campaigns for TL first launched in Kottayam town and Ernakulam district in Kerala in 1989 with active participation of students and VOs was further extended to other districts. By March 1992, twenty-five districts had achieved total literacy. The programme was extended to 14 other States covering 3 crore illiterates through 30 lakh Volunteers. Further, Ernakulam experiment could not be scaled up to the expected levels.
- (x) The fate of Jan Shikshan Nilayams (32000 of them) which were meant for providing skill education to neo-literates is not known to anyone. Thereafter came the concept of Shramik Vidyapeeths (polyvalent institutes), which were very few, later rechristened as Jan Shikshan Sansthan (JSSs). More than 250 JSSs has now been transferred to Ministry of Skill Development after March, 2018.
- (xi) Under Saakshar Bharat the breakup of 70 million illiterates (including 60 million women) who were to be covered under the programme was 14 million SCs, 8 million STs, 12 million minorities & 36 million others depending upon

- their population share. This was not based on the actual number of illiterates available in each group. A total of 410 rural districts belonging to 26 States/UTs of the country were identified to be covered under Saakshar Bharat, although only 404 could be covered. There was a big hole in the scheme as it covered only the rural areas and it left the urban slum areas altogether which altogether have about 50 million illiterates as per Census 2001.
- (xii) Further, the target of making 70 million illiterates literate remained unmet at the end of the 11<sup>th</sup> Plan (March 2012); therefore, the targets set were totally unrealistic. The targets remained same for the 12<sup>th</sup> Five Year Plan also. However, as per NIOS data, as against the 101 million illiterates who appeared for learner assessment tests, 76.1 million were declared successful in 18 rounds of tests between August, 2010 to March, 2018. Thus the target of making 70 million illiterates literate appears to have been met, albeit six years late. This shows that the targets set for the 11<sup>th</sup> and 12<sup>th</sup> Plan periods were unrealistic.
- (xiii) It was also intended to cover 47.85 million illiterates residing in 1.08 lakh urban slums out of the total 285 million illiterate in Census 2011 - which were left out under the main SBP - through India@75 or Rotary India Literacy Mission with PPP mode in Adult education. Those efforts were started late and were insufficient for larger target groups. To boot, all these efforts have been discontinued after March, 2018 with the termination of scheme period of Saakshar Bharat. Further, if the scheme is again revamped, there is no certainty of finding proper space for the urban literacy initiative which did not take off fully in the first place.
- (xiv) Furthermore, the fate of innovative programmes like *Maulana Azad Taleem-e-Balighan*, *Electoral Literacy*, *Financial Literacy*, *Digital Literacy*, *Legal Literacy* and *Equivalency* will be difficult to implement in the prevailing scenario.

### Literacy beyond the Five Year Plan Period

The country is 71 years old in terms of independence, has its own constitution for 68 years, has seen two National Policies on Education, 12 Five Year Plans and 3 year Annual Plans due to Five Year Plan holidays, 14 Finance Commissions, 2 Education Commissions, 65 Central Advisory Board on Education Meetings (53 since independence), 5 major schemes in Adult Education (Social Development Programme, Farmers' Functional Literacy Programme, National Adult Education Programme, National Literacy Mission and Saakshar Bharat). Yet there are more than 250 million illiterates in the 7+ age group. There is thus a need for serious rethinking and relook at the mistakes committed so far, and a resolve not to repeat the same. Though our country is very diverse in terms of geography, languages, castes, religions, cultures, values, etc, it does not have a programme that can eliminate illiteracy in toto. There must be some permanent institutional structure from Central level to State, District, Block/Taluq, Village and town levels that can take care of the neo-literates, as the country cannot afford to make neo-literates once again illiterates.

For this literacy campaigns must be converted into Continuing Education and Life-long Learning Programmes so that the neo-literates remain literates forever.

Therefore, for bringing about universal literacy we must set the target of achieving universal literacy within a span of 5 years as well as establishing a permanent structure with clear achievable targets and realistic goals. Sometimes, there is a dire need to change the gear for meeting different priorities. Time has come to move away from the practice of merely creating infrastructure and human capital for certain specified goals and then abandoning the schemes/programmes without making proper assessment and analysis. All this costs the general public a lot of social and economic loss and prevents them from getting the fruits of the schemes/programmes.

It is a travesty of the adult education planning process that whenever any variant of literacy programme became well-adapted in the system and a well-defined structure came into existence for taking care of the nitty-gritty of adult education schemes, it has been replaced by another programme. Not only the scope of the established literacy programme was changed due to one reason or the other, but the strategy and methodology of implementation were also changed. It is because of such abrupt and unlikely changes that the targets and outcomes of literacy programmes are missed quite often. Such mistakes happened during the different Plan Periods and are happening now as well during the post-Five Year Plan era.

The continuation of the existing SBP or introduction of a new restructured programme coterminous to the remaining 14<sup>th</sup> Finance Commission period (upto March 2020) was supposed to be in place in April, 2018. However, since then there is a programme vacuum or a forced programme holiday in the absence of a revised scheme that can look after the needs of adult and continuing Education. The estimated number of illiterates in India is more than 200 million. Reportedly, the spectre of yet another change in the targets and methodology for achievement of universal literacy by revamping the existing programme in terms of structure and outreach is looming large over the literacy horizon.

### **Target 2022**

The year 2022 is going to be very significant for the country in many ways, particularly in view of its demography. The population pyramid of India shows that by 2022 India will have maximum employable population in terms of their age range and it will remain so for some more years. If this chunk of population is not brought into the mainstream of development, we will be losing a big chance of becoming a developed nation in the next few years. This is a one-time gift of demographic transition which shall provide windows of opportunities to our workforce. If it can be exploited to the benefit of the nation and its people, then India would reap its advantages in near future. Otherwise, the demographic dividend could turn into a demographic disaster. We have four years in hand and these four years can work miraculously, if we all

work towards it. The year 2022 will also be India's 75<sup>th</sup> National Independence day. If India becomes fully literate by that year, it will be the greatest tribute to the father of the nation (Mahatma Gandhi) who had envisioned a fully literate society.

### **Strategies for Achieving the Target of Ending Illiteracy by 2022**

India has achieved a literacy rate of 75.4 per cent as per NSS 71<sup>st</sup> Round in 2014. By now it would be nearing 78.0 per cent at the pace with which it is increasing i.e. nearly 1 per cent per year. So the quantum of target population to cover is approximately 22 per cent in three years and a half (by August 2022). As we all know, 100 per cent literacy is only a notion and ideally is not possible as there is some percentage of population which cannot be brought into this fold because of learning disorders such as dyslexia, illness etc. No country has 100 per cent literate population. If we consider this to be 2.0 per cent in a country like India, we have the target of covering approximately 20 per cent population in the 7+ age group to be brought into the fold of literacy by August 2022.

However, since the rate of enhancement of literacy is nearly 1 per cent per year it will take 20 years to achieve the target of total literacy. We therefore need to substantially speed up the processes to achieve this target in 3 to 4 years by using some foolproof strategies. Earlier we have been using Mission Mode Programmes like National Literacy Mission, Saakshar Bharat Programme etc. Now we have to use **Jet-Mode Programmes** which can take off vertically. The strategies required for covering almost 20 per cent of the population to be brought into the fold of literacy cannot be singular. No single strategy can achieve this. We have to have a perfect blend of a combination of strategies. Dominant strategies of the Saakshar Bharat Programme have yielded some positive outcomes. Literacy rate moved from 64.8 percent in 2001 to 72.99 in 2011. Urban-rural literacy differential also declined and the literacy rate for females increased at a faster rate than that for males (12 per cent). However, gender and regional disparities still persist.

Saakshar Bharat was launched to create alliterate society through a variety of teaching- learning programmes for neo-literates of 15 years and above. This mission targeted 70 million beneficiaries, of which 60 million were women and nearly 50 per cent of the target groups comprised SCs/STs and minorities. The programme's focus was on rural areas, especially districts with low (50 per cent and below) female literacy rates. Nearly 1.70 lakh gram panchayats in 365 districts were covered. Residual illiteracy in urban areas was also to be addressed through innovative partnerships with NGOs and private sector convergence. Major bottlenecks in success of this programme were inadequate participation of state governments, low motivation and training of volunteer teachers and *preraks*, lack of convergence under CEP, and a weak management and supervision structure.

Considerable achievements of Saakshar Bharat Scheme in Basic Literacy area on the one hand reduced the need for Basic Literacy Programme at such a large  
Indian Journal of **Adult Education** January-March 2019

magnitude and, on the other, increased the need of creating opportunities for the other dimensions of Adult Education Programmes like continuing education and equivalency programmes. In course of time, there is also a drastic change on demography and requirement of people. Now, the people need literacy in English Language, Literacy in Information and Communication Technology, Digital Literacy, Constitutional Literacy, literacy on different schemes launched by Government of India and most importantly the opportunity for continuing education and equivalency programmes. A redesign which seeks to cover such dimensions of education will go a long way in improving the literacy status of the country.

Apart from this, the following Jet-Mode strategies can be dovetailed with the existing Mission Mode strategies:

- I. In a county like India, where we have a lot of youth population, involving youth in this programme can yield very good results. We can devise a project with titles '**Each One Teach/Preach Ten**' or '**University Action on Illiteracy**' in universities and high schools where each student should have a compulsory credit/marks based assignment of *teaching/preaching* 10 illiterate people in the surrounding areas. Word Preaching can be defined and used as a technical term for this purpose which would comprise three components: (i) creating awareness towards literacy; (ii) imparting functional literacy; (iii) making them ready for continuing education. This can be a two and half year project for graduate students of three year course. Credits/marks of this assignment may be made compulsory for achieving the degree. If we tap all the students of universities and colleges who are doing three year course this year, we can achieve the target in three years and a half i.e. 2022. Similarly, we can induce students of other courses also.
- II. We can involve the university youth through inter-university Youth and Cultural programmes and campaigns.
- III. We can have competition for the youth of the country like '**Teach India**' or '**Preach India**'.
- IV. We can have **20-20 Literacy Matches** like **20-20 Cricket Match**. In this a team of twenty people can impart literacy to 20 non-literates each in illiteracy clusters. Thus 400 people can be made literate in one year in each illiteracy cluster.
- V. We can run **Saaksharta Trains** and **Saaksharta Buses** involving the youth who can go to remote places to impart literacy.
- VI. We can use Information Technology like computers and smart phones/mobiles in a large way. **Computer Kiosks** can be installed in each village with a technician and a tutor. The kiosks should be left to the learners to learn at their pace and time. Manpower is not much required in this.
- VII. We can involve educated housewives to impart literacy to nearby areas on payment of honorarium.

- VIII. Students of Teacher Training courses, both B.Ed. and D.Ed., can be involved on compulsory marks/credit based assignments. Their internships can be used partially for this purpose.
- IX. Giving targets to all district collectors to achieve literacy targets in their districts.
- X. We can forge a network of institutions and agencies, both Government and Non-Government and CSR wings of corporate sector which are involved in literacy activities, into a National Literacy Consortium. Through this network we can keep a track of activities and avoid overlaps and gaps in the process. The consortium can network with international agencies also.

### Factors which can contribute to achieve the target

Now India is poised to achieve this target of ending illiteracy by 2022 due to many positive factors. Some of them are:

- I. ICT boom in the country: Smart phones / Mobile phones have become very popular and easily accessible and economically viable devices to reach out to every nook and corner of the country. People are also becoming more and more mobile savvy. Other ICT media like Televisions, Computers, DVDs etc have also become very common. Use of this technology is indeed a tangible proposition to impart literacy and end illiteracy.
- II. Urbanization and globalization is another factor influencing the awareness of people towards education and literacy. By 2022 more than 35% population will move towards urban areas.
- III. Last but most important factor is 'Political Will' which is very strong towards this aspect. This was discernible in the inaugural speech of Hon'ble HRD Minister at 'Festival of Education' held at Jaipur recently.

### Physical Performance during the Five Year Plan Periods

**Table-1: Decadal Population of Literates and Illiterates (1951-2011) in millions**

| S. No. | Census Year       | Literates |        |               | Illiterates |        |               | Literacy Rate |        | Gender Gap   |
|--------|-------------------|-----------|--------|---------------|-------------|--------|---------------|---------------|--------|--------------|
|        |                   | Male      | Female | Total         | Male        | Female | Total         | Male          | Female |              |
| 1.     | 1951*             | 42.39     | 12.91  | <b>55.30</b>  | 113.8       | 132.8  | <b>246.6</b>  | 27.16         | 8.86   | <b>18.30</b> |
| 2.     | 1961*             | 77.94     | 27.58  | <b>105.52</b> | 115.02      | 152.30 | <b>267.32</b> | 40.40         | 15.35  | <b>25.05</b> |
| 3.     | 1971*             | 112.04    | 49.37  | <b>162.31</b> | 131.81      | 175.38 | <b>307.19</b> | 45.96         | 21.97  | <b>23.99</b> |
| 4.     | 1981 <sup>§</sup> | 158.22    | 77.51  | <b>235.73</b> | 122.40      | 182.92 | <b>305.32</b> | 56.38         | 29.76  | <b>26.62</b> |
| 5.     | 1991 <sup>§</sup> | 229.56    | 129.76 | <b>359.32</b> | 128.32      | 200.51 | <b>328.83</b> | 64.14         | 39.29  | <b>24.85</b> |
| 6.     | 2001 <sup>§</sup> | 336.57    | 224.18 | <b>560.75</b> | 110.64      | 193.51 | <b>304.15</b> | 75.26         | 53.67  | <b>21.59</b> |
| 7.     | 2011 <sup>§</sup> | 434.76    | 328.88 | <b>763.64</b> | 102.95      | 179.95 | <b>282.90</b> | 80.9          | 64.6   | <b>16.30</b> |

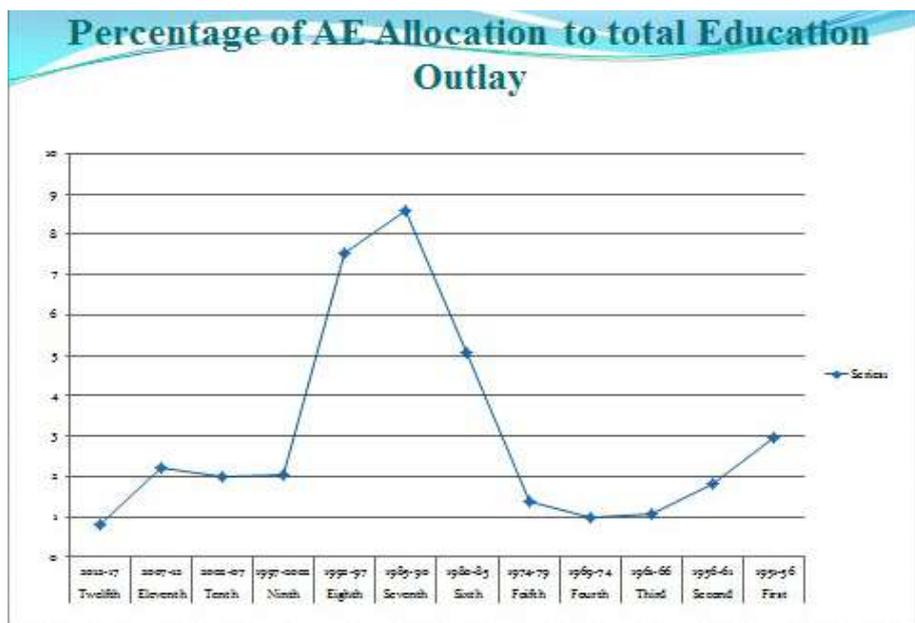
\* 5\* Years of age Group; § 7\* Years of age Group

1981 census excludes Assam and 1991 excludes Jammu & Kashmir (Source: Status and Trend of Literacy in India: Database for Literacy Programme-2011 by Indian Adult Education Association (P-8))

The Table-1 shows that since 1951 till 2011 the total number of illiterates has increased from 55.3 million to 763.64 million. On the other hand, it may also be noted that the number of illiterates are always more than 200 million and remained nearly constant. This is a serious issue that despite a lot of programmes/schemes in school education and literacy we are not able to achieve the target of 100 per cent literacy.

Serious thought is required in the era when the country is heading towards the digital revolution, that we still have more than 250 million illiterate persons in the 7+ year age group. The gender gap remained consistently above 20 per cent for five decades and came down to 16.3 percent in 2011. This percentage shows great inequality in literacy levels of the male and female population.

### Central Government's Financial Performance under Adult Education vis-a-vis Education Sector



Five Year Plan (1951-56) which was just 2.96% of the total Plan outlay of Rs.1690.0 million for Education Sector. In terms of percentage it was continuously reduced to less than 1% during the Fourth Five Year Plan (1969-74). Thereafter, the outlay picked up and reached the peak of 8.60% during Seventh Five Year Plan (1985-90).

This was the period of introduction of National Literacy Mission in 1988. The outlay was marginally reduced to 7.33% during the Eighth Five Year Plan (1992-97). Thereafter, it has been reducing continuously to less than 1% (Rs. 36605.0 million) of the total Plan Outlay for Education Sector (Rs. 4537280.0 million) during the Twelfth Five Year.

The expenditure in the Adult Education could not meet the targets except First, Fifth, Sixth and Seventh Five Year Plans. During Eleventh Five Year Plan the expenditure was just 30%, while during Twelfth Five Year Plan it was 47% of the total outlay under the Adult Education Head. This explains the dismal picture of expenditure in the head of Adult Education, which may be considered as one of the benchmarks in the future for implementation of any programme catering to the need of the adult and continuing education.

### Annexure-1

#### Five Year Plans and Annual Plans in Chronological Order

| S.No. | Plan Name  | Plan Period |
|-------|--|-------------|
| 1.    | First Five Year Plan   | 1951-56     |
| 2.    | Second Five Year Plan  | 1956-61     |
| 3.    | Third Five Year Plan   | 1961-66     |
| 4.    | Three Annual Plans   | 1966-69     |
| 5.    | Fourth Five Year Plan  | 1969-74     |
| 6.    | Fifth Five Year Plan   | 1974-79     |
| 7.    | Sixth Five Year Plan   | 1980-85     |
| 8.    | Seventh Five Year Plan   | 1985-90     |
| 9.    | Two Annual Plans   | 1991-92     |
| 10.   | Eighth Five Year Plan  | 1992-97     |
| 11.   | Ninth Five Year Plan   | 1997-02     |
| 12.   | Tenth Five Year Plan   | 2002-07     |
| 13.   | Eleventh Five Year Plan  | 2007-12     |
| 14.   | Twelfth Five Year Plan   | 2012-17     |
| 15.   | Beyond 12 <sup>th</sup> Plan (Period coterminous to Fourteenth Finance Commission) | 2017-20     |

## Annexure-2

National Institute of Open Schooling - Summary Status of Sixteen Assessment Tests for Basic Literacy Programme under SBP

| S. No. | Assessment  | Female          |              | Male            |              | Total            |                  | Appeared        |              | Successful      |              | Total           | %            |
|--------|---|-----------------|--------------|-----------------|--------------|------------------|------------------|-----------------|--------------|-----------------|--------------|-----------------|--------------|
|        |   | Female          | %            | Male            | %            | Total            | %                | Female          | %            | Male            | %            |                 |              |
| 1      | Ph-I 20 <sup>th</sup><br>Aug 2010                 | 324317          | 62.56        | 194068          | 37.44        | 518385           | 518385           | 212303          | 65.46        | 122202          | 62.97        | 334505          | 64.53        |
| 2      | Ph-II 06 <sup>th</sup><br>Ph-III 20 <sup>th</sup> | 3568686         | 81.88        | 789924          | 18.12        | 4358610          | 4358610          | 2517581         | 70.55        | 585284          | 74.09        | 3102865         | 71.19        |
| 3      | Aug 2011  | 3020576         | 65.55        | 1587763         | 34.45        | 4608339          | 4608339          | 2057992         | 68.13        | 1125147         | 70.86        | 3183139         | 69.07        |
| 4      | Ph-IV 18 <sup>th</sup><br>Ph-V 26 <sup>th</sup>   | 7629075         | 71.32        | 3068482         | 28.68        | 10697557         | 10697557         | 5801030         | 76.04        | 2219921         | 72.35        | 8020951         | 74.98        |
| 5      | Ph-VI 17 <sup>th</sup>                            | 2678179         | 71.91        | 1045924         | 28.09        | 3724103          | 3724103          | 1935470         | 73.06        | 764145          | 73.06        | 2699615         | 72.49        |
| 6      | Ph-VII 23 <sup>rd</sup>                           | 3886570         | 72.15        | 1500330         | 27.85        | 5386900          | 5386900          | 2836790         | 72.99        | 1122309         | 74.80        | 3959099         | 73.49        |
| 7      | Aug 2013  | 3268074         | 70.59        | 1361269         | 29.41        | 4629343          | 4629343          | 2412333         | 73.82        | 1023497         | 75.19        | 3435830         | 74.22        |
| 8      | Ph-VIII 09 <sup>th</sup><br>Mar 2014              | 3772853         | 71.38        | 1512454         | 28.62        | 5285307          | 5285307          | 2771483         | 73.46        | 1114101         | 73.66        | 3885584         | 73.52        |
| 9      | Aug 2014  | 2651263         | 71.23        | 1066813         | 28.77        | 3718076          | 3718076          | 1997802         | 73.96        | 809638          | 74.60        | 2707440         | 74.04        |
| 10     | Ph-X 15 <sup>th</sup><br>Aug 2015                 | 4914774         | 71.12        | 1995501         | 28.88        | 6910275          | 6910275          | 3679595         | 74.87        | 1471604         | 73.75        | 5151199         | 74.54        |
| 11     | Aug 2015  | 7628191         | 69.23        | 3391067         | 30.77        | 11019258         | 11019258         | 5638221         | 73.91        | 2457799         | 72.48        | 8096020         | 73.47        |
| 12     | Ph-XII 20 <sup>th</sup><br>Mar 2016               | 6176334         | 69.54        | 2705906         | 30.46        | 8882240          | 8882240          | 4680533         | 75.78        | 2034398         | 75.16        | 6714931         | 75.80        |
| 13     | Ph-XIII 1st<br>Aug 2016                           | 6376018         | 67.40        | 3083292         | 32.60        | 9459310          | 9459310          | 5051595         | 79.23        | 2417979         | 78.42        | 7469574         | 78.97        |
| 14     | Ph-XIV 19 <sup>th</sup><br>Mar 2017               | 6938470         | 69.66        | 3021755         | 30.34        | 9960225          | 9960225          | 5654922         | 81.50        | 2503459         | 82.85        | 8158381         | 81.91        |
| 15     | Ph-XV 19 <sup>th</sup><br>August 2017             | 4964141         | 70.42        | 2085432         | 29.58        | 7049573          | 7049573          | 4011041         | 80.80        | 1691367         | 81.10        | 5702408         | 80.89        |
| 16     | Ph-XVI<br>March 2018                              | 3157891         | 69.36        | 1394843         | 30.64        | 4552734          | 4552734          | 2548606         | 80.71        | 1130508         | 81.05        | 3679114         | 80.81        |
|        | <b>TOTAL</b>                                      | <b>70995402</b> | <b>70.42</b> | <b>29824823</b> | <b>29.58</b> | <b>100820225</b> | <b>100820225</b> | <b>53797297</b> | <b>75.78</b> | <b>22593358</b> | <b>75.75</b> | <b>76390655</b> | <b>75.77</b> |

**Annexure-3**  
**Outlay and expenditure on education sector in Five Year Plans**  
 (Rs. In millions)

| Plan Period           | Outlay & Expenditure | Elem. Edn. | Adult Edn. | Sec. Edn. | Hr. Edn. | Others | Genl. Edn. | Tech. Edn. | Total   |
|-----------------------|----------------------|------------|------------|-----------|----------|--------|------------|------------|---------|
| 1 <sup>st</sup> Plan  | Outlay               | 930        | 50         | 220       | 150      | 110    | 1460       | 230        | 1690    |
|                       | Exp.                 | 850        | 50         | 200       | 140      | 90     | 1330       | 200        | 1530    |
| 2 <sup>nd</sup> Plan  | Outlay               | 930        | 50         | 490       | 470      | 280    | 2220       | 510        | 2730    |
|                       | Exp.                 | 950        | 40         | 510       | 480      | 230    | 2210       | 490        | 2700    |
| 3 <sup>rd</sup> Plan  | Outlay               | 2090       | 60         | 880       | 820      | 230    | 4080       | 1420       | 5500    |
|                       | Exp.                 | 2010       | 20         | 1030      | 870      | 640    | 4570       | 1250       | 5820    |
| 4 <sup>th</sup> Plan  | Outlay               | 2560       | 80         | 1180      | 8130     | 1190   | 6840       | 1060       | 8090    |
|                       | Exp.                 | 2390       | 60         | 1400      | 1950     | 880    | 6680       | 1060       | 7740    |
| 5 <sup>th</sup> Plan  | Outlay               | 4100       | 180        | 2500      | 2920     | 1220   | 10920      | 1560       | 12480   |
|                       | Exp.                 | 3170       | 230        | 1560      | 2050     | 660    | 7770       | 1070       | 8840    |
| 6 <sup>th</sup> Plan  | Outlay               | 9050       | 1280       | 3980      | 4860     | 2450   | 21620      | 2780       | 24400   |
|                       | Exp.                 | 8900       | 1534       | 7430      | 5370     | 1326   | 24560      | 3180       | 27740   |
| 7 <sup>th</sup> Plan  | Outlay               | 19640      | 5490       | 6680      | 4200     | 11740  | 47750      | 6830       | 54480   |
|                       | Exp.                 | 28280      | 6098       | 18290     | 11900    | 632    | 65200      | 10850      | 76050   |
| 8 <sup>th</sup> Plan  | Outlay               | 92010      | 15550      | 34980     | 15160    | 10440  | 168140     | 27860      | 196000  |
|                       | Exp.                 | 124240     | 11707      | 57890     | 23610    | 11513  | 228960     | 25180      | 254140  |
| 9 <sup>th</sup> Plan  | Outlay               | 273630     | 11020      | 95260     | 43500    | 26780  | 450190     | 47790      | 497980  |
|                       | Exp.                 | 268110     | 8905       | 93840     | 42890    | 33105  | 446850     | 46900      | 493750  |
| 10 <sup>th</sup> Plan | Outlay               | 452651     | 17734      | 161936    | 77112    | 61690  | 771123     | 85197      | 856320  |
|                       | Exp.                 | 649951     | 14037      | 109013    | 69543    | 63670  | 906214     | 59457      | 965672  |
| 11 <sup>th</sup> Plan | Outlay               | 1273800    | 60000      | 515500    | 735430   | -      | 2584730    | 114000     | 2698730 |
|                       | Exp.                 | 1239967    | 17459      | 170652    | 224661   | -      | 1652739    | 173517     | 1826256 |
| 12 <sup>th</sup> Plan | Outlay               | 2885560    | 36605      | 508115    | 682000   | -      | 4112280    | 425000     | 4537280 |
|                       | Exp.*                | 1716511    | 17333      | 404925    | 427715   | 43831% | 2610315    | 364494     | 2646809 |
| 2017-18 <sup>s</sup>  | Outlay*              | 341187     | 3686       | 118691    | 147823   | 38930  | 650317     | 144040     | 794357  |
|                       | Exp.*                | 341199     | 3686       | 125172    | 151108   | 45691  | 666856     | 149326     | 816182  |
| 2018-19 <sup>s</sup>  | Outlay*              | 373195     | 3590       | 123215    | 143896   | 34296  | 678192     | 143391     | 821283  |
|                       | Exp.*                |            |            |           |          |        |            |            |         |

*\* For the year 2017-18 the Expenditure has been taken from budget head of Revenue Expenditure, since Plan and Non-Plan budget heads were replaced by Revenue and Capital heads. The expenditure of Revenue Head for 2016-17 has been taken from the GBS 2018-19.*

*§ The era of Five Year Planning has been done away with and the period of 2017-18 to 2019-20 is coterminous with the Fourteenth Finance Commission, whose funds have not been tied up, therefore, the annual expenditure for revenue head can be noted.*

*% Others head of Higher Education*

*Note-1: the Source for outlays and expenditure for 11<sup>th</sup> FYP and 12<sup>th</sup> FYP are Plan documents and Demand on Grants ([www.finmin.in](http://www.finmin.in)) of Departments of School Education and Literacy Department of Higher Education and for years 2007-08 to 2017-18*

*Note-2: The segregation for Elementary and Secondary in the GBS has been done away from GBS 2017-18. The estimation for Elementary includes National Bal Bhawan, Sarva Shiksha Abhiyan, Mid-Day Meal in Schools, School Assessment Programme, Strengthening of Teacher Training Institutions and Education Scheme for Madarssas and Minorities.*

*Note-3: For estimation of Secondary Education outlay and Expenditure Establishment Expenditure of the Secretariat, Central Sector Schemes/Projects, other Central Sector Expenditure (Except National Bal Bhawan), Rashtriya Madhyamik Shiksha Abhiyan, and Appointment of Language Teachers*

*Note-4: For estimation of Adult Education outlay and Expenditure Establishment Expenditure of Directorate of Adult Education, Others and Saakshar Bharat Programme*

*Note-5: Source for outlays and expenditure up to 10<sup>th</sup> Plan 'Policy Planning and Implementation of Adult Education in India: Five Year plans and Adult Education', IGNOU, 2009 (P-24)*

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<sup>4</sup>Seventh Five year Plan Document, Vol. II, Planning Commission, New Delhi (1985-90)

<sup>5</sup> Eighth Five Year Plan Document, Vol. II, Planning Commission, New Delhi (1992-97)

<sup>6</sup>*Source NIOS data*

# **The Theory and Practice of Andragogy in Adult Education**

*Chris Olusola Omoregie*

Adult Education as a discipline co - exists with other educational fields such as Educational Management, Guidance and Counseling and Special Education. These courses are professional courses residing in most faculties of Education. In Nigeria, Adult Education in higher institutions has its peculiar characteristics that it is misunderstood by the society and candidates who later find themselves in the field. Andragogy remains the most popular idea in the field of adult education and its understanding would give the discipline the deserved professional coloration. What are the basis for referring to Andragogy as a theory when other scholars argue that its practices fall short of the claim that it is a theory? There are gaps between Andragogy as a theory and practice which include the nature of the adult learner as different from some assumptions of Malcolm Knowles. For example, there are some subjects of study which may not allow much involvement of the learner and the varied learning situations. Yet, the conditions for the practices of Andragogy include individuality, freedom, and self actualization. In a knowledge economy, it is high time Adult Education evolved more ideas on teaching and learning of its clientele based on changing social and cultural factors rather than mere age of learners.

## **Adult Education**

The discipline of Adult Education as a subset in the genre of other specializations in Faculties of Education prides itself on its practice of deploying Andragogy in its teaching and learning process. It differs from pedagogy, the art and science of teaching children. Based on humanistic theory of personality that human thoughts, feelings and beliefs are important factors in learning, Andragogy assumes self concept; role of experience; readiness to learn; orientation to learning; internal motivation and need to know as justification for its distinct method of helping adults learn.<sup>1</sup> As lofty as Andragogy is and even with the extended strides of influences it has made even on every other system of education by its emphasis on knowledge transfer, there are no strict means by which it can be practiced and measured as such. This creates a problem of how it ought to be practiced.

## **Adult Education in Nigerian Higher Institutions**

The rating of Adult Education in Nigerian higher institutions is such that many students come to the Department not as their first choice course but accept it just to have University education. This wrong notion, approach and lack of knowledge of these students is not unconnected with the level of awareness of the course among

members of the society who misinterpret it as education for the aged. Lecturers in most Departments of Adult Education have now seen it as a burden to introduce and attract their students to the discipline if only for the fact that the discipline should survive for their own sustenance.

While one may pardon the new students for lack of knowledge of the discipline one remains shocked at the responses professional adult educators give on the highly priced idea of Andragogy in Adult Education. Andragogy is almost synonymous to the discipline of Adult education but it is not practiced the same way by professionals. The preliminary interview of lecturers for this study was to ask them how they have been practicing Andragogy in their field. The answers ranged from, "it is not practicable" to simply "an involvement of students in the teaching and learning process in the classroom".

### **Is Andragogy a theory?**

There is no consensus in literature as to whether andragogy is a theory. Some authors are satisfied to say it is a principle or an assumption. A theory refers to a formal statement of the rules on which a subject of study is based or of ideas that are suggested to explain a fact or event or more generally an opinion<sup>2</sup>. Andragogy qualifies by this definition as a theory because it has assumptions which can be considered as rules. It is also an idea which is suggested to explain the reality of adult learning. Theory can also be an assumption or system of assumptions, accepted principles, and rules of procedure based on limited knowledge, devised to analyze, predict, or otherwise explain the nature or behaviour of a specified set of phenomena.<sup>3</sup> In this description of a theory the rules of procedure for practice are emphasized. This element could be the reason Mintzberg proposed that a theory is the how several things are related and the why of an observable event.<sup>4</sup> Andragogical assumptions could be a justification for a different method for adult learning but falls short of other relationships in adult learners apart from age. Theory is then a supposition or a system of ideas intended to explain something, especially one based on general principles independent of the thing to be explained.

Andragogy has been mired in controversy in the academic adult education literature since Knowles popularized the idea. Critics have questioned Knowles' assumption on Andragogy that adults and children learn differently and thus should be taught differently. They argue that Andragogy falls short of a learning theory because it provides little insight into the process of adult learning. Adult educators have argued that Andragogy is more useful as a guide for teaching, although they claim that the assumptions on which Andragogy teaching model is based are not universally true.<sup>5</sup>

Andragogy further loses admirers for promoting the illusion of a generic adult learner. Andragogy ignores the relationship between self and society by de-contextualizing the learning process and describing the individual in psychological

terms separate from social, political, economic and historical contexts. Consequently, Andragogy does not account for structural systems of privilege and oppression based on race, gender, and class that influence learning and does not consider how culture affects a person's development and ways of learning.

Since Andragogy prides itself as neutral while upholding mainstream values, it omits a critical analysis of commonsense assumptions about cultural, socio-political and institutional constraints on learning thus it is critiqued for sustaining hegemonic social arrangements and for supporting exploitative structures and conservative agendas.

### **The Gap between the Theory and Practice of Andragogy**

Concerns regarding the link between theory and practice are not new and efforts to address this problem have taken several forms. What is needed is a shift in how we engage the interplay between theory and practice, with an emphasis placed on developing initiatives that target opportunities to develop, test, and refine theories<sup>6</sup>. A theory's value rests on its ability to provide an accurate account of the factors that regulate people's behaviour. Rothman<sup>7</sup> interpreting Lewin's<sup>8</sup> dictum 'nothing is more practical than a good theory' sees all as resting on the assumption that good theories are available to address practical problems. This assumption raises a question of what practical problems Andragogy is solving in educational practices. Andragogy does not apply to all adults in all situations. Knowles ignored the socio historical context of learning – including differences in culture and gender<sup>9</sup>

### **Conditions for the Practices of Andragogy**

Andragogy has been applied in many teaching and learning situations ranging from workers training and educational programmes to children and teenage classes. For example, Avoseh's experience in grade 12 where he used andragogical approach was to tap into the children's worldview and inchoate experiences to achieve effective teaching<sup>10</sup>.

This experiment and indeed the promotion of learners' centredness prove that the biological age of learners do not matter for the use of Andragogy.

The general idea from Knowles principles of Andragogy is that there is need to involve learners in the learning process. But then in participation, there are questions of how this can be done. Is it only allowing them to share their opinion on particular subjects? Involvement of learners should start from knowing and taking their interest into consideration in planning the learning programme and in what and how they want to learn. Their individuality, freedom, self actualization, and sitting arrangement are essential aspects which professionals and practitioners of Adult Education should use to strengthen andragogical principles. Andragogy also needs to be assessed or

evaluated as a teaching and learning process. A rigorous empirical testing is needed to validate the guidelines of Andragogy especially among adult learners.

## Conclusions

Andragogical method is no longer peculiar to Adult Education practice though it was Knowles, a professor of Adult education that popularized it. Before its promotion in Adult Education it had existed in many other forms. Academic adult educators are turning the contents of their research agenda toward emerging issues of adult learning, but practitioners continue to claim that Andragogy remains useful as a guiding set of assumptions about adult learners and continue to practice andragogical methods in their teaching and learning experiences.

Instead of promoting Andragogy as the only theory in Adult Education which pushes professionals into dogmatizing and indoctrinating other professionals with it, there is urgent need to avail the discipline of more ideas from other disciplines, or rather evolve other neologisms - newly coined words or phrases that are just emerging into mainstream use. Adult education needs more neologisms for its practices.

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## **Empowering Rural Youth with Digital Literacy and Life Skills Education**

**Anjali Makhija  
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Richa Saxena**

Young people, aged 15 to 29, comprise 28% of India's total population (National Youth Policy 2014). That is a crucial period in life when one creates an identity outside one's family and constantly faces numerous physical, social, and emotional challenges. Channeling young people in the right direction during this sensitive and adaptable age can lead to positive social transformation. This age range includes adolescents who "can make an immense contribution to society if they are given proper support and space through handholding and informed interaction. In this connection, life skills education plays a vital role in creating awareness and providing guidance and direction to them. (Dinesh, et al., 2014)

Young people play an integral and essential role in the development process in rural India. Many have an important place in local self-government as elected members of panchayats. However, their limited knowledge and understanding about different aspects of village governance can restrict them from effectively addressing the grassroots problems. Life skills education that includes governance training serves as an important tool to create and expand their awareness on various government schemes and programmes and impart useful skills for accessing them.

Bringing transparency and accountability in effective service delivery is another major challenge in rural governance in India. Digital literacy education is one promising solution to overcome this challenge. However, there is a huge gap between urban and rural youth in access to information and communication technology (ICT). As per the National Sample Survey, 71<sup>st</sup> Round, only 7.8% of the rural population is able to use a computer for word processing/typing vs. 28% of the urban population. The percentage of the rural population using the internet for searching desired information is far below (7.3%) compared to the urban population (27%) (NSS, 25<sup>th</sup> Round). Further, the gap intensifies considering parameters such as gender, age and social power structures. "Digital divide relates to the different opportunities and uses of communicative and informational resources, which depend on traditional sociological variables such as socioeconomic status, gender, and age." (Scarcelli, C.M, et al., 2016).

S M Sehgal Foundation (Sehgal Foundation) implements Digital Literacy and Life Skills Education programme for rural youth against the above backdrop. The programme provides a platform for youth to come together, gain knowledge, and collectively address problems related to village governance. Youth are trained on life

skills education and awareness of various government schemes and programmes. They have an opportunity to use the internet as a tool to access information on government programmes. This forum instills a spark for individual and collective action and young people are able to use the knowledge gained in the classes in their practical lives to avail government services or participate in government programmes.

This paper describes the project components of digital literacy and life skills education programme at Sehgal Foundation, and elucidates the successes and outcomes of the five-month curriculum used with the young boys and girls in villages of Nuh and Alwar districts of Haryana and Rajasthan.

### **About the programme**

The digital literacy and life skills programme has three main components: digital and internet literacy training, life skills education, and generating awareness of good village governance. The specific objectives of the programme are:

- The empowerment of young girls and boys to be able to make their own choices.
- The development and enhancement of leadership qualities among young girls and boys using participatory methodologies.
- The bridging of the digital knowledge divide between rural and urban youth.
- Creation of increased awareness about local governance issues that lead to greater participation of young people in local governance.
  
- Program components
  - *Life skills education*
  - *Awareness of rural governance*
  - *Digital literacy*

The digital literacy and life skills education centers started in a village enroll 25–30 young people in each. The centers are typically set-up in government schools and operate after school hours, or they are held in a common location that is accessible to all participants. Before the creation of a center, a dialogue is held with the gatekeepers, consisting of meetings with teachers and parents. A discussion with the intended beneficiaries helps to understand their needs and gauge their interest in the programme. After receiving consent from the community and completing a needs assessment, enrollment takes place. The pre-designed curriculum for the course includes three components - life skills education, digital literacy training and rural governance awareness training. Participants fill out a pre-evaluation questionnaire before starting the classes. After completion of a five-month course, participants fill out a post-evaluation questionnaire, which helps to assess the outcomes of the programme.

## Importance of Life Skills Education: Findings and evidences from the field

“Youth-centered programmes make an effort to build strengths so that they respond to diverse interests, talents, and circumstances.” (Hamilton, S.F., et al., 2004). The programme designed by Sehgal Foundation covers the modules including life skills education topics such as self-identity, value identification, goals setting, communication skills, interpersonal relationships, community engagement, and gender equity.

Center facilitators share these modules in experiential interactive sessions where the participants explore their own world, reflect, and make decisions about their own lives. “Life skills education programme is a series of self-building sessions consisting of basic skills for personal and social development, which will help young people in coping with the challenges they face.” (Nasheeda, A., 2008).

Tarmeen, a student enrolled in one of the centers shared, “I am seventeen years old, and my parents had chosen a boy for my marriage. When I learned at the center that the legal age of marriage is eighteen, I convinced my parents to wait until I am older. My friends from the center coached and helped me greatly, and I feel very happy.”

Data from two time periods established that participants’ perceptions about the maximum education limits for boys and girls have changed. After completing the five-month curriculum in 2017, one baseline survey finding was that 20% of the boys and 32% of the girls said that there is no limitation on the education of girls; this percentage increased to 100 percent for boys and 96 percent for girls post evaluation.” (Guru, S.,2017). The training widened the perspective of enrolled students and changed their perceptions about education and other areas of life. This course also enhanced their decision-making abilities and empowered them to make informed decisions and choices about their lives. At the same time, their awareness level about the legal marriage age for girls increased to 15% for girls and 46% points for boys. (Saxena, R., 2018).

Awareness about the legal age of marriage of girls increased from 84 to 99% and awareness about legal age of marriage of boys went 53 to 99%. (Saxena, R., 2018). The training programme made a significant impact in building the confidence of participants in sharing their opinions; 99% participants were confident in sharing their views with their parents vs. 72% during the baseline. (Ibid)

“A relevant and proper implementation of life skills education is a need of the hour. Imparting life skills education helps in motivating, providing practical, cognitive, emotional, social, and self-management skills for life adjustments.” (Prajapati, R,et al.,2017). The centers established by Sehgal Foundation provide the necessary skills required by adolescent girls and boys to gain a new perspective about their lives and how to manage themselves by making informed choices.

## Awareness on Rural Governance over a period

A “huge gap exists between users and non-users of e-government services.” (Nagaraja, K., 2016) The Government of India has digitized many services, and many departments are providing information on various government programmes using online platforms. However, rural communities are not accessing this information, as they do not have the digital skills required to avail these services.

“Young people are at the forefront of the technology revolution, which is the driving force behind global emergence and evolution of the information and knowledge based society. Youth are often the leading innovators in the development, use, and spread of ICT.” (World UN Report, 2015) However, a large number of rural youth remain excluded from the ICT revolution due to a lack of opportunities to gain digital skills. Digital literacy and life skills centers enhance their digital skills so they can access information online. This leads to involvement of young citizens in governance, which leads to transparent and accountable governance.

The curriculum includes information on the functioning of various village-level institutions such as *panchayats* (village councils), School Management Committees (SMCs) and Village Health Sanitation and Nutrition Committees (VHSNCs). Information on various government programmes such as Public Distribution System (PDS), Integrated Child Development Scheme (ICDS), pensions, Swachh Bharat Abhiyaan (SBA), Right to Education (RTE) and Mid-Day Meal (MDM) helps youth to know about their entitlements. The young boys and girls use this increased awareness to participate in their development and create synergies with different government departments to avail benefits.

After completion of the five-month programme, the following findings emerged in the study conducted in 2017:

“The knowledge about existence of VHSNCs has significantly improved from 6 to 90%; knowledge about existence of SMC has improved significantly from 27 to 96%; knowledge about reservation of women in Panchayati Raj has significantly improved from 24 to 91%.” (Guru, S., 2017) The knowledge about existence of ICDS has improved by 31%; MDM awareness has improved by 13%; existence of pension schemes has improved by 13%; awareness about SBA has improved by 49%, and awareness about RTE has improved from 65 to 98%. (Ibid)

Another study conducted in 2018 after completion of the five-month curriculum, found the following about the knowledge on village governance (Saxena, R., 2018):

“No participant was aware about functioning of VHSNCs; after the completion of the course 95% participants became aware. Awareness about SMCs improved from 1 to 97% while awareness on responsibilities of SMCs increased significantly from

nil to 99%. All respondents became aware about RTE against 27% at baseline. Awareness about Panchayati Raj increased from 68 to 96%; awareness on reservations of women in Panchayati Raj increased from 12 to 96% and on panchayat elections increased from 68 to 99%; awareness of Gram Sabha was 83% post evaluation while no one was aware about this before the training. With regard to pension 78% were aware before training which increased to 100% after completion of the course; awareness on SBA increased from 17 to 93% and on ICDS improved from 69 to 95%.”

Sukhiram Prajpat from village Kalsada, Alwar, used his digital knowledge to check his family's PDS status online. Knowing about the gaps in service delivery, he mobilized his parents to ask for the right amount of grains from the PDS depot holder and was able to get the full ration entitlement.

Increased awareness of government programmes and schemes has empowered the youth to share this awareness with their family members and within the community, and they are able to use this information in accessing benefits.

“A clear and purposeful programme of youth education is essential if the youth are to be made useful and responsible members of the society. Their education should include instruction in skills and values.” (Murty, B.S., 1989). The digital literacy and life skills education programme tries to address the various facets of life affecting rural youth; creating awareness on village governance is an important aspect of this programme. The increase in awareness level translates into micro plans taken up by the youth that lead to positive outcomes.

### **Digital Literacy: a Key priority area for rural youth**

ICTs are vital to a knowledge economy and are the cornerstone of many development processes across the world. ICTs can be effective in providing alternative opportunities for education and providing knowledge-based support to children. ICT-enabled interventions have the potential to extend education delivery even to the most marginalized population.” (Handoo, A., 2007). The initiative of Sehgal Foundation to impart digital literacy to boys and girls belonging to marginalized communities has provided knowledge and skills that have opened doors to a plethora of opportunities and has mainstreamed them to an exciting alternate system of education, which they can explore on their own using their digital literacy skills.

After imparting digital and internet literacy to a group of students for five months, the following findings emerged:

“Knowledge about internet improved from 17 to 84%; about internet banking improved from 14 to 85%; about ecommerce improved from 7 to 79%.” (Guru, S., 2017) “Very few students knew how to operate a computer before joining the course;

almost all participants said that the course gave them a chance to operate a computer.” (Ibid)

Having learnt about computers and internet at the digital literacy and life skills education center, Mubarak helped his brother set-up a Common Service Center in the village. This center has helped to supplement the family's income.

In another study, “almost all the respondents reported to have operated a computer against a baseline figure of 5%; awareness on internet increased from 11 to 93%, knowledge of internet banking improved from 3 to 84%; awareness on social media improved by 75%.” (Saxena, R., 2018) “At the time of initiation of the course, none of the respondents had an email account; post training 97% had email account.” (Ibid)

“The Government of India is adopting e-governance strategies to achieve good governance through ICT. This concomitantly leads to the need to provide citizens with digital skills so that they have the capacities to digitally access the information.” (Nagaraja, K., 2016) In the programme run by Sehgal Foundation, many boys and girls have started using digital skills to access services, gain employment, or start an enterprise. The use of digital technology has led to collective transformation and this has a potential to provide an impetus for social change.

## Conclusion

The Digital Literacy and Life Skills Education programme has thus met its intended outcomes.” Digital India Programme has paved way to myriad educational and occupational opportunities for the country's youth.” (Makhija, A., et al., 2018). These opportunities for rural youth have provided essential skills so that the young boys and girls are able to make decisions about their lives. It is recommended that both digital literacy skills and life skills education be integrated into the mainstream curriculum. The information on good rural governance is also imperative although the content designed for governance curriculum will depend on the environment and socioeconomic context of the areas where the youth reside.

“Youth today are not mere passive spectators of various social-cultural changes facilitated by modernization in society but are accelerating such changes by active participation. They are inclined to accept new ideas with eagerness to effectively play a role as active citizens of the Indian Republic.” (Jayaswal, R., 1992). The Indian Constitution gives a right to vote at the age of eighteen. This bestows the youth with a greater responsibility to exercise their vote by making informed choices. They therefore need to be more aware about the socioeconomic and political environments in their villages and in the country. The Digital Literacy and Life Skills programme by Sehgal Foundation creates this awareness in youth.

India has a large population of young people, and their most burning need is employment. While the government and private sector are working and functioning assiduously to create jobs or enterprises, many youth still lack a purpose in life. In the absence of satisfactory livelihoods, they might go astray and factors such as race, ethnicity, class, and gender can affect them adversely. Therefore, a well-designed youth programme can build a strong peer culture and create a surrounding environment that positively influences the youth and addresses various facets of their lives. This includes their knowledge and use of technology.

“A vast majority of youth in our country lack proper awareness and direction and are not involved in any development activity. They can play a significant role in bringing about socio-economic and political transformation in the villages.” (Kennedy, J.J., 2011) Once informed, involved, and empowered, youth have the key to our country’s bright future. It is our responsibility to instill in them the right values and provide them avenues so that they bloom and become effective citizens of India.

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## Gender in Governance as Research Field in Adult and Lifelong Education: Issues and Perspectives

**Mandakini Pant**

The sustainability and legitimacy of formal institutions of governance depends on political agency of people's representatives in terms of *articulating* the needs and priorities of their community related to rights, entitlements and basic service provisions; *participation* in decision making processes to influence the public decision making relating to social planning and policy development and *acting* upon them. Political participation and representation is premised on fundamental principles of equality between women and men. The criteria of equality between sexes afford women the right to participate and represent in formal political decision-making without any discrimination. But do women really participate equally with men in policy and decision-making bodies?

Limited access to critical resources such as income, information, education, skills; and the denial of opportunities due to gendered roles and responsibilities constrain the capacities of women to exercise independent political agency. Knowledge, awareness, and skills are needed to transform gendered discourses and practices as well as to empower women to participate fully in leadership roles in the mainstream governance. Education, training, and learning are important gender mainstreaming strategies. (Clover, 2015)

Education, training and learning are the entry points in adult& lifelong education research and practice to understand myriad issues related to adult learning processes, instructional & curriculum design and innovation, delivery methods as well as political economy of adult education. The over-arching assumption underlying adult education theory and practices has been that all adult learners were same, and notions of social equality, justice and change were universally applicable across gender(s). Such universal assumptions guiding adult education research have by and large glossed over women's various and differing experiences, needs, and knowledge and problematic power differentials between women and men within community, family and society.

Unless we engage in research practices that investigate and interrogate the political agency of both women and men, the discourses and beliefs that maintain political inequality, the particularities of women's experiences in political life, we cannot understand how inequality between men and women in the political sphere is produced, maintained and reinforced. Feminist analysis entails systematic uncovering of gender-based discrimination, exploitation, and oppression and its implications.

**The author expired on January 6, 2019 due to Pancreatic Neuro-Endocrinal Cancer. She was 63 years.**

The feminist adult education research infuses feminist analyses into the content, process and methods of teaching, learning and educative-activism. We need to explore the ways both men and women learn about governance, political learning and educational needs of women leaders, and how particular forms of educational practices influence women's exercise of political leadership. The understanding the reality of political agency of women leaders; their educational needs and concerns can help us design quality adult education programmes that strengthen and sustain women's political agency.

This paper, by focusing on the political agency of women leaders holding official positions in formal public domain of governance, reflects on gender in governance as important research theme in adult education. It draws upon the insights from research on leadership of elected women representatives (EWRs) in the lower tier of rural local self governance institution in India, also known as Panchayati Raj Institutions (PRIs).

The paper is structured as follows. Section II elucidates the key terms. Section III highlights the context of gender mainstreaming in governance in India. Section IV analyses the effects of gender role stereotypes on the agency of EWRs in panchayats. Section V elucidates some potential research themes on political agency of women in governance processes in adult and lifelong education.

## **Key Terms**

### Gender

The term *gender* refers to a set of roles, attributes and behaviours expected from women and men by their societies. *Gender relations* represent the ways in which the *socially constructed* categories of women and men relate over a wide range of social interactions within different institutional contexts within society e.g., family, community, economical and political contexts. Rules, norms and practices of gender relations have a strong ideological content as it reflects the normative or prescriptive version of female and male roles. They create and reproduce systemic differences in the positioning of women and men in the society.

### Governance

Governance is about the structures, mechanisms and processes of public decision-making on mobilization and use of public resources for common public good (Mohanty & Tandon: 2002). It entails (a) network of efficient public institutions— political, economic, administrative or otherwise — for providing responsive public services to the citizens; (b) creation of enabling environment where multi-stakeholder processes including public and private sector, as well as civil society interact to foster effective local development processes; and (c) an active political agency of

citizens in influencing public decision making to secure for themselves genuine citizenship and attendant benefits. Public participation in influencing decision making, transparency, and accountability are the hallmarks of good governance.

### Political Agency

*Agency* is the ability to define needs and priorities and to act upon them. The political agency refers to the ability of citizens to articulate their needs and priorities clearly for their rights, entitlements and provisions to basic services; negotiate from a position of strength and participate effectively in the working of public decision-making bodies at the national, state and local level. The term political agency includes sub-set of concepts viz., rights, citizenship, participation and representation. A brief description of each concept is as follows:

#### **Rights**

Rights are the fundamental normative rules about what is allowed of people or owed to people, according to some legal system, social convention, or ethical theory. The notion of rights as universal suggests that rights are 'neutral', applicable to all irrespective of their social positioning in society. But in reality the universal rights tend to ignore the subjective and contradictory experiences of people rooted in a particular physical / geographical space, in a certain kind of community or social arrangement and social relations.

#### **Citizenship**

Citizenship in statutory sense confers on citizen a juridical status and a political identity as the members of a nation-state. Civil, political and social rights and entitlements enable all citizens to be a member of nation state, to participate equally and meaningfully in matters that govern their lives. Renewed concerns on citizenship, however, question the centrality of citizens' rights in the legal, constitutional and political framework. The constitutional equality, however, glosses over the prevailing inequalities amongst and within various citizenry based on their socio-economic and community positioning. Citizens on the fringes of society such as the poor, low caste and tribals including women are extremely heterogeneous and fluid with diverse range of needs. They have, by and large, not benefited from their nation's Constitution regarding their citizenship rights and entitlements.

A new conceptualization of citizenship recast it as citizen participation, involving expressions of diverse identities. This entails developing a greater understanding of poor people's perception of their rights and responsibilities. Citizenship is increasingly being seen as a substantive notion capturing a range of issues that manifest the lived experiences of people. Multiculturalism, plurality, diversity and difference are significant terms of reference in citizenship. This means that citizenship rests at the

intersection between the citizenship rights and citizens' multiple identities. The understanding of citizenship needs to be embedded on the ways legal-political-constitutional rights interweave with the multiple: socio-cultural-regional identities.

### **Participation**

Participation is an expression of human agency. In an electoral system, people engage in political activities to influence decision-making processes and policies to bring in desired socio-political changes. Political participation includes voting, standing for elections, and supporting candidates. Since the last decade of 1990s the meaning, nature and scope of public participation have shifted considerably. Now the focus is on agenda of good governance i.e. increased influence of the poor and marginalised over wider decision-making processes; and simultaneously increased responsiveness of governments to their voices. Participation is both a right and a means for ensuring effective governance. People with active participation can deepen democracy and influence the agenda of good governance.

### **Representation**

Political representation, in a representative democracy, refers to elected officials nominally speaking for their constituents in the government. Elected representatives participate in governing the affairs of their constituency and engage themselves in making decisions on behalf of the constituents. There are two ways in which the elected representatives participate in the elected bodies. Firstly, they work for the development of their constituency. They participate in the meetings and discussions to plan various activities for the overall development of their constituency. Secondly, they interact with their constituents to gauge their interests and needs and work towards meeting them. Participation is closely linked with the issues of responsiveness and accountability of elected representatives to their voters.

### **Context: Gender Mainstreaming in Governance in India**

The mandate on gender equality has been articulated in many forums. These include international conferences of the 1990s, particularly the International Conference on Population and Development in Cairo, and the Fourth World Conference on Women, in Beijing. Beijing platform for Action (1995) clearly mentions that without the active participation of women and incorporation of the perspectives of women in all levels of decision-making, goals of equality and development cannot be achieved. Unless women constitute a critical mass of at least one third of those in the decision-making, their presence would make little difference to the outcomes of governance. (Panda, 2008) Gender-mainstreaming strategies are best complemented with targeted interventions for women's empowerment. Mainstreaming requires explicit acknowledgement of equality goals: redistribution of power, resources and opportunities in favour of women. Governments across the world have committed to address gender inequities in governance in their various programmes and operations.

In 1992, the Government of India passed the 73rd Constitutional Amendment Act creating local government at the rural level across India. The Article 243G of the Constitution empowered State Legislatures to endow Panchayats with such authority to enable them to function as institutions of self-government as parliament at the federal level and legislative assemblies at the state level. The amendment prescribed regular elections every five years and election within six months of the dissolution of any PRI. To ensure free, fair, and timely elections a provision for setting up of state election commission was created. The amendment laid down 29 functions to be entrusted to the PRIs. To maintain a democratic ethos, popular accountability, and transparency, the amendment emphasised the need for periodic meetings of *Gram Sabha*, composed of all adults in each village, which would approve ongoing programmes and financial allocations. In brief, the amendment visualised the allocation of funds, functions, and functionaries to these bodies to ensure genuine and effective democratic decentralisation.

The most revolutionary provision was the reservation of one-third of the seats for women in local bodies, along with reservation of seats for scheduled castes and scheduled tribes in proportion to their regional populations. Article 243D of the Constitution, by instituting the provision of one-third reservation for marginal groups viz., Scheduled Castes, Scheduled Tribes and women, gives them an opportunity to them to hold formal positions of power and, in turn, participate in the decision making process.

The provision of one-third reservation for women guaranteed their representation and participation as group in Panchayats. The 73<sup>rd</sup> Constitutional Amendment provided the following provisions for women:

1. Not less than of the one third of the total number of seats reserved for the Scheduled Castes and Scheduled Tribes in every Panchayat shall be reserved for women belonging to the Scheduled Castes or Scheduled Tribes.
2. Not less than one third (including the number of seats reserved for women belonging to the Scheduled Castes and Scheduled Tribes) of the total seats to be filled by the direct election in every Panchayat shall be reserved for the women and allotted by rotation to different constituencies in a Panchayat.
3. The Act also provides for reservation of one third of the total number of offices of chairpersons in the Panchayats at all levels for women including women from the Scheduled Castes and Scheduled Tribes.

On August 27, 2009, the Union Cabinet of the Government of India approved 50 per cent reservation for women in PRIs. Many Indian states as Andhra Pradesh, Bihar, Chhattisgarh, Himachal Pradesh, Jharkhand, Kerala, Karnataka, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, Tamil Nadu, Tripura and Uttarakhand have implemented 50% reservation for women in PRIs.

To date, more than one million elected women are occupying constitutionally mandated public offices. Absence of similar constitutional provisions with respect to elected positions in state assemblies and the national Parliament acquires greater significance given these numbers. Globally this is the largest absolute number of women in grassroots politics.

### **Women in Leadership Positions**

A cursory glance over leadership of women elected representatives in the post-73rd CAA phase reveals a mixed scenario. During the first term of Panchayats, the community was suddenly exposed to conflicting sets of expectations. A large number of women got elected to the political seats for the first time ever with no precedence or role models. Governance was new to them. They lacked knowledge, skills and capacities to govern. The family members, especially the male members, took over and provided guidance on governance-related matters. As a result, women stepped back and behaved as mere token representatives (dummies) not finding the space or opportunity to make their voices and opinions heard.

It was in the second term, that the community began to recognize to some extent the role of women in governance and leadership. Non-governmental organizations (NGOs) and the government were more prepared with training programmes for EWRs on the functioning of local bodies from day one. Women were redefining the very essence of leadership in terms of openness about the available resources, decision-making and implementation of schemes in their own constituencies/wards. In many instances, they used their elected authority to address several critical issues such as children's education, drinking water facilities, family planning facilities, hygiene and health, quality of healthcare and village development such as roads and electricity in their panchayat areas. They also brought alcohol abuse and domestic violence on to the agenda of political campaigns. At the same time, there have been evidences of backlash against them. EWRs often faced serious problems in performing their duties. There are stories of violations of their rights, exploitation, violence and harassment too. The third term of women's participation in PRIs has revealed increased visibility of women leadership. Women leaders are now exposed to processes and mystic of governance.

It was assumed that affirmative action would build a critical mass of local leadership who would overcome their limitations and actively participate in the strategic political decision-making process. The political representation would give them the voice and a solidarity base to change the entrenched gender-biases. Despite their increased visible political representation, the gender role stereotypes embedded within prevalent socio-cultural, institutional and training practices constrained their ability to exercise independent political agency.

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## **Socio-Cultural Constraints**

### *Unequal gender relations within private (personal) and public spheres*

The private - public divide associated with women and men hinder women to negotiate in the public domain. The private domain is associated with household, reproductive work and femininity, whereas the public domain is associated with political authority, public decision-making, productive work and masculinity. The social image of women as housewives renders the political work of many women leaders invisible. Lack of formal educational qualifications, information, skills and inexperience makes them dependent on men in matters relating to governance. They are made to believe that allowing their husbands to take over the political reins from them is only natural; and it is in their own and the interest of the community that they allow the male members of their family takes decisions on their behalf. Men have exploited their naivety to their advantage.

### *Mobility restraints*

The capacity for mobility plays a key role in determining women's location in politics because it determines their access to resources and opportunities and the actual ability to engage in mobilization. Elected representatives need to interact with the agents of the administration or state institutions, all of which are located outside the private spaces of their home. Women leaders faced constraints of physical mobility when they had to visit Panchayat Samiti offices at block headquarters. Men (male leaders/husbands/male relatives) 'offered' to do their job, instead of creating the possibility of safe mobility (Pant & Farrell, 2007)

### *Gender insensitive political and bureaucratic cultures and trends*

The processes of governance are heavily skewed in favour of men. Within the community and political parties as well, there have been instances of direct backlash for women candidates who are vocal, extrovert and exercise their independent decision-making powers. They meet resistance, particularly from upper-caste males, and are often subjected to violence, threats, attempts of bribery, and charges of incompetence, no-confidence motions, and false rumours. In connivance with other men and functionaries, women Sarpanch (chairperson) have faced proportionately higher incidence of no-confidence motions and are forcibly removed from elected offices. There are covert threats and structural impediments that dissuade or stop women from exerting their leadership. For instance, indifference, vested interests, abusive language and non-cooperation of many male elected representatives and public officials hold back women leaders to participate actively. They deliberately choose not to attend the meetings. As a result, they are less informed on the issues related to governance. It also inhibits them from critically deliberating on policy choices from an engendered perspective. The ambivalence about their public role as elected

representatives and dependency on male family members render their participation in governance meaningless. They merely function as 'add on', who came to politics only because of policy imperatives. (Pant & Farrell, 2007)

### *Intersecting hierarchies such as class, caste, ethnicity, religion and rural/urban locations*

Women also face hurdles of caste and class when they enter political domain. These factors play an influential role in determining the authority, power, resources, time and spaces of women. Women from low caste groups, despite reservations, seldom wield any real political power due to the strongly entrenched notions of caste and gender hierarchy. Women leaders with no economic entitlements are often under the control of those who owned and controlled resources (usually males). Dependency curbs their independent decision-making powers. (Pant & Farrell, 2007)

### **Institutional Constraints**

The organizational structures steered towards quantitative targets, i.e. achieving numerical presence of women leaders in political deliberations, have by and large been 'add women' structures, without questioning the basic assumptions, strategic objectives or ways of working with women leaders. They are distantly related to institutional change for gender equality and broader social issues of rights.

The simplistic appeals for increased participation of women generally overlook the institutional issues such as the timings of Gram Sabha meetings, problems of quorum and procedures adopted for finalizing development plans and projects, articulations of priorities and issues in the meetings, the quality of deliberations and manipulation of discussions by dominant groups, rules for filing nominations and travel allowances, constraints of physical mobility, violence and sexual harassment issues of WERs, etc. Important issues such as roads, irrigation, public buildings construction are discussed without much participation from women, in the belief that women have little knowledge, interest, or opinion on such matters. Such stereotypes severely undermine participation, inclusion, and leadership of women in governance. Consequently, women including the elected representatives rarely attend local body meetings and hardly ever articulate their priorities. (Pant & Farrell, 2007)

### **Capacity Building Constraints**

Training for building capacities of local leaders has a 'deficit' perspective. This perspective assumes that the elected representatives 'lack' governance skills; that training in governance procedures and programmes would be sufficient to impart requisite functional skills. In this approach of capacity building, the gender component is missing. Training does not address issues of unequal gendered power relations that generally constrain women's participation politically. The change agents, facilitators, are not motivated to change the status quo. (Pant & Farrell, 2007)

## **Researching Political Agency of Women in Governance in Adult Education: Potential Research Themes**

Gender is a critical component of adult education and lifelong learning. An important understanding that emerges from discussions in the preceding sections that the gender role stereotypes and the intersectionality of caste, class and gender created impediments in terms of inequitable disparities towards exercise of choices, access to opportunities, education and training. Effects of gender role stereotypes on women's lifelong learning for leadership roles in governance need to be examined to remedy the inequities and break the glass ceiling. Some of the potential research themes may be elucidated as below:

### **Agency in Governance**

- Patterns of leadership of both women and men within formal public domains of governance.
- Stakeholder perception of effective agency in governance: (a) managerial skill sets such as administration and management, development planning and decision making, gender mainstreaming; (b) individual competencies such as personal development skill, leadership skill, communication skill as public speaking, media interfacing, organizational skills as agenda setting, networking and alliance building, lobbying, negotiation, and facilitation etc. The stakeholders include women leaders, male political leaders, Govt officials, citizen leaders, NGOs, family members, community-based organizations etc.
- Review of existing policies, norms and rules, work environment / administrative machinery and necessary support services from a gender perspective

### **Women in Leadership roles**

- Profile: demographics and psychographics
- Exclusion, marginalisation and invisibility of women political agency
- Enabling factors e.g., networks, mentoring, handhold support

### **Education and Learning for Governance**

- Ways both men and women learn about governance
- Ways forms of educational practices influence women's exercise of political agency
- Capacity gaps
- The political learning and educational needs: Training need assessment
- Pedagogical Practices: Objectives, curriculum, content, process, methodology, delivery and resources
- Learning settings

## Women Collectives and Forums

- Understanding the ways women collectives and forums facilitate women's political agency
- Building and strengthening of women's forums and organising women around it to facilitate their political agency

## Constituency Building

- Role of diverse players (government, educational institutions, media, NGOs, women collectives) towards strengthening and sustaining women political agency

## Training of Facilitators (Adult Educators)

- Profile
- Training need assessment
- Training of adult educators: Objectives, curriculum, content, process, methodology, delivery and resources

## Documentation of Micro-Case Studies

- Success stories of strengthening and sustaining political agency of women in governance

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## **Dr. S.C. Dutta's Contributions towards Professionalization of Adult Education in India**

**S. Y. Shah**

Dr. S. C. Dutta (1919- 1987) occupies a unique place in the history of Indian adult education not only as a person who dedicated forty long years (1948-1987) to the cause of adult education but also made some significant contributions to the professional development of adult education as a field of practice and a discipline of study mainly through his voluntary work, leadership, advocacy, writings, speeches, interventions in different policy making bodies and expert committees. However, his main concern and contribution was towards building organizations specially the Indian Adult Education Association (IAEA) as a dynamic professional organization which he served in various capacities as Honorary Secretary, Associate Secretary, Vice President, Treasurer and President. Besides, he played a crucial role in setting up and serving in leadership position of two international organizations viz; Asian South Pacific Association for Basic and Adult Education (ASPBAE) and the International Council for Adult Education (ICAE). He was one of the most fascinating and unassuming adult educator who worked with ease with grassroots level workers, administrators, academicians, political leaders both at national and international levels. He belonged to that remarkable generation of adult educators who not only believed in voluntarism but also practised it and set an example by serving the cause of adult education with deep commitment and passion. A review of his four decades of association with IAEA bears testimony to his inherent belief in the democracy of adult education, success in creating a space in the academic world for the study of adult education, building institutions and shaping the policy and programmes of adult education.

### **Getting to know Dr. Dutta**

Dr. Shib Chandra Dutta was born on August 26, 1919 in Ambala, Punjab in middle class family. After his early education in Ambala, he did graduation from Hindu College and Masters in History from the University of Delhi in 1946. He was actively associated with literacy programme during his college days and organised literacy programmes under the Student Literacy League of Delhi University. Because of his interest in literacy work, he joined IAEA as a paid staff for six months during 1948 and left soon when he was selected as a Gazetted Officer in the Ministry of Information and Broadcasting of Government of India. Dr. Dutta continued his association with IAEA and interest in adult education even after joining Government service. He devoted after office hours and Saturdays to work for IAEA.

Although my association with Dr. Dutta was only for a year prior to his demise on December 4, 1987- it left a lasting impact on me. It was during the train journey to Surat (Gujarat) to participate in the international seminar organised by the Commonwealth Association for the Education and Training of Adults that I got a

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Indian Journal of **Adult Education**, Vol. 80 (1); January-March 2019, pp. 50-55

chance to meet him and discuss various aspects of adult education. When late Shri J.C. Saxena, the then General Secretary of IAEA, who was travelling with me introduced Dr. Dutta as the President of the Association, I felt honoured and delighted to meet a stalwart in the field of Indian adult education and learn more about IAEA. As I was working on a project on the History of Adult Education in India commissioned by the Directorate of Adult Education of Government of India, I was eager to get as much information and guidance from Dr. Dutta about the historical development of adult education. I was quite surprised to know that he had deep understanding and knowledge about the subject. Unlike academicians whose knowledge often depended on reading from secondary sources, Dr. Dutta had first-hand experience as he was associated with most of the adult education programmes planned and implemented in India since the independence. Being a repository of vast experience and varied expertise, he was very happy to answer all my questions till late night in a very scholarly but informal manner. He suggested that I visit IAEA library and consult several publications related to my research and if need be, contact him again. Subsequently, I decided to record his views in a systematic manner by drafting a detailed questionnaire. He invited me to his house to record the interview which covered several facets of his work and views on adult education. After making use of the interview for my research, I forgot about it. However, after the demise of Dr. Dutta, the interview was published in a special volume of *Indian Journal of Adult Education* brought out in his memory.

Although, I have been associated with IAEA over the last three decades and undertook various activities and interacted with a number of adult educators, I did not realise the manifold contributions of Dr. Dutta to adult education in general and IAEA in particular till I started working on a coffee table publication on seventy five years of the Association. As I started going through the vast collection of primary and secondary sources at the IAEA Library and conducting interviews with a number of adult educators, I realised the key role of Dr. Dutta in building up the Association and his deep commitment to adult education. It was at this juncture that I came into contact with Shri S.K. Dutta, the son of Dr. Dutta when I shifted my residence to the building where he was residing. My informal interactions with him provided me lot of insights into the life of his father besides providing me with rare photographs from family album.

### **Developing training as a professional development programme**

Dr. Dutta had realized the importance of professionalization of Adult Education and took various initiatives during 1950s and 1960s. Apart from building strong professional organizations at national and international levels, Dr. Dutta worked to introduce adult education as a course of study at the university level and organised a variety of training programmes for adult education functionaries and undertook researches and brought out publications. After having planned and organised several training programmes for adult educators at national and international levels, Dr. Dutta

had realised the need for and importance of strengthening the training of adult educators as a professional development programme by designing short and long duration professional courses in adult education developed in cooperation with universities. With this idea, he visited Jawaharlal Nehru University to discuss the possibilities of developing a professional course. Dr. Anita Dighe who was the then Director of Adult Education at JNU and myself, an Assistant Director were very happy to work with Dr. Dutta in designing a professional course. Since the course was to be of six week duration and residential in nature and JNU did not have guest house facilities, Dr. Dighe suggested that we should collaborate with the National Institute of Educational Planning and Administration (NIEPA) as it had better facilities. Following week, when the meeting was convened at NIEPA and Dr. Dutta came despite not feeling well, he collapsed while arguing the case for developing a course. After the sad demise of Dr. Dutta, JNU and NIEPA collaborated and organised the first residential course for Directors of State Resource Centres. Subsequently, IAEA discussed the idea of designing a series of short duration courses for adult educators and made a beginning by launching a ten days course on Research Methodology in 1991 in collaboration with university of Kerala. Subsequently, the course was expanded by including a section on recent developments in the field of adult education and continued to be offered in collaboration with Jawaharlal Nehru University for over a decade.

In order to encourage the university community to introduce adult education courses, Dr. Dutta worked closely with Dr. Mohan Sinha Mehta, the then President of IAEA and set up the Indian University Association for Continuing Education (IUACE) which organised a series of conferences at different universities to sensitise university community about adult education. The office of IUACE was located at IAEA for several years and Dr. Dutta served as the founding Secretary. Dr. Dutta, continued to work with higher education system to establish Departments of Adult Education in Indian Universities. In 1952, he submitted a proposal to the University of Delhi to set up a Department of Adult Education. Though it did not materialise due to lack of funding support from government, he succeeded when the University of Delhi introduced a paper on Adult Education in the Bachelor of Education programme and later set up an Extension Lecture Board to organise extension lectures by the teachers of the university in different parts of Delhi on themes of contemporary relevance. Dr. Dutta along with Dr. Mohan Sinha Mehta continued to liaise with University Grants Commission (UGC) to fund Adult Education programme in Indian Universities and succeeded when the UGC drafted guidelines and allocated funds to Indian Universities to set up University Departments of Adult Education during 1980s.

The extensive international travels and interactions with eminent scholars in different countries motivated Dr. Dutta to work towards establishing an Asian / Commonwealth Institute of Adult education in an Asian country to offer courses and conduct researches in adult education. Mainly due to the shortage of resources, the idea remained a pipe dream. His idea, however, materialised in 2002 when IAEA set up an International Institute of Adult and Lifelong Education at its premises.

## **Publications**

Research and publications being the two crucial components of professionalization of adult education, Dr. Dutta made systematic efforts to bring out several publications besides encouraging others to write on adult education. He felt that adult education being an emerging discipline needs scholarly publications. Apart from the three important publications viz; *History of Adult Education in India; On To Eternity* Vols. I-IV; his other publications include —*Adult Education in South Asia; Literacy to Liberation; New Trends in Adult Education in India; Place of Recreation in Social Education; Social Education— Ten years in Retrospect; Unity in Diversity: Role of Adult Education* and *ASPBAE Comes of Age (1964-85)*. Dr. Dutta collaborated with Dr. John K. Friesen of University of British Columbia and brought out an important publication on *University Adult Education* based on the papers presented in the conference of Vice Chancellors organised at Bhopal. As a part of the forthcoming Golden Jubilee celebrations of IAEA in 1989, Dr. Dutta had planned to bring out a series of monographs on history of adult education in different states and commissioned several scholars. Since he had difficulty in finding a person to write on adult education in Bihar, he requested me to write as he had seen my paper on the “Mass Literacy Campaigns in Bihar (1938-1939)” published in the *Journal of Education and Social Change*. Accepting Dr. Dutta's request, I wrote a monograph on *Adult Education in Bihar* which was published by IAEA and released during the Golden Jubilee conference. . Some of the important publications released during Golden Jubilee year -1989 were: *Mass Movement for Adult Education* by B.R.Patil, *National Literacy Mission : Problems and Prospects* by J. C. Saxena & Sachdeva J.L.; *Adult Education : a Focus for the Social Sciences* by James A. Draper, *Adult education: Some Reflections* by B.B. Mohanty.

Dr. Dutta contributed to planning and policy making in adult education mainly through participation as an expert member of several committees viz; Central Social Welfare Board, Workers Education, Social Education, Ministry of Education, World Confederation of Teaching Profession. However, his significant contribution to policy making was when he along with Dr. Roby Kidd, drafted the chapter on Adult Education in the *Report on Indian Education Committee ( 1964-66)* which continues to be referred by adult educators even today. He took great pains to edit and publish the *Indian Journal of Adult Education* during 1950s when there was dearth of resources and staff. He also edited the ASPBAE journal for over a decade. He had realised the importance and role of publication of journals to further the cause of professionalization.

## **Setting-up International professional organizations**

Dr. S.C. Dutta, the then Honorary General secretary of IAEA along with Mr. Arnold Hely, Director of University of Adelaide, Australia played a key role in setting up the Asian South Pacific Bureau of Adult Education which brought together several

non-governmental organizations in the Asia Pacific region. He served as the founding Chairman of ASPBAE for twelve years (1964-1976) and organised several international conferences and seminars in India and other Asian Countries. He was instrumental in organising "Celebration of 21 years of ASPBAE" in New Delhi in 1975.

Dr. S.C. Dutta played an important role in the formation of the Commonwealth Association for Education and Training of Adults (CAETA) during the international conference held at UKAI Dam in Surat in 1987. Dr. Dutta served as a UNESCO Consultant to Asian Regional conferences in Saigon in 1962 and in Sydney in 1964. In recognition of meritorious services rendered to adult education, Dr. Dutta received several international and national honours. viz; Honorary Doctorate by Keimyopung University of Republic of Korea, (1979). Arnold Hely Award by ASPBAE (1985) and Nehru Literacy Award (1985).

### **A dedicated Adult Educator**

Not only did he serve IAEA in all the key positions in a purely honorary capacity but also encouraged his wife also to work for IAEA. However he did not encourage his children to join the Association mainly to avoid nepotism, thereby setting an example to others. As mentioned by his wife, he had no time for family and he dedicated his life to IAEA. It would not be an exaggeration to state that his first love was adult education and he was married to IAEA. His wife also joined him in most of the activities of IAEA and even served as a Vice President of IAEA during 1990-97. She edited the Hindi Journal – *Proudh Shiksha* for some years. It seems that Dr. Dutta was very passionate about his work and spent all the free time to work for the IAEA. According to his wife, he was a workaholic and ignored his health which led to his early death. He took great pains to collect funds for the building of IAEA headquarters by personally approaching the Union Ministers and public and often felt very worried when the work did not progress as planned due to the shortage of funds. Being Delhi based and staying at Daryaganj, near to the Indraprastha Estate, he regularly supervised the building work as if his own house. In the early days, the office of the Association functioned from his house.

Irrespective of his wide contacts with dignitaries and achievements, Dr. Dutta kept a low profile and remained as a humble voluntary worker of IAEA. A review of his work at IAEA shows that he was a rare combination of scholar, activist, effective speaker and an institution builder par excellence. His wife considered *him as a yogi who was above caste, creed colour, provincialism or communism. According to her, he was a socialist, a communist, a revolutionary and a reformist.* Dr Dutta's role in IAEA cannot be expressed better than the following observations made by the late Dr. Mohan Sinha Mehta, then President of IAEA on the occasion of the inauguration of Shafique Memorial building on April 26, 1961.

*“The world outside may not know but it deserves to be reported with deep appreciation that if there is any single individual more than anybody else responsible for the development of the scope and services of this Association, it is undoubtedly our Honorary General Secretary, Shri S.C. Dutta. It is my duty to express our deep appreciation and gratitude to him for his long and selfless service to the Association. He works in an honorary capacity and makes his wife also to give her service to the Association. He is so modest and works so quietly that nobody knows with what hard work, thoroughness and salient sacrifices he has built up the Association over a number of years. The country owes a great deal to him.”*

## **A Co-relational and Comparative Study of Internet Addiction, Depression, Anxiety and Stress between Under-Graduate and Post-Graduate University Students**

***Gopal Chandra Mahakud  
Nandita Babu  
Khagendra Nath Gangai***

Frequent usage and easy accessibility of smart-phone, i-phone, and the computer is some of the reason for internet addiction in adolescents and young adults. Nowadays, the accession of internet not only changes the ways of adolescent's life and communication but also has a profound influence on adolescent's behavior and mentality (Mahakud & Bhola, 2014). Currently, in the area of advancement of technology and its excessive usage in day to day life, one of the most common of problems is called Internet addiction (Murali & George, 2007; Shapira, Lessig, Goldsmith et al., 2003; Young, 1998). Some researchers (e. g. McKenna & Bargh, 1998; Morgan & Cotton, 2003; Ko & Kuo, 2009, and Mahakud & Bhola, 2014) proved the positive relationship of the use of social networking sites with the physical and mental well being. On the other hand, Young (1996) stated that excessive uses or addiction to the Internet may create problems for the users. Following the negative effects of excessive Internet use, some researchers termed it as pathological Internet use (Beard, 2005; and Frangos & Frangos, 2009), excessive Internet use, and compulsive Internet use (Kim, 2008). Some authors (e.g. Davis, 2001; and Lin & Tsai, 2002) have used numerous terms such as Internet dependents, problematic Internet users, or pathological Internet users. Numbers of researchers (e.g. Lenhart, 2007; and O' Keefe, Clarke-Pearson & CCM, 2011) affirmed a negative relationship of Internet addiction, especially use of social networking with both psychic and psychological well being. From their study, Griffiths (2000) and Greenfield, (1999) have affirmed that the excessive usage of the Internet leads to negative impact which further creates both physical and psychological disorders. In their research (Brenner, 1997; Nie & Erbring, 2000; and McKenna & Bargh, 2000) have also linked excessive uses of the Internet with an increase in psychological difficulties such as depression and loneliness. Due to the uses of the internet, some other symptoms were also often identified such as pre-occupied with the internet, an inability to control use, hiding or lying about the behavior, psychological withdrawal, and continued use despite consequences of the behavior (Young, 2007). The researcher stated that stresses among Internet users are very common; especially those are more prone to Internet use. In this regard, Nie et al., (2002) stated that due to the excessive uses of the Internet, users usually forget the time spent for Internet access and neglect some other important personal and family responsibilities. As a result, he/she feel higher levels of stress and loneliness.

The psychological problems and excessive uses of the Internet are quite correlated. Internet addiction is usually related to many psychological problems such as psychomotor agitation, anxiety, craving (Ferraro, Caci, D'Amico, et. al., 2007); depression, hostility, substance experience (Ko, Yen, Chen et al., 2006; Yen, Ko, Yen et al., 2007; Kraut, Patterson, Lundmark, Kiesler, Mukophadhyay, & Scherlis, 1998; McKenna & Bargh, Kraut, Kiesler, Boneva, Cummings, Helgeson, & Crawford, 2000; and Nie, Hillygus, & Erbring, 2002); preoccupation, loss of control, withdrawal, impairment of function, reduced decision-making ability (Ko, Yen, Chen et al., 2005), and regular online surfing despite negative effects on social and psychological welfare (Shaw & Black, 2008; and Tao et al., 2010).

Besides the physical and psychological problems due to the excessive use of the Internet is also linked with some social and psychological variables such as, declines in the size of social circle, depression, loneliness (Kraut et al., 1998); lower self-esteem and life satisfaction (Ko, Yen, Chen et al., 2005); sensation seeking (Lin and Tsai, 2002); poor mental health (Yang, 2001; and Young & Rogers, 1998); and low family function (Armstrong, Phillips, & Saling, 2000). In this regard, Kandell, (1998) conducted a study among college students and found that there is a significant relationship exist between the Internet addiction with depression, anxiety, and stress. Internet addiction among individual is also affected by anxiety and stress level (e.g. Egger & Rauterberg, 1996; and Yu, 2001).

The results of excessive usages of Internet and individual's behavior due to anxiety and stress, manifested by some communicating problems, interacting with others in an unhealthy, negative, and less meaningful way. Besides the common stress it is also found that excessive uses of the Internet may also create psychiatric symptoms such as somatization, obsessive-compulsive, interpersonal sensitivity, depression, anxiety, hostility, phobic anxiety, paranoid ideation and psychoticism comparatively more than students those are not excessive Internet users (Mustafa, 2011; and Akin, A. & Iskender, 2011). After all, there is also a significant difference between male and female in their uses of Internet, especially in social networking (Hasanzadeh, Beydokhti, & Zadeh, 2012). Further Duggan and Brenner (2013) affirmed that the female uses the Internet (social networking) comparatively more than to their male counterparts.

Although numbers of studies stated that excessive internet has numbers of negative effects, still there are very few studies conducted on depression, anxiety and stress in relation excessive use of the internet among college going adolescents and young adults, especially in developing countries like India. Therefore the present study was planned to find out the relationship of excessive internet users stress, anxiety, and depression level and to compare the usage internet and the level of stress, depression, and anxiety between male and female participants of both UG and PG students that may directly or indirectly affect academic, occupational, physical and psychosocial well-being in their later life.

## Method

### Objectives

The main objective of the study was to find out the role of Excessive Internet use and its relation to depression, anxiety, and stress among college going adolescents.

### Hypothesis

On the basis of above mentioned objective and supportive review of literature, the following hypothesis can be formulated:

1. There is a significant relationship between Internet addiction and psychological problems such as depression, anxiety, and stress
2. The level of depression, anxiety and stress are also significantly different between UG and PG participants.
3. There is a significant difference of Internet addiction, level of stress, depression, and anxiety between male and female participants of both UG and PG students

### Sample

The participants for the study were collected following purposive random sampling process. From a pool of Internet-addicted participants, a total of 120 participants were selected for the present study. Those students were used to using the excessive Internet (for a period of 4 hours per day, Young, 1994), especially accessing social networking sites were included in the study. Out of the total participants, n<sub>1</sub>=60 were undergraduate and n<sub>2</sub>= 60 were postgraduate students. Further, the participants were subdivided into four categories: 30 male and 30 female from each group. The age range of these participants were 18-24 (Median age=22). The data were collected from students studying at the University of Delhi, Delhi, India.

### Design

The study followed a non-experimental field survey method of research design. The information regarding the excessive use of Internet and DASS (Depression, Anxiety and Stress Scale) was collected individually after purposive random selection.

### Material

1. **Internet Addiction Test, (Young, 1994).** Internet Addiction Test (IAT) is a reliable and valid measure of addictive use of the Internet, developed by Dr. Kimberly Young in the year 1994. It consists of 20 items that measure the mild, moderate and

severe level of Internet Addiction. The Internet Addiction Test based on 6 point scale of measurement starting from 'Does not apply (0) to Always (5).

## **2. *Depression, Anxiety, Stress Scale (Lovibond and Lovibond, 1995).***

Depression, Anxiety, Stress Scale (DASS) was developed by Lovibond, S. H. & Lovibond, P. F. in the year 1995. This scale was intended to measure depression, anxiety, and stress levels among the elderly people to correlate if emotional intelligence and spirituality have any effect on depression, anxiety, and stress. The DASS is based on a dimensional rather than a categorical conception of psychological disorder. The assumption on which the DASS development was based (and which was confirmed by the research data) is that the difference between the depression, the anxiety, and the stress experienced by normal subjects and the clinically disturbed, are essentially differences of degree. The DASS, therefore, has no direct implications for the allocation of patients to discrete diagnostic categories postulated in the classificatory systems such as the DSM and ICD. However, recommended cut-offs for conventional severity labels (normal, moderate, severe) are given in the DASS manual.

### **Procedure**

Before starting the data collection informed consent was taken from each participant. After rapport formation participants were administered with Internet addiction test followed by DASS. Whenever the participants were confused or in doubt for comprehension of the items of the tools, researchers helped him/her stating in simple and comprehensive language. The scoring process was for both measures were followed the manual of respective tests

### **Data Analysis**

Both descriptive and inferential statistics using Mean, SD, Pearson's product movement correlation and Student's t-test were calculated dividing the data for male, female and total participants using SPSS 20.0. Data were compared between adolescents of undergraduate and postgraduate students and also compared between gender with among the variables such as Internet addiction with depression, anxiety, and stress.

### **Results**

The results of the present study indicate that in under-graduate male participants the variables of depression shares a significant relationship with the variable of stress ( $r=0.650^{**}$ ) followed by anxiety ( $r=0.623^{**}$ ) and Internet addiction ( $r=0.489^{**}$ ). Similarly, the stress score and anxiety are highly correlated ( $r=0.613^{**}$ ) but Internet addiction and stress among male undergraduate internet users are correlated, but not significantly ( $r=0.268$ ). Further, the results indicate that Internet addiction and anxiety

are correlated with each other ( $r=0.509^{**}$ ) among the male undergraduate students. The results female undergraduate students depression, anxiety, stress in relation to Internet addiction (**Table-1**) indicate a highly significant relationship. In this context, it can be said that excessive use of the Internet may produce the psychological problems such as depressions, anxiety, and stress. From the result, it is found that the Internet addiction of the female has a significant relationship with depression ( $r=0.562^{**}$ ), followed by correlation of Internet addiction with anxiety ( $r=0.544^{**}$ ) and stress ( $r=0.481^{**}$ ). In this regard, it can be affirmed that excessive use of the Internet may lead to anxiety, stress, and depression among college adolescents, especially among females. Further, the correlation matrices indicate a high correlation between stress and depression score ( $r=0.906^{**}$ ); anxiety and depressions ( $r=0.923^{**}$ ) and anxiety and stress ( $r=0.909^{**}$ ) among the female adolescents.

**Table – 1**  
**Inter-correlation between Depressions, Stress, and Anxiety of Undergraduate Students**

| Categories  | Depression scores | Stress score | Anxiety scores | Internet Addiction scores |
|---|-------------------|--------------|----------------|---------------------------|
| Inter-Correlation of Depression, anxiety, and Stress with Internet Addiction UG Male Students   |                   |              |                |                           |
| Depression scores   | 1                 | 0.650**      | 0.623**        | 0.489**                   |
| Stress score  |                   | 1            | 0.613**        | 0.268                     |
| Anxiety scores  |                   |              | 1              | 0.509**                   |
| Internet Addiction scores   |                   |              |                | 1                         |
| Inter-Correlation of Depression, anxiety, and Stress with Internet Addiction UG Female Students |                   |              |                |                           |
| Depression scores   | 1                 | 0.906**      | 0.923**        | 0.562**                   |
| Stress score  |                   | 1            | 0.909**        | 0.481**                   |
| Anxiety scores  |                   |              | 1              | 0.544**                   |
| Internet Addiction scores   |                   |              |                | 1                         |
| Inter-Correlation of Depression, anxiety, and Stress with Internet Addiction Total UG Students  |                   |              |                |                           |
| Depression scores   | 1.00              | 0.802**      | 0.793**        | 0.581**                   |
| Stress score  |                   | 1.00         | 0.802**        | 0.484**                   |
| Anxiety scores  |                   |              |                | 0.579**                   |
| Internet Addiction scores   |                   |              |                | 1                         |

**\*\* Correlation is significant at the 0.01 level (2-tailed).**

The inter-correlation between depression, anxiety, stress and Internet addiction

among combined gender of total undergraduate students ( $n=60$ ) represents the correlation between Internet addiction and depression ( $r=0.581^{**}$ ), followed by Internet with anxiety ( $r=0.579^{**}$ ) and Internet with stress ( $r=0.484^{**}$ ). The result shows a significant relationship between Internet addiction, stress, anxiety, and depression (**Table-1**). Further, the Internet addiction may lead to depressions, anxiety, and stress among teenagers or college going adolescents. The results of combined total undergraduate students also proved a significant relationship between stress with depression ( $r=0.802^{**}$ ), followed by anxiety with depression ( $r=0.793^{**}$ ) and stress with anxiety ( $r=0.802^{**}$ ). In this regard, it can be concluded that females having stress and anxiety are more prone to depression.

The inter-correlation result between Internet addiction, depression, anxiety, and stress among postgraduate male students (**Table-2**) represent a significant relationship. The inter-correlation between Internet addiction score with depression ( $r=0.570^{**}$ ); followed by Internet addiction with stress ( $r=0.532^{**}$ ) and Internet addiction with anxiety ( $r=0.518^{**}$ ) indicate a significant correlation among the postgraduate male participants in the present study. The result proved that due to excessive usage of the Internet the postgraduate male students may suffer depression, anxiety, and stress. Similarly, it was observed that there is a significant correlation between depression and stress ( $r=0.667^{**}$ ), depression and anxiety score ( $r=0.775^{**}$ ) and anxiety and stress ( $r=0.791^{**}$ ).

**Table-2**  
**Inter-correlation between Depressions, Stress & Anxiety of Postgraduate Students**

| Categories   | Depression scores | Stress score | Anxiety scores | Internet Addiction scores |
|--|-------------------|--------------|----------------|---------------------------|
| Inter-Correlation of Depression, anxiety, and Stress with Internet Addiction PG <b>Male Students</b>   |                   |              |                |                           |
| Depression scores  | 1                 | 0.667**      | 0.775**        | 0.570**                   |
| Stress score   |                   | 1            | 0.791**        | 0.532**                   |
| Anxiety scores   |                   |              | 1              | 0.518**                   |
| Internet Addiction scores  |                   |              |                | 1                         |
| Inter-Correlation of Depression, anxiety, and Stress with Internet Addiction PG <b>Female Students</b> |                   |              |                |                           |
| Depression scores  | 1                 | 0.685**      | 0.526**        | -0.230                    |
| Stress score   |                   | 1            | 0.763**        | 0.012                     |
| Anxiety scores   |                   |              | 1              | 0.063                     |
| Internet Addiction scores  |                   |              |                | 1                         |
| Inter-Correlation of Depression, anxiety, and Stress with Internet Addiction <b>Total PG Students</b>  |                   |              |                |                           |
| Depression scores  | 1                 | 0.667**      | 0.644**        | 0.179                     |
| Stress score   |                   | 1            | 0.791**        | 0.532**                   |
| Anxiety scores   |                   |              | 1              | 0.288*                    |
| Internet Addiction scores  |                   |              |                | 1                         |

\*\* Correlation is significant at the 0.01 level (2-tailed).

A contradictory correlated result found, among the female postgraduate participants in the present study, the inter-correlation results (**Table-2**) indicate a negative correlation of Internet addiction with depressions ( $r = -0.230$ ) and a low correlation of Internet addiction to stress ( $r = 0.012$ ) and internet addiction with anxiety ( $r = 0.063$ ). Further, it is found that the inter-correlation between female postgraduate students indicate the correlation of depression with stress ( $r = 0.685^{**}$ ); depression with anxiety ( $r = 0.526^{**}$ ) and stress with anxiety ( $r = 0.763^{**}$ ). The results proved that the excessive usage of Internet in case of female postgraduate students was not prone to stress, anxiety, and depression. The inter-correlation results (**depicted in Table-2**) of combined gender total postgraduate student's ( $n = 60$ ) Internet addiction with depression ( $r = 0.179$ ) and Internet addiction with anxiety ( $r = 0.288$ ) show no significant relationship between the variables. On the other hand, there is a significant relationship exist between Internet addiction and stress ( $r = 0.532^{**}$ ).

In this context, it can be stated that postgraduate participants who are addicted to the Internet are not prone to depression and anxiety but they are prone to stress. The cause might be the educational maturity enabled them to handle the factors of Internet addiction related to depression and anxiety. The stress among these participants might be due to some other reasons. Further, it is also found that there is a significant relationship exist among the combined gender postgraduate participants of their depression score with stress ( $r = 0.667^{**}$ ), followed by depression with anxiety ( $r = 0.644^{**}$ ) and stress with anxiety ( $r = 0.791^{**}$ ).

The gender comparison results of UG male and female (**Table-3**) reveal a significant difference of Internet addiction between UG Male ( $47.13 \pm 12.75$ ) and UG Female ( $30.40 \pm 14.47$ ) at  $P = 0.000^{**}$ . Similarly, for depression score, it indicates a significant difference among UG Male ( $33.49 \pm 19.31$ ) and female ( $22.14 \pm 18.35$ ) at  $P = 0.023^*$ . The result is identical to the anxiety score of UG Male ( $32.86 \pm 14.51$ ) and UG Female ( $21.98 \pm 18.27$ ) and stress score UG male ( $40.72 \pm 19.97$ ) and female ( $28.57 \pm 22.02$ ) at  $P = 0.013^{**}$  and  $P = 0.029^*$  respectively.

In this regard, it can be said that Male at the undergraduate level are more addicted to the Internet than to their female counterparts and similarly male undergraduate participants are victimized to stress, anxiety, and depression comparatively higher than to female undergraduate participants.

**Table-3**  
**Male vs Female Comparison of Internet Addiction, Depression, Anxiety and Stress among UG and PG Participants**

| Parameter          | Categories | Mean  | SD    | t    | P-Value |
|--------------------|------------|-------|-------|------|---------|
| Internet addiction | UG Male    | 47.13 | 12.75 | 4.75 | 0.000** |
|                    | UG Female  | 30.40 | 14.47 |      |         |
| Depression         | UG Male    | 33.49 | 19.31 | 2.33 | 0.023*  |
|                    | UG Female  | 22.14 | 18.35 |      |         |
| Anxiety            | UG Male    | 32.86 | 14.51 | 2.55 | 0.013** |
|                    | UG Female  | 21.98 | 18.27 |      |         |
| Stress             | UG Male    | 40.72 | 19.97 | 2.24 | 0.029*  |
|                    | UG Female  | 28.57 | 22.02 |      |         |
| Internet addiction | PG Male    | 35.90 | 15.18 | 1.92 | 0.060   |
|                    | PG Female  | 29.33 | 11.05 |      |         |
| Depression         | PG Male    | 15.87 | 14.43 | 0.91 | 0.368   |
|                    | PG Female  | 19.37 | 15.40 |      |         |
| Anxiety            | PG Male    | 19.52 | 11.44 | 0.89 | 0.376   |
|                    | PG Female  | 16.90 | 11.33 |      |         |
| Stress             | PG Male    | 25.08 | 13.10 | 0.48 | 0.636   |
|                    | PG Female  | 26.75 | 14.02 |      |         |

\*e<sup>0.05</sup> and 0.01 level of significance ( $\alpha$  0.05=2.00 and  $\alpha$  0.01=2.66 at df=58)

As earlier, it has been stated that both postgraduate male and female participants are less addicted to Internet use, which indirectly manifested in their stress, anxiety and depression level lower than the undergraduate participants. In this context the results (**See Table-3**) indicate that there is no significant difference of the Internet addiction score ( $P=0.060$ ), Depression, ( $P=0.368$ ), stress ( $P=0.636$ ) and anxiety score ( $P=0.376$ ) between the male and female postgraduate participants. But still, the mean scores of both male and female participants in Internet addiction, depression, anxiety, and stress revealed that male participants are more prone to Internet addiction and suffer depression, stress, and anxiety comparatively more than for their female postgraduate counterparts.

Finally, the comparison between UG and PG participants of Internet addiction, depression, anxiety and stress score (**Table-4**) indicate the mean Internet addiction score of UG male (47.13±12.75) and PG Male (35.90±15.18) at  $P = 0.003^{**}$  stated a

significant difference between these two groups. In other words, it can be said that UG male participants are more victimized by Internet addiction than to PG male participants. The identical results were found in the factors of depression UG male ( $33.50 \pm 19.31$ ) and PG Male ( $15.87 \pm 14.43$ ) at  $P=0.000^{**}$ ; a factor of anxiety UG male ( $32.86 \pm 14.51$ ) and PG Male ( $19.52 \pm 11.44$ ) at  $P=0.000^{**}$  and factor of stress UG male ( $40.72 \pm 19.97$ ) and PG Male ( $25.08 \pm 13.10$ ) at  $P = 0.001^{**}$  which proved a significant difference between UG and PG male participant groups even in depression, stress and anxiety due to the usage of internet. The cause might be the immaturity and unawareness of the negative effects of Internet addiction among the UG male participants.

**Table-4**  
**Comparison of Internet Addiction, Depression, Anxiety and Stress among UG and PG Participants**

| Parameter          | Categories | Mean  | SD    | t    | P-Value |
|--------------------|------------|-------|-------|------|---------|
| Internet addiction | UG Male    | 47.13 | 12.75 | 3.10 | 0.003   |
|                    | PG Male    | 35.90 | 15.18 |      |         |
| Depression         | UG Male    | 33.50 | 19.31 | 4.00 | 0.000   |
|                    | PG Male    | 15.87 | 14.43 |      |         |
| Anxiety            | UG Male    | 32.86 | 14.51 | 3.95 | 0.000   |
|                    | PG Male    | 19.52 | 11.44 |      |         |
| Stress             | UG Male    | 40.72 | 19.97 | 3.59 | 0.001   |
|                    | PG Male    | 25.08 | 13.10 |      |         |
| Internet addiction | UG Female  | 30.40 | 14.47 | 0.32 | 0.749   |
|                    | PG Female  | 29.33 | 11.05 |      |         |
| Depression         | UG Female  | 22.14 | 18.35 | 0.64 | 0.528   |
|                    | PG Female  | 19.37 | 15.40 |      |         |
| Anxiety            | UG Female  | 21.98 | 18.27 | 1.29 | 0.201   |
|                    | PG Female  | 16.60 | 11.33 |      |         |
| Stress             | UG Female  | 28.57 | 22.02 | 0.38 | 0.703   |
|                    | PG Female  | 26.75 | 14.02 |      |         |

\*e"0. 05 and 0.01 level of significance ( $\alpha$  0.05=2.00 and  $\alpha$  0.01=2.66 at  $df=58$ )

On the other hand, the Internet addiction score of UG female ( $30.40 \pm 14.47$ ) and PG female ( $29.33 \pm 11.05$ ) Participants show no significant difference ( $P=0.749$ ). Similarly, the depression score of UG female ( $22.14 \pm 18.35$ ) and PG female ( $19.37 \pm 15.40$ ) shows no significant difference ( $P=0.528$ ). The anxiety score of UG female ( $21.98 \pm 18.27$ ) and PG female ( $16.60 \pm 11.33$ ) indicates no such significant difference at ( $P= 0.201$ ). Finally, the stress score of UG female ( $28.57 \pm 22.02$ ) and PG female ( $26.75 \pm 14.02$ ) also proved no significant difference between both the undergraduate and postgraduate female participants ( $P=0.703$ ). In this regard it can be said that females are less prone to Internet addiction as a result, in-spite of their educational level they are less victimized by depression, anxiety, and stress.

## Discussion

The inter-correlation of depression, anxiety, stress in relation to Internet addiction indicate high correlation in the undergraduate male who were addicted to the Internet, whereas depression and Internet addiction is correlated but not so sturdily. Similarly, Internet addiction among female undergraduate participants shows high correlation with depression and anxiety. The combined male and female undergraduate results also proved that Internet addiction is highly correlated with depression, anxiety, and stress (**See Table-1**). Further, the results of postgraduate male participants addicted to the Internet, are more prone to depression, anxiety, and stress. But postgraduate female participants, addicted to Internet use showed negative and less correlation between stress and depression. They still victimized to the problem of anxiety due to excessive use of the Internet. The combined gender, participant addicted to Internet proved that postgraduate participant addicted to the Internet has no such problem of depression and anxiety, but have a significant relationship with stress (**See Table-2**). In this context, the combined gender results which indicate the negative relationship between Internet addiction and depression might be the repressive negative relationship of female postgraduate participants Internet addiction score with depression. In this context, the 1<sup>st</sup> hypothesis of the study has fulfilled and stating that teenager addicted to the Internet has a positive relation to depression, anxiety, and stress.

Internet addiction among both male and female undergraduate participants shows a significant relationship between depression, anxiety, and stress, but male participants are more depressed than their female counterparts. The cause might be due to excessive use of the Internet among male undergraduate participants than to the undergraduate female participants (**See Table-3**), which manifested to their highest score in depression, anxiety and stress. Similarly, the comparison score of Internet addiction between postgraduate male and female indicates a significant difference, which states that male postgraduate participants are more depressed than their female counterparts, but female participants addicted to the Internet are more stressed and have more anxiety problem than to male counterparts. The more depressive problem among male participants might be due to their excessive and uncontrolled use of the Internet. In this regard, the 2<sup>nd</sup> hypothesis of the present study proved successively.

In this context, the present study indicated that male adolescents in Indian sector are more addicted to the Internet than to their female counterparts. The cause might be fewer opportunities, family restriction and social stigma associated with the female adolescent use Internet. On the other hand, a recent American survey result of the use of the Internet among male and female teenagers conducted by Duggan and Brenner (2013) suggested that female teenagers use more frequently Internet (71%) than to their male counterparts (62%). In spite of the gender difference in addition to the Internet, it is highly co-related to psychological problems among

the adolescent especially those are less mature and educated. In this context Ybarra, (2004) and Kraut et al., (1998) in their study found a positive correlation between Internet addiction and depression.

Further, Fagan, (2010), also affirmed a significant relationship exists between the use of social networking and risk of physical and mental problems. In contrary to some researchers (e.g. Kraut et al., 1998; Morgan & Cotten, 2003; and Ko & Kuo, 2009) have found that usage of the Internet can lead to an increase in psychological well-being but not for all but for some students. Further, the result also indicates that both male and female postgraduate participants are less addicted to the Internet than to both male and female undergraduate participants (**See Table-4**).

The excessive usages of the Internet among undergraduate students might be due to many other factors, such as educational immaturity and impulsivity. The cause might be that in some cases, the psychological problems among less matured users of the Internet may be related to cyberbullying. In this context, Kowalski, (2010) stated that victimization of higher levels of depression and anxieties are some of the common problems among teenagers due to cyberbullying than traditional bullying. Further, the results of the present study affirmed that educational qualification and maturity play a vital role in the problem of Internet addiction, which manifested numerous physical and psychological problems such as depression, anxiety, and stress among adolescents especially with lower age and educational level of Internet users.

## **Conclusion**

The glamour of Internet usage among Indian adolescents is increasing in nature. It may be due to the process of imitation and/or over increasing demands of technology. In most of the cases adolescent without having the appropriate knowledge of, terms and conditions, guidelines, ethical issues related to the Internet and social networking usage lead to numbers of physical and mental problems. From this study, it can be concluded that male Indian adolescents are more prone to Internet addiction than to their female counterparts and level of educational play a vital role in this context. Excessive usage of the Internet among Indian male adolescents may be associated with numbers of psychological disorders such as depression, anxiety, and stress, which indirectly affects the educational, social, and family life of the adolescent at present and also for the future. Females addicted to the Internet are not free from these problems. In this context, it can be suggested that it is necessary to avoid the irrational and excessive use of the Internet for safe and healthy lifestyle especially for female Internet users just to avoid the sex offenders and cyber bullying.

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## Study of HIV/AIDS awareness among NSS and Non-NSS students

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Adolescence is a period of great turmoil and search of self-identity. It is also the time when sexual yearnings become pronounced. This leads to desire for sexual relationships. Consequently, awareness about safe sexual practices is very essential during adolescence. Sometimes, limited awareness regarding safe sexual behaviour makes adolescence more vulnerable to Human Immunodeficiency Virus (HIV). As open discussion regarding sex with elders or even peers is still a taboo in India, and sexuality education in schools and colleges is not common, adolescents are constrained to depend on the unauthorized sources. Such sources also transmit myths and misconceptions, and further spread the sexually transmitted infections to others.

Number of HIV/AIDS patients alive on Anti-Retroviral Treatment (ART) in India was 11,57,787 as per data given to Lok Sabha in September 2015. Among these 9,02,868 were receiving free treatment. In the year 2015-16, up to December 2016, 1,41,458 were detected to be sero positive.

From 2010, the number of people infected by HIV has fallen by 6%, and in 2015 there were 36.7 million people living with HIV and 1.1 million died from Acquired Immune Deficiency Syndrome (AIDS) related diseases worldwide, (UNAIDS 2016). As per Newspaper reports, third largest number of people living with HIV/AIDS are found in India (The Hindu, 2014). One in every four people in the world living with HIV is less than 25 years of age. In 35% of the AIDS reported cases in India, the infected is in the age group of 15-24 years (Naswa, S., Marfatia, Y.S. 2010). This clearly indicates that our youngsters are a vulnerable population of HIV/AIDS.

People have contracted HIV due to blood transfusions. There are instances where people donating blood are not aware that they are HIV positive. (Times of India, 2018). According to Aids map, second-generation ELISAs were estimated to

*5,000 people in villages of Bangarmau Tehsil of Uttar Pradesh in India, live in fear of having contracted HIV infection, due to a local quack. The local quack is alleged to have spread the infection by administering patients by reusing the same infected syringe. The quack charged as low as Rs. 10 for medicines. He consulted at least 150 patients a day, hence, people from the adjoining areas thronged at his dispensary. His medical kit is alleged to have included a used syringe and needle which he washed with water from the nearby hand-pump (Times of India, Feb.8, 2018).*

detect infection after 42 days and first-generation after 63 days. Different authorities give slightly different estimates for the duration of the window period between exposure and the ability of third-generation tests to detect infection, which is between three weeks (21 days) and six weeks (42 days). The addition of testing for antigen in fourth-generation ELISA test kit reduces the window period by around five days, compared to third-generation tests.

National AIDS Control Organization (NACO), in its annual report of 2016-17 have reported that the adult HIV prevalence at national level has continued its steady decline from an estimated peak of 0.38% in 2001-03 through 0.34% in 2007, 0.28% in 2012 and 0.26% in 2015. In 2015 adult HIV prevalence was estimated at .30% among males and at 0.22% among females.

As per reply given to Lok Sabha Starred Question No. 113 dated on 09.02.2018, the number of People Living with HIV (PLHIV) in the year 2017 is estimated to be 21,06,706 and among those 11, 81,125 were on Anti-Retroviral Therapy (ART) till December 2017. As per information given to the Lok Sabha by the Ministry of Health and Family Welfare, the number of newly diagnosed HIV cases in the year 2017 (till December 2017) is 1,91,493.

HIV is a virus that attacks the immune system and weakens body's natural defenses against other illness, infections, cancers and diseases. This results in increased susceptibility to a wide range of infections. This virus damages a type of white blood cells called T-helper cells or CD4 cells and makes copies of itself inside. The advanced stage of this HIV infection is the AIDS, which can take 2 to 15 years or even more to develop, depending on the individual, but AIDS is however, a life-threatening disease (WHO Fact Sheet, 2017).

HIV symptoms differ from individual to individual. Many HIV infected become most infectious in first few months. However, there are many who aren't aware until the last stages. As the infections develop the symptoms like fever, sore throat, rashes start showing up. Slowly and gradually signs like weight loss, swollen lymph nodes, cough etc. develop leading to tuberculosis and even cancers without proper treatments. (WHO Fact Sheet, 2017),

According to Maharashtra State AIDS Control Society, HIV transmission from male-to-female during sex is twice when compared with female-to-male; as females are more vulnerable due to various factors such as social, cultural, economic, biological, etc. Biologically, young women are more vulnerable compared to young men to contract HIV infection because of lack of access to proper information on HIV. Early marriages increase the gravity of this situation. Hence, testing the awareness on HIV/AIDS of the most vulnerable population which is adolescent girls seemed very important.

Development of programmes that induce behaviour change of adolescents, is the only way to control further HIV/AIDS transmission, as prevention is the only solution to this incurable HIV/AIDS. For this behaviour change, determining one's current level of awareness, attitude and knowledge on HIV/AIDS and its mode of transmissions, precautionary measures, and myths and misconceptions associated with it, is the beginning.

### **National Service Scheme**

National Service Scheme sponsored by the government of India through the Department of Youth Affairs aims at overall personality development of students through community service. This scheme is mainly implemented for students who are in the first year and second year of their degree programme, i.e. above 12<sup>th</sup> (10 + 2 level). In this scheme students voluntarily offer themselves to take part in NSS activities under the supervision of NSS Project Officer at the College level. These students are known as "NSS Volunteers".

Educational institutions that have NSS unit, share a list of common activities that they organize. The students who enrolled in NSS have to involve themselves in such activities as mentioned in the list, after college hours or during weekends and work for not less than 120 hours in a single academic year and another 120 hours in the next academic year. After completing 240 hours of work and seven days residential camp in two years, the NSS student gets 10 marks as incentive. These marks are added in the grand total obtained by students in the final mark-sheet received at the end of the degree programme.

Social service rendered by the NSS volunteers in rural areas covers several activities in adopted villages. However, in urban areas there is a huge distance between the campus and the village. Hence, the NSS volunteers prefer to adopt a slum for development. Through an active involvement in communities, students learn the process of identifying the local problems, planning solutions and implementing the solutions with the help of local leaders.

The volunteers undergo various trainings and activities organized by their NSS Department which helps to develop their personality. Such activities widen their perspective and increase their level of awareness and knowledge.

It is important to know that the HIV/AIDS awareness has been an important activity undertaken by the colleges under NSS. The NSS students attended awareness sessions conducted by Mumbai District Aids Control Society (MDACS). Thereafter, the students volunteered to create awareness about HIV/AIDS in the community, especially in the areas adopted by their college for NSS related work. In many colleges Red ribbon clubs were also established at the behest of MDACS.

As HIV/AIDS awareness was an important component of the NSS programme, it was expected that the NSS students would be more aware about various aspects of HIV/AIDS as compared to the non-NSS students. Therefore, a study was designed to compare NSS and non-NSS students on their awareness about HIV/AIDS.

### **Methodology adopted for the study**

The aim of the study was to find out the difference between NSS students and non-NSS students with respect to HIV/AIDS awareness on the basis of correct responses obtained by them on HIV/AIDS awareness test. The null hypothesis for this study was

‘There is no difference in the number of correct responses obtained by NSS students and Non-NSS students in HIV/AIDS awareness Test’.

A comparison was made between the NSS and Non-NSS students using a test specially designed for them.

### **Description of the Sample**

The sample consisted of two groups:

Group 1- This group included 30 students studying in the Third Year of their degree programme, who were enrolled in NSS and had undergone NSS training for two years i.e. in their first and second year of degree programme.

Group 2- This group consists of 30 students studying in the Third Year of their degree programme and had no exposure of NSS activities.

Both the groups were selected from a women’s college in Mumbai. The college had three NSS units with a total of 300 students involved in NSS activities. The college was randomly selected from amongst the Mumbai based permanently affiliated colleges of a Women’s University.

After selecting the college, the researcher contacted the principal of the college, who agreed to facilitate the process of research. With the help of the principal two groups of willing students (NSS and Non-NSS) were enrolled for the study. The students in both the groups were studying in Third Year degree programme. It was found that both the groups were comparable with respect to their age, sex and socio-economic background. Two groups differed only in one aspect, Group -1 had students who were exposed to NSS activities and Group -2 had students who were not exposed to such activities.

### **Tool used in the study**

In order to find HIV/AIDS awareness of Group 1 and 2 a test was devised with 30

items. These were statements related to HIV/AIDS, its myths and misconceptions, modes of transmissions, diagnoses, etc. The respondent had to mark 'true or false' against each statement. For marking scheme, Answer key was prepared for the test by referring to standard textbooks and reference books. These answer keys were checked by experts for its correctness.

The HIV/AIDS awareness test was preceded by profile questions to understand the background of the respondents.

### Analysis of Data

The data obtained from the two groups of respondents was analyzed using appropriate statistical techniques. Correct responses of both the groups were arranged against each test items included in the test for ease of item wise comparison. Mean and Standard deviation of each group was calculated. Student t-test (Two tailed test for 2 independent means) was conducted to test the null hypothesis, 'There is no difference in the number of correct responses obtained by NSS students and Non-NSS students in HIV/AIDS awareness Test'.

#### Correct responses by Experimental and Control groups on HIV Awareness Test

| Sr. No. | Item  | True/ false/ cannot say | Correct responses by group exposed to NSS (Group-1) | Correct responses by group not exposed to NSS (Group-2) |
|---------|---|-------------------------|---|---|
| 1.      | One does not get HIV/AIDS by kissing a person living with HIV/AIDS                            | True                    | 27  | 16  |
| 2.      | One does not get HIV/AIDS by hugging a person living with HIV/AIDS                            | True                    | 27  | 12  |
| 3.      | One gets HIV/AIDS by eating in the same plate of a person living with HIV/AIDS                | False                   | 27  | 22  |
| 4.      | One gets HIV/AIDS by swimming in the same swimming pool where an HIV infected person had swam | False                   | 26  | 23  |
| 5.      | One gets HIV/AIDS by patting cats, dogs or any other animals                                  | False                   | 26  | 24  |
| 6.      | One gets HIV/AIDS by staying with HIV/AIDS person in the same house/office                    | False                   | 26  | 23  |
| 7.      | One gets HIV/AIDS by using the razor of the HIV infected person                               | True                    | 30  | 13  |
| 8.      | One gets HIV/AIDS by shaking hands with a person living with HIV/AIDS                         | False                   | 28  | 24  |

|     |   |       |    |    |
|-----|---|-------|----|----|
| 9.  | One gets HIV/AIDS by donating blood   | False | 21 | 9  |
| 10. | One gets HIV/AIDS by sharing needles with a group of injecting drug users               | True  | 29 | 23 |
| 11. | One gets HIV/AIDS by having multiple sexual partners                                    | True  | 29 | 26 |
| 12. | One gets HIV/AIDS by having unprotected sex   | True  | 29 | 23 |
| 13. | One gets HIV/AIDS by blood transfusion  | True  | 25 | 20 |
| 14. | AIDS is caused by Human Immuno Deficiency Virus   | True  | 27 | 15 |
| 15. | AIDS means Acquired Immuno Deficiency Syndrome  | True  | 28 | 21 |
| 16. | HIV can be controlled by safe sexual practices  | True  | 29 | 13 |
| 17. | HIV person needs to be isolated   | False | 27 | 21 |
| 18. | There is no way to find out if you are infected by HIV                                  | False | 28 | 20 |
| 19. | One can get HIV by sharing toilets used by people living with HIV/AIDS                  | False | 17 | 21 |
| 20. | People living with AIDS die of any illness  | True  | 25 | 11 |
| 21. | AIDS can be cured if treated early  | False | 8  | 6  |
| 22. | Persons who are infected with HIV cannot look and can feel healthy                      | False | 25 | 12 |
| 23. | An infected mother can pass HIV to her unborn child                                     | True  | 28 | 19 |
| 24. | It can never happen that people can be infected with HIV and not know that they have it | False | 17 | 15 |
| 25. | Mosquitoes can transmit HIV from one person to another                                  | False | 19 | 7  |
| 26. | AIDS is a contagious disease like common cold   | False | 26 | 19 |
| 27. | Do not allow a student living with HIV to attend his/her school or college              | False | 28 | 21 |
| 28. | HIV positive mother can transmit HIV to her child through breast feeding                | True  | 24 | 13 |
| 29. | ELISA is a test that diagnoses HIV  | True  | 12 | 4  |
| 30. | ELISA stands for Enzyme-Linked Immunosorbent Assay                                      | True  | 12 | 4  |

$M_1$ : 24.33, SD: 5.635

$M_2$ : 16.67, SD: 6.33

The  $t$ -value is 4.87316. The  $p$ -value is  $< .00001$ . The result is significant at  $p < .05$ .

The  $t$ -value is 4.87316. The  $p$ -value is  $< .00001$ . The result is significant at  $p < .01$ .

## Findings and Discussion

Correct responses given by the two groups against each test items were observed. Responses reveal that on every test item a larger number of correct responses were given by respondents of NSS group as compared to the non-NSS group. This higher rate of correct responses was maintained across all test items including myths and misconceptions, modes of transmissions, diagnoses, etc.

This is further corroborated by the Mean score obtained by the two groups. NSS group has a mean score of 24.33 whereas the non-NSS group has a Mean score of 16.67 which is much lower in comparison to NSS group.

The standard deviation is 5.635 for the NSS group and 6.33 for the non-NSS group. In the NSS group, correct responses range from 30 to as low as 8, whereas in the Non-NSS group the responses range from 26 to 4.

Out of 30 questions, 15 questions were pertaining to Infections related to HIV/AIDS. 26 NSS students correctly answered ten questions and above out of these 15 questions. Whereas, 6 Non-NSS students correctly answered ten questions and above out of these 15 questions.

Out of 30 questions, 6 questions were pertaining to Isolation and safety concerns. The number of NSS students who correctly answered four questions and above out of these 6 questions were 28 and those correctly answered three and below were 2. Whereas, the number of Non-NSS students who correctly answered four questions and above out of these 6 questions were 23 and those correctly answered three and below were 7.

Out of 30 questions, 5 questions were pertaining to diagnosis of HIV/AIDS. The number of NSS students who correctly answered three questions and above out of these 5 questions were 20 and those correctly answered two and below were 10. Whereas, the number of Non-NSS students who correctly answered three questions and above out of these 5 questions were 7 and those correctly answered two and below were 23.

Out of 30 questions, 4 questions were pertaining to general awareness of HIV/AIDS. The number of NSS students who correctly answered three questions and above out of these 4 questions were 24 and those correctly answered two and below were 6. Whereas, the number of Non-NSS students who correctly answered three questions and above out of these 4 questions were 9 and those correctly answered two and below were 21.

The result of the Student t-test indicates that there is a significant difference between NSS group and non-NSS group in the number of correct responses obtained

by them in the HIV/AIDS awareness test'. This difference is significant at 0.05 and 0.01 level.

## Summary

The study consisted of comparing NSS and Non-NSS students on HIV/AIDS awareness. An HIV/AIDS awareness test was devised with items consisting of statements associated with infections related to HIV/AIDS, its myths and misconceptions, modes of transmissions, diagnoses, etc. Respondents had to evaluate correctness of these statements by marking 'true or false' against each statement. Responses reveal that on every test item a larger number of correct responses were given by respondents of NSS group as compared to the non-NSS group.

NSS group obtained a Mean score of 24.33 with a Standard Deviation of 5.635. Non-NSS group obtained a Mean score of 16.67 with a Standard Deviation of 6.33. t test value was significant at .01 level.

The null hypothesis that 'There is no difference in the number of correct responses obtained by NSS students and Non-NSS students in HIV/AIDS awareness test' is rejected. The results indicate that students exposed to the NSS programme have a better awareness of HIV/AIDS and issues related to it.

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## Basic Education-Gandhiji's Concept

*Jayanta Kr. Ghosal*

From October 2, 2018 onward mankind all over the world started observing the sesquicentenary (one-hundred-and-fiftieth anniversary) of the great leader Mohandas Karamchand Gandhi. Discussions will be there by eminent scholars and experts on his contribution in various fields. As days are passing, amidst this present trouble torn situation, Gandhiji appears before us, particularly to the people of oppressed nations as a saviour whose teachings may save us from the hands of all out aggression going on today by consumerist culture spearheaded by the corporate world.

Gandhiji was a great educator too. For him the goal of education is 'character building' and 'to develop courage, strength, virtue' and 'the ability to forget oneself in working towards great aims'. It was to him 'more important than literacy'.

Education teaches the art of living. Gandhiji's ideas of Basic Education put stress upon the exercise of all powers of man in purposive social living, which is in essence cooperative living. He preached a unifying principle of education through work by which the human being might become a whole man capable of building integrated communities and a peaceful world.

He firmly believed in the value of work and his whole theory of basic education derives from it. He thought when children and adults, poor and the rich work with their hands at productive labour and make socially useful things knowledge becomes highly motivated, a new culture is developed enriching their personality. It has similarity with the educational ideas of Leo Tolstoy, Carlyle, Dewey and Tagore where it appears that culture does not only come from books. And being associated with work knowledge becomes highly motivated for improving workers personality for the betterment of society.

Thus this mode of education becomes basic and it is a way of life, not a creed. It is a process of building inward strength by giving self totally opposite to money making or profit earning. Throughout his life, in all his social and political ideas Gandhiji wanted the educational system for development of all the people irrespective of their class, caste, creed and religion.

Gandhiji's experiment on education system of 'free and through work' was started at Tolstoy Farm in South Africa. Our ancient education system also emphasised upon relating work with education. Destroying our indigenous mode of education, the British colonialist rulers wanted to produce a class of educated people who could serve the British rulers only through their educational system. Later this so called

educated section of people expanded and practically threatened the Indian society creating a huge gap between the 'educated' and 'non-educated'. On the contrary, to Gandhi India's freedom was primary though more important than that was his insistence on the fundamental values without which independence would become an empty slogan. Education was needed to cultivate these fundamental values.

According to Gandhiji the mass education should be made free, universal and compulsory. It should reach even the poorest of the poor. He said the people, 'it is your duty to refuse to have an education that is not within the reach of the poor.' And this mass education should not be cut short when the children have barely achieved literacy. He firmly stated that the education should be given through mother tongue. He also proposed that the mass education should be given through crafts and through books. Children should actually produce articles that are marketable and these should be sold to make education self-supporting. Gandhiji emphasised upon it because he wanted the education to be self-dependent and self-supporting. Through craft and labour education provided a link with various human activities. So labour in Gandhiji's educational ideas is the unifying and integrating factor because its goal is to combine the intellectual, the scientific and physical growth of learners. He did not take craft merely as a part of curricula; it brings a dimensional change in educational methodology. 'Learning by Doing' is the motto of this system. Through this type of education Gandhiji wanted to abolish difference between education and industry.

Through this universal education system Gandhiji wanted to remove the inequality between the urban and rural masses. It would also provide a healthy and moral basis of relationship between the city and the village and eradicate some of the worst evils of the existing social insecurity poisoning the relationship between the classes. He thought that this system of education would check the continuous decay of our villages and lay the foundation of a just social order in which there is no unnatural division between the haves and have-nots and everybody is assured of a living wage and real freedom. Thus, Gandhiji thought about welfare of individual as well as welfare of all living in society through his ideas of education.

India till today has not been able to provide Basic Education to all her countrymen. The existing pattern of the education system has been proved nothing but the Carbon copy of the pre-independence colonial education system. So even in present day condition Gandhiji's concept of Basic Education finds its importance. But there are some points to be noted. To Gandhiji, free education did not imply free education given by state. Instead, it meant the provision of maximum support a student can get from his work experience, which is both an instrument of education and a source of earning. For him to be free means to rely on oneself individually and collectively and not depend upon the charity or support of others. According to the present day concept, free education means totally state financed education.

Gandhiji introduced the concept of bread labour from the very beginning of life of a person through craft as the medium of education. In modern education system vocational subjects which are taught should be rationalised by bringing them into mainstream education system and thus making the students self-dependent and productive. It will also mitigate the difference between the urban and rural student.

From Gandhian point of view the main defects of the modern education system are it is unproductive, elitist in nature and is personalised in the hands of a small group, better to term, coterie of people. To remove these odds Gandhiji's Basic Education system is the only solution.

Gandhiji laid maximum emphasis on Basic Education. Comparatively post-basic education received less importance from him. But it is also to be kept in mind that he neither neglected nor obstructed the higher steps of education. Actually he believed that among the children the future citizens of the country live. So he sought all round development of the children, the future citizens, who will lead the country towards progress.

The main characteristic of Gandhiji's education system, aiming at the highest development of the individual and raising of man to a high moral and spiritual order so as to become a useful member of the society. The education policy preached by Gandhiji caters to the needs of the poor people of the villages by creating a productive base in the villages itself. This can be done by revival of village industries, craft and other productive activities of village life. It also tries to remove disparities and conflicts between cities and villages. The main aim of Gandhiji's education policy is to produce not only the bookish men and technocrats for productivity but also those human beings living by the principles of truth and non-violence. It produces a certain amount of self activity and its integration with life.

For Gandhiji, the educational activity was the most important one as it develops the mental and spiritual faculties of the child along with the physical abilities. Hence, education should aim at making a person fearless, true and non-violent and that, too, bodily, mentally and spiritually. This can be done only by giving him Basic Education. It is in the childhood that the person can be trained to follow the right principles and by this training the mental, physical and spiritual qualities can be developed to the best.

Gandhiji thus introduced the bread-labour in the education from the beginning. The child through physical labour can earn money and provide for his education. But the bread-labour should be limited up to the independence of self only. Bread labour is not the end of education. It is only a medium for highest intellectual, scientific and spiritual accomplishments. On the other hand, the physical labour develops the body and healthy body has a healthy mind. By Gandhiji's Basic Education, the child

becomes action oriented and not just theorist or society alienated bookish . From the childhood, he becomes creative and thus attaining the true aim of education.

Gandhiji wanted his countrymen to become not just to achieve literacy or merely achieve alphabetization. His desire was that his countrymen must be educated and hence, he thought that the real education should be started at childhood as it brings out the best in body and mind and the spirit at the earliest stage of life. A proverb is there –‘As you sow, so you reap’. Gandhiji’s Basic Education Policy follows the same principle, i.e. the best education brings out the best in the child. Through the teachings of righteousness, non-violence and the moral values, one can bring forth a generation of fearless and truth believers. Realising the importance of childhood education, Gandhiji’s Basic Education comprised of seven years, i.e., between ages of seven and fourteen. During these years the culture of the heart, hand and the head can be truly developed in the minds of the children.

In the village societies, which he conceived he thought the basic education be imparted through vocations such as cultivation of crops, dairy, spinning, weaving, carpentry, blacksmithy and so on. The inter relationship among the different occupations, the necessary programming and accounting required for the purpose, the motives for social action, the problems of health care, the importance of communal harmony and other such matters would form the syllabus for Basic Education. Though taught differently around different vocations, the central theme of the course would be the same and the medium of instruction at this stage must be the mother language.

Basic education is primarily the inculcation of understanding of the laws of nature, of the environment, of the needs of social organisation and of their evolution. It is an understanding about the use of knowledge to influence individual behaviour and social systems for effecting harmony and social cohesiveness. In a society characterised by a few privileged people and group whose privileges deprive other members of the general benefits of a social life, a system of basic education would have to be initially given to the privileged and the so called higher educated. How little do the highly qualified engineers, accountants and other specialists realise that their professions are exploitative of the poor and would push down many more people to the class of the poor? The underprivileged also would need Basic Education to help make them aware of the working of the social system so that the pressures of awareness could have both actions and reactions. These actions and reactions would be in the nature of new initiative and resistance to situations hither to be reconciled.

Gandhiji envisaged education as the spearhead of a silent social revolution which might bring the urban and rural population nearer, break down the barriers between the classes and the masses, provides a realistic education for both and thus lay the foundation for the just social order in which there is no unnatural division between the ‘Haves’ and the ‘Have nots’.

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## **Information Seeking Behaviour and Role of Mass Media in Socio-economic Empowerment of Santals in Birbhum, West Bengal**

*Atanu Kumar Sinha*

The present age is termed as 'information age', where information is treated as a vital and powerful tool of socio-economic development, no less important than land, labour and capital towards empowerment of people towards attaining Sustainable Development (SD). SD depends on attitude towards information, adjustment for sharing information, and proper consumption of information of the people (Sinha, 2016). SD is usually measured by the degree and extent of attitude towards nature, i.e. sustaining the ability of natural resources and ecosystem services upon which the economy and society depends (Sinha, 2017).

Mass media, in this respect, plays a pivotal role as a powerful instrument of information communication and acts as means for social change developing the lifestyle of all type citizens. It has spread its wings in all spheres and popular for providing right information to the right user at the right time in right form creating awareness in political, social, economic issues and improving the levels of knowledge as well as giving an insight about what is happening in all through the world. Mass media not only preserve traditional values and communicate it to the next generations but also communicate new ideas, thoughts to create awareness among the present generations. At present maximum responsibility to make the developmental activities clear and accessible to common people lie on mass media.

India, the second largest tribal dominated area, after Africa (Sahoo, 2017) has a large number of tribal population due to its diverse ecosystem. Tribal society in general and the Santals in particular face tremendous cross-culture hazards after the introduction of different agents of transformation such as modernisation, commercialisation, industrialisation, liberalisation, politicisation, etc. Santals are the third largest tribal community among the 650 tribal groups in India. They are distributed in the states of Bihar, West Bengal and Odisha. According to the Demographic Status of Scheduled Tribe Population of India (2011), tribals form a major part having 8.61% of total population (consisting 10.43 crores) with a decadal change of 23.7 in respect of tribal population of the year 2001. According to the Census of India 1991, the Santals constitute the population of 7.35% all over India among the STs.

According to the last updated Census of West Bengal, 2001 (Data Highlights: Scheduled Tribes in West Bengal), population of STs (4,406,794) constitutes 5.5% of total population of West Bengal (80,176,197) and Santal population alone (2,280,540) form more than half (51.8%) of total ST population in the state. In Birbhum,

almost 44.21% of total area of land is declared as Schedule area (Barman, 2014). According to Basic Data Sheet of Census of India, 2001 in Birbhum, Santals are the largest ST community consisting a population of 1,76,789. Thus, sustainable development for tribals in general and the Santals in particular is really a major challenge in India, the country where there is a lot of diversity. This study will also aim to investigate whether the mass media can change the mindset, adopt moderate healthy lifestyle as well as whether through active participation, they are capable to obtain the benefits of development projects implemented by central or state governments, even by NGOs.

### **Purpose of the Study**

Indian society is a combination of multi-culture, multi-tribes, multi-castes, multi-lingual and there exists disparities like rural-urban divide, digital divide ('information haves' and 'information have not') etc.

India has been changed dramatically over the past decades. However, even after seven decades of independence, tribals in general and Santals in particular are economically impoverished and marginalized group in India. Tribals in general and the Santals in particular believe in interpersonal communication (IPC) as well as traditional media for communication of information for their day-to-day requirements.

Most of Santals in Birbhum district are living in a very poor socio-economic condition and have little or no knowledge about recent development which takes place around them. Most of them, in particularly female Santals have to start their daily work early in the morning and it continues till evening. Their life style, daily habits, family interaction and culture are greatly affected by the attitude and adjustment towards information. Though many of the programmes like *Sarva Shiksha Abhiyan* (2000), *Right to Information Act* (2005), *Right to Education* (2009), *National Knowledge Commission* (2005) recommendations are implemented by the Government of India, Santals remain still backward due to their illiteracy and less or no knowledge about the programmes for want of proper information.

Therefore, the logic behind selecting the topic for the study "Information Seeking Behaviour and Role of Mass Media in Socio-economic Empowerment of the Santals of Birbhum, West Bengal" is utmost important as Santals are the third largest tribal community of India, first largest tribal community in West Bengal, in the district Birbhum and its Community Development Block Bolpur-Sriniketan. The study is devised with the purpose of exploring the level of attitude and adjustment towards information communicated by the mass media and to find out how much the information seeking behaviour of the Santals under the study area are influenced by their socio-economic, educational and social behaviour as well as family climate and adjacent non-tribal community.

## Objectives of the Study

Specific Objectives of the study are:

- to study the socio-economic status of Santals of the selected villages;
- to examine the generation-wise attitude and adjustment towards information of Santals in the study area;
- to prescribe the types of information needed by Santals for their empowerment in the study area;
- to determine the source of information of Santals in the study area;
- to study information seeking behaviour of Santals of the selected villages under study;
- to investigate the use of various communication media for empowering themselves in the study area;
- to examine how far the communication of information improved Santals of the study area beyond the traditional knowledge;
- to identify the way of challenges towards improving the access and dissemination of information for empowerment of the area under study;
- to investigate the constraints and limitations of communication and access of information by the respondents in the study area;
- to identify whether the environment of Visva-Bharati (A Central University) having the Institute of Agriculture as well as the adjacent rich socio-culture have influenced the status, attitude, adjustment, etc.

## Population of the Study

The study is conducted in four villages, viz, Balipara, Kaliganj, Baganpara, Pearson Pally. These villages are within the radius of  $\pm 1$  Km. from Visva-Bharati. In the selection of villages and the respondents, multi-staged stratified random sampling technique was adopted. All these villages were randomly selected to represent the different characteristics like close proximity to Bolpur-Santiniketan urban settlement, availing Self-Help Group Scheme facilities provided by Visva-Bharati, population reflecting a mixed habitat of ST population and general castes.

**Table - 1: Household-wise Distribution of Santal Population**

| Name of the Village | No. of Households | Population |        |       |
|---------------------|-------------------|------------|--------|-------|
|                     |                   | Male       | Female | Total |
| Balipara            | 182               | 394        | 334    | 728   |
| Kaliganj            | 82                | 192        | 220    | 412   |
| Baganpara           | 45                | 185        | 155    | 340   |
| Pearson Pally       | 63                | 156        | 230    | 386   |

Source: through survey

## Methodology and Administration of Tools

For measuring the attitude and degree of adjustment of Santals towards education, socio-economic status scale (SES) of Udai Pareek (1964, latest updated 2014) was used. Educated persons were given questionnaire with the request to fill the same in the presence of the researcher and those who are illiterate interview schedule was administered to collect the information. To complete the study smoothly, initially a contact was made with the heads of some of the Santal families. A meeting was arranged with them and they were informed about the purpose of the investigation and requested for their cooperation.

## Findings and Interpretation

Data was collected from 100 respondents from the four study villages (50 male and 50 female) and then scored each response separately in an MS-Excel worksheet. The data have been interpreted in the following tables:

**Table - 2: Socio demographic data of the respondents**

| Variables        | Measures               | Frequency |         |
|------------------|------------------------|-----------|---------|
|                  |                        | Male      | Female  |
| Age (in Years)   | 12-18                  | 10 (20)   | 12 (24) |
|                  | 18-24                  | 12 (24)   | 13 (26) |
|                  | 24-30                  | 9 (18)    | 6 (12)  |
|                  | 30-34                  | 7 (14)    | 8 (16)  |
|                  | Above 34               | 12 (24)   | 11 (22) |
| Education        | Illiterate             | 6 (12)    | 9 (18)  |
|                  | Primary schooling      | 26 (52)   | 24 (48) |
|                  | Secondary Pass         | 7 (14)    | 9 (18)  |
|                  | Higher Secondary Pass  | 8 (16)    | 7 (14)  |
|                  | Graduate and above     | 3 (6)     | 1 (2)   |
| Income (in Rs.)  | Below 3000             | 12 (24)   | 17 (34) |
|                  | 3000-5000              | 23 (46)   | 14 (28) |
|                  | 5000-8000              | 13 (26)   | 16 (32) |
|                  | Above 8000             | 2 (4)     | 3 (6)   |
| Source of Income | Daily labour           | 20 (40)   | 38 (76) |
|                  | Farmer                 | 14 (28)   | 0       |
|                  | Livestock keeper       | 7 (14)    | 6 (12)  |
|                  | Service (Govt/Private) | 3 (6)     | 3 (6)   |
|                  | Rickshaw/Van puller    | 3 (6)     | 0       |
|                  | Toto driver            | 2 (4)     | 0       |
|                  | Shopkeeper             | 1 (1)     | 3 (6)   |

Source: Field survey. Figures in parentheses indicate percentage of the respondents

Age-wise distribution of the respondents has been shown in Table-2. Age up to 11 years has not been considered for the present study. Findings regarding education reveals that majority of the male respondents (26, 52%) and female respondents (24, 48%) have primary schooling. The finding also shows that 6 (12%) male respondents and 9 (18%) female respondents are still illiterate. It has been found that the income of 23 male respondents (46%) ranges from Rs.3000-5000 while the remaining 13 (26%) are in the range of Rs.5000-8000. However, the income of 17 female respondents (34%) is below Rs.3000 while the remaining has better income. Data regarding source of income reveals that majority of male respondents 52% are daily wage earners followed by farmers 28%. However, 76% of the female respondents are daily wage earners only.

**Table-3: Types of information needed for empowerment of the respondents**

| Categories                                 | Respondents     |                 |
|--|-----------------|-----------------|
|  | Male            | Female          |
| Decision making                            | 5 (10)          | 7 (14)          |
| SHG activities                             | 8 (16)          | 10 (20)         |
| Agriculture                                | 9 (18)          | 4 (8)           |
| Livestock farming                          | 4 (8)           | 5 (10)          |
| Employment                                 | 5 (10)          | 7 (14)          |
| Savings                                    | 2 (4)           | 8 (16)          |
| Migration elsewhere for work               | 6 (12)          | 6 (12)          |
| Awareness about health                     | 3 (6)           | 3 (6)           |
| Awareness of various schemes of Govts/NGOs | 6 (12)          | 9 (18)          |
| Awareness of modern ICTs                   | 2 (4)           | 1 (2)           |
| <b>Total</b>                               | <b>50 (100)</b> | <b>50 (100)</b> |

Source: Field survey. Figures in parentheses indicate percentage of the respondents

The purpose of information required differs among the male and female respondents. Around 18% of male respondents require information for agricultural purpose followed by 16% on SHG. At the same time 20% of female respondents require information on SHG followed by 18% on various schemes of government/ NGOs.

**Table- 4: Sources of information of the respondents**

| Channels of information               | Respondents     |                 |
|---------------------------------------|-----------------|-----------------|
|                                       | Male            | Female          |
| Family member                         | 11 (22)         | 8 (16)          |
| Friends/Neighbours                    | 8 (16)          | 10 (20)         |
| Training programmes                   | 3 (6)           | 5 (10)          |
| Panchayat members/Village leaders     | 3 (6)           | 4 (8)           |
| Newspaper                             | 2 (4)           | 1 (2)           |
| Radio                                 | 5 (10)          | 4 (8)           |
| Television                            | 5 (10)          | 6 (12)          |
| Mobiles                               | 4 (8)           | 1 (2)           |
| Fairs & festivals                     | 2 (4)           | 4 (8)           |
| IPC & combination of other channel(s) | 7 (14)          | 7 (14)          |
| <b>Total</b>                          | <b>50 (100)</b> | <b>50 (100)</b> |

Source: Field survey. Figures in parentheses indicate percentage of the respondents

The source of information for males is mostly from the family members (22%) and around 16% from friends and neighbours. However, for the female respondents major source of information is from friends and neighbours (20%) while 16% from the family members. It is observed that IPC and combination of other channels is found to be preferred both by males and females.

**Table-5: Satisfaction with various media of the respondents**

| Responses    | Respondents               |                           |                           |                           |                           |                           |                           |                           |
|--------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|
|              | Folk media items          |                           | Mass media                |                           |                           |                           |                           |                           |
|              |                           |                           | Newspaper                 |                           | Radio                     |                           | Television                |                           |
|              | Male                      | Female                    | Male                      | Female                    | Male                      | Female                    | Male                      | Female                    |
| Satisfied    | 41<br>(82)                | 42<br>(84)                | 35<br>(70)                | 34<br>(68)                | 37<br>(74)                | 37<br>(74)                | 38<br>(76)                | 39<br>(78)                |
| Unsatisfied  | 9<br>(18)                 | 8<br>(16)                 | 15<br>(30)                | 16<br>(32)                | 13<br>(26)                | 13<br>(26)                | 12<br>(24)                | 11<br>(22)                |
| <b>Total</b> | <b>50</b><br><b>(100)</b> |

Source: Field survey. Figures in parentheses indicate percentage of the respondents.

Television is the most preferred mass media both by males and females followed by radio and newspaper. However, both have expressed in favour of folk media than the other medium.

**Table-6: Frequency of using various media by the respondents**

| Responses        | Respondents               |                           |                           |                           |                           |                           |
|------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|
|                  | Newspaper                 |                           | Radio                     |                           | Television                |                           |
|                  | Male                      | Female                    | Male                      | Female                    | Male                      | Female                    |
| Once a day       | 18<br>(36)                | 4<br>(8)                  | 21<br>(42)                | 17<br>(34)                | 22<br>(44)                | 18<br>(36)                |
| Once a week      | 10<br>(20)                | 6<br>(12)                 | 10<br>(20)                | 11<br>(22)                | 10<br>(20)                | 10<br>(20)                |
| Twice a week     | 5<br>(10)                 | 7<br>(14)                 | 9<br>(18)                 | 5<br>(10)                 | 9<br>(18)                 | 9<br>(18)                 |
| Once a fortnight | 7<br>(14)                 | 9<br>(18)                 | 3<br>(6)                  | 7<br>(14)                 | 3<br>(6)                  | 3<br>(6)                  |
| Once a month     | 4<br>(8)                  | 5<br>(10)                 | 2<br>(4)                  | 4<br>(8)                  | 2<br>(4)                  | 2<br>(4)                  |
| Rarely           | 4<br>(8)                  | 12<br>(24)                | 3<br>(6)                  | 4<br>(8)                  | 2<br>(4)                  | 6<br>(12)                 |
| Never            | 2<br>(4)                  | 7<br>(14)                 | 2<br>(4)                  | 2<br>(4)                  | 2<br>(4)                  | 2<br>(4)                  |
| <b>Total</b>     | <b>50</b><br><b>(100)</b> | <b>50</b><br><b>(100)</b> | <b>50</b><br><b>(100)</b> | <b>50</b><br><b>(100)</b> | <b>50</b><br><b>(100)</b> | <b>50</b><br><b>(100)</b> |

Source: Field survey. Figures in parentheses indicate percentage of the respondents.

Table – 6 adequately reveals that 36% of male respondents read newspaper daily while 24% of female respondents rarely read paper at all. With regard to radio both male (42%) and female (34%) listen to radio daily. The same way 44% of male and 36% of female watch television.

**Table - 7: Preference of timing for listening radio/ watching television by the respondents**

| Time          | Respondents     |                 |
|---------------|-----------------|-----------------|
|               | Male            | Female          |
| 0800-0900 hrs | 2 (4)           | 2 (4)           |
| 0900-1000 hrs | 2 (4)           | 2 (4)           |
| 1000-1030 hrs | 8 (16)          | 6 (12)          |
| 1300-1400 hrs | 3 (6)           | 3 (6)           |
| 1730-1830 hrs | 24 (48)         | 22 (44)         |
| 1800-1900 hrs | 9 (18)          | 13 (26)         |
| Any time      | 2 (4)           | 2 (4)           |
| <b>Total</b>  | <b>50 (100)</b> | <b>50 (100)</b> |

Source: Field survey. Figures in parentheses indicate percentage of the respondents.

It is observed among the respondents 2 males and 2 females (4% each) do not watch television or listen to radio. This may be due to lack of interest or have no radio or television set in their home. It is also found that the preferred time of listening radio or watching television by both male (48%) and female (44%) is evening after they come back from the day's hard work. The preferred timings are 17:30 – 18:30 and 18:00 – 19:00 hrs.

## Conclusion and Suggestions

Not only education but also information is the source of knowledge and knowledge is the key for attaining sustainable tribal development (STD). In this respect, through mass media, tribals in general and Santals in particular, may be able to establish social relationship to get knowledge and improve their quality of living and also solve most of the problems with the information gained by appropriate and effective mode of communication. However, the present study conducted in four selected Santal villages of Birbhum district of West Bengal, reveals that family members, friends and even neighbours are main source of information and folk media is more preferable than mass media. The role of mass media is found to be not satisfactory as it is not able to generate good awareness and project proper information. Also the tribals are not able to gain sufficient knowledge due to lack of education, cultural factors, economic backwardness, unemployment, poverty and language.

It is also observed that, interpersonal forms of communication (IPC) are the biggest source of education and information used to exchange indigenous knowledge till date. Most of the Santals favour to use face-to-face communication than explicit source of knowledge (viz, books, leaflets, newspapers, etc.) and have their own traditional form of communication system like myths and legends, songs and dance, fair and festivals. The study also reveals that mass media is mostly used by Santals for entertainment and preferably in the evenings. It may be appropriate that the government and NGOs can create better awareness through songs, folk dance, film shows, etc. which can be better understood by the tribals in general and Santals in particular.

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# INDIAN JOURNAL OF ADULT EDUCATION

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Contents

Editorial

Articles

- A Model of Citizenship Education for the Indian Sub-Continent*  
Dipankar De 5
- Traditional Medicines and Healing Practices in Khasi Culture: Strategies for Lifelong Learning for Traditional Healers*  
Divya Sahu  
B.P.Sahu 13
- SDG India Index: Baseline Report 2018 - Leaving Adult Education from the Agenda*  
B.Sanjay  
V.Mohankumar 24
- Effect of "Guidance in Lesson Preparation and Presentation" on Practice Teaching and Academic Performance of Students*  
Jyotirmayee Nayak 46
- Role of University in Sustainable Development through Gandhian Approach*  
L. Raja 55
- Air Pollution in Mumbai: Facts and Effects*  
Asha Patil 63
- Assessment of Entrepreneurial Traits and Induction of Achievement Motivation through Training among Women of Self-Help Groups for Development of Financial Literacy*  
Kiran Tripathi  
Divya Rani Singh 74
- Coping Mechanism of Parents with Differently Able Children with Special Reference to Kolkata, West Bengal*  
Subrata Sen  
B.P. Sahu 80

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|  |     |
|--|-----|
| Reflecting and Revisiting Youth in Society: Clash of Desires and Demands<br>Praveen Varghese Thomas<br>Sojin P. Varghese<br>Sonny Jose | 95  |
| Muslim Women and their Path Breaking Travel towards Awareness<br>Tuhin Deb   | 104 |
| <b>Book Reviews</b>  |     |
| National Health Programmes<br>Kalpana Kaushik  | 113 |
| Sarkar, Bhaskar. Introduction to World Religions<br>M V Lakshmi Reddy  | 114 |

This issue of the Journal is dedicated to Shri K. L. Zakir on the occasion of his birth centenary year. He was born on April 7, 1919 and died on August 31, 2016. Shri Kashmiri Lal Zakir by given name was famously known as K.L.Zakir for some and Zakir Saheb for many others. He was a multi-faceted person with bright colours as a writer, social activist, educationist and strong supporter of literacy and adult education programmes in the country.

Shri Zakir was born in a village called Qunjah, now in Pakistan. He had his school education in Ranbir Pratap Singh School, Jammu and graduation from Prince of Wales College, Jammu in Geology. Subsequently, he obtained Post-Graduate Degree in English Literature from Panjab University. In his professional career he served in the Education Department of Punjab and Haryana Governments until 1977. Thereafter, he became the Director of Regional Resource Centre for Adult and Continuing Education, Panjab University, Chandigarh and subsequently he served as the Director of Shramik Vidyapeeth (now known as Jan Shikshan Sansthan), Chandigarh. He was also Chairman of Jan Shikshan Sansthan, Chandigarh for 12 years. During his tenure the Jan Shikshan Sansthan received 'NLM-UNESCO Award' in 2007. He also served as the Secretary of Haryana Urdu Akademi for more than 20 years and left the Akademi in 2013 as the Deputy Chairman.

Right from his young age his inner urge was to become a writer which was kindled greatly by the influence of Nawab Jafar Ali Khan Asar, an eminent poet and critic of that time due to which his first story book 'Alag Alag Raste' was published in *Humayun*, Lahore in the year 1942. The literary journey of his life has taken many turns in which he joined the Progressive Writers' Movement which was inspired by Munshi Prem Chand's writings.

As a writer he has to his credit around 150 books which included novels, short-stories, plays, travelogues and anthologies. Some of his works are - *Karmanwali*, *Samandari Hawaon Ka Mausam*, *Agni Pariksha*, *Yeh Subha Zinda Rahegi*, *Samandar Ab Khamosh Hai*, *Angoothe Ka Nishan*, *Dharti Sada Suhagin*, *Doobte Suraj Ki Katha*, *Black Box*, *Iss Sadi Ka Akhri Grehan*, *Chinar Chinaar Chehre*, *Dard-E- Be Zabaan*, *Lal Chowk*, *Mere Hisse Ka Kashmir*, *Hubba Kadal Ke Be-nawa Prindey*, *Katha Damini Ki*, *Sheesha Badan Khawab* (an anthology of poems) and his classic novel *Karmanwali* was published in Urdu, Hindi, Punjabi and English. A number of his books also had been translated in regional and foreign languages. *Karmanwali* was also staged as a full-length play by the National School of Drama throughout India. His writings benefited a lot the field of literacy and adult education. He wrote a number of books for neo-literates like '*Chaar Meel Lambi Sarak*' in Punjabi, '*Nai Lehar*', '*Hum Se Hamara Bachpan Matt Chheeno*', '*Goldy and Kalia*' in Hindi and

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*'Teen Chehre Ek Sawal'* in Urdu. As an acknowledgement to his rich contribution to Urdu literature, a number of Ph.D thesis have been produced in the universities including the University of Kashmir.

Shri Zakir received a number of awards, fellowships, distinctions for his rich contribution to literature and education. He had been honoured with 'Ghalib Award' (1986), 'Nuqoosh Award' from Pakistan (1990), 'Hindi-Urdu Sahitya Award' (1993), 'Rama Krishna Jaidyal Harmony Award' (1998), 'Vijay Rattan Award' (2005), 'Life Time Achievement Award' from Pakistan (2005), 'Shiromani Urdu Sahityakar Award' from the Government of Punjab (2006), 'Sahir Ludhianvi Award' (2007), 'Fakhar-E-Haryana Award' (2009), 'Vayoshreshtha Samman' by Government of India (2010). Awarded 'UNESCO Fellowship' (1968 & 1970), 'Nehru Literacy Award' by Indian Adult Education Association (1991), honoured by the Chandigarh Administration in recognition of his long and consistent contribution to literature (2004) and finally conferred '**Padma Shri**' by the Government of India in **2006**.

Shri Zakir was the Life Member of Indian Adult Education Association from May 1974 and served as a member of the Executive Committee, Associate Secretary and Member of the Editorial Boards of Indian Journal of Adult Education and Proudh Shiksha for few years.

The Indian Adult Education Association fondly remembers Shri K. L. Zakir on his birth centenary year and reminiscent his association with the organization with all pride and contribution to the field of literature and adult education.

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# **A Model of Citizenship Education for the Indian Sub-Continent**

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Dipankar De<sup>1</sup>

## **Abstract**

This paper deals with the importance and objectives of citizenship education and develops a model of citizenship education for the Indian sub-continent, with special reference to India and Bangladesh. In order to do the same, the paper researches on the status of citizenship education in UK and other European countries, experience of India in this sphere including its colonial days which involved Bangladesh, views and approaches of UNESCO and other domain experts. Against this backdrop, the paper seeks to address issues like (a) which is the appropriate forum for citizenship education: Schools or Learning Communities? (b) what should be the components of citizenship education we are envisaging? (c) can citizenship education be embedded in adult literacy programmes? (d) who could be the target learners and the educators of such blended programmes? and (e) is it possible for India and Bangladesh to jointly develop and implement such citizenship education programmes? The paper concludes with specific responses on each of the issues and consequent recommendations, the foremost of which is collaboration between India and Bangladesh in the fields of citizenship education and lifelong learning.

**Keywords:** Democracy, Human Rights, Neighbourhood, Political Literacy, Conservative, Progressive, Citizens, Trade Unions, NGOs, Adult Literacy, Lifelong Learning, Curriculum.

## **Citizenship Education in UK Schools**

With the above objective in mind, since the year 2002 United Kingdom (UK) has incorporated citizenship as a statutory subject in the National Curriculum in the Government secondary schools although the same is treated as a non-statutory subject with a national framework in the primary schools. The main features of citizenship education as taught in British schools are as follows:

- a) Explore issues on democracy, justice, equality and the governance structures,

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- b) Learn to work in groups and create a solution framework for the challenges being faced by the immediate neighbourhood as well as the broader communities,
- c) Imbibe political literacy so as to contribute positively to the governance of the society by being informed and responsible citizens.

### **Status of Citizenship Education in Other European Countries**

Let us now turn our attention to a few other countries of Europe to see how citizenship education is implemented in those countries.

Foremost among them could be France, where a new plan was introduced to reintegrate citizenship in the French educational system following Paris terror attack of January 2015. The Plan aims to reinforce the values of the Republic and promote community values and service and correspondingly equips the teachers with requisite training and authority for successful implementation. Citizenship is offered as a subject in the middle and high schools of Ireland while in Poland, it is part of the secondary school exit examination. In Norway, citizenship education is the primary mandate of social studies. On the other hand, Spain is reported to have removed the same from the school curriculum. Thus the subject of citizenship education and its treatment varies even within Europe. Prima facie, it appears that the subject receives more seriousness in the large multicultural and multiracial democracies like United Kingdom and France.

### **Experience of India**

Citizenship education as is understood and discussed globally now was not part of the Indian traditional educational system till the arrival of the British as colonial masters of the sub-continent, which includes Bangladesh also. As a natural corollary of the colonial administration, the British educational system as practised in India aimed to create 'subjects' owing loyalty to the Empire rather than 'citizens' participating in the active governance of the country. Things started changing as India achieved independence from the British rule in 1947 and embarked on becoming a secular, socialist and democratic republic by ensuring universal adult suffrage. In course of time, universal adult suffrage has percolated down to the local self-government level of Panchayati Raj Institutions (PRI) even and not confined only to the levels of federal and provincial governments. However, citizenship education is confined mostly to some historical and contemporary facts of the structures of governance and some basic knowledge about the Indian Constitution in the middle school level.

### **Educationists' views on Citizenship Education in Schools**

Educationists' views on the subject can be broadly classified into two categories. According to one set of experts, citizenship education in schools aims to develop

specific dispositions conducive to political participation and solidarity while the teachings should encompass a broader canvass by inculcating open-mindedness and critical outlook. Another set of experts believes that the schools are basically undemocratic institutions and hence could not be an appropriate forum for teaching of the subject unless they reform themselves and allow students to have greater say in the decision-making processes in the schools.

### **UNESCO on Citizenship Education**

According to UNESCO, citizenship education is based on the distinction between

(a) the individual as a subject of ethics and law, entitled to all the inherent rights as a human being, i.e. human rights, and (b) the citizen's rights (civil and political) recognised by the national constitution of the country concerned. Any human being is both an individual and a citizen of the society he or she belongs to. In the process, human rights and citizen's rights become interdependent and complementary. UNESCO believes that all human beings are treated as equals and the same has been made possible due to exhilarating progress of human rights movements across the globe.

Citizenship education requires ethical and moral qualities from every citizen. Hence it aims at inculcating respect for others and recognition of equality of all human beings. The objective is to prevent all forms of discrimination, viz, class, caste, creed, religion, gender, etc. and promote tolerance, peace and democracy. Following the interdependence and complementariness between citizens' rights and human rights as indicated above, citizenship education refers to not only 'educating citizens', but also 'training children for adulthood and citizenship'. Accordingly, we can outline three main objectives of 'citizenship education' as spelt out below:

- a) Educating people in citizenship and human rights,
- b) Learning to exercise one's judgement and critical faculty, and
- c) Acquiring a sense of individual and community responsibilities.

The above objectives lead us to four sub-themes of 'citizenship education' which can be listed as follows:

- (i) Relation between individuals and the society
- (ii) Relation between citizens and the government
- (iii) Relation between the citizen and democratic life, and
- (iv) Responsibility of the individual and the citizen in the global community.

UNESCO believes that the world is getting increasingly globalised on all economic, environmental and cultural matters. Thus the challenge before citizenship education

is to provide each individual citizen across the world with an avenue to understand the issues of peace, democracy and human rights in such a globalised context. Sustainable development of human beings and the world is inextricably linked to the quality of education. Hence it is just appropriate for the contemporary world to incorporate citizenship education as an integral part of any teaching programme across all the formats, viz. formal, informal and non-formal.

### **Other Views on Citizenship Education**

There are two broad approaches to the issue of citizenship education, viz. conservative and progressive. 'Conservative approach' argues for continuation of the existing socio-economic order as it perceives capitalism and democracy being perfect complements to each other. This approach emphasises on national loyalty and obedience to authority and conceives good citizens as good producers, good consumers and good patriots. This approach believes that citizen participation in the society is manifest best through exercise of franchise, thus leading to 'representative democracy' as the ultimate model.

'Progressive approach', on the other hand, aims at human emancipation through societal transformation and social justice. This approach diagnoses an inherent tension between capitalism and democracy. The reason is that capitalism gives rise to inequalities and exclusion, but democracy endeavours to reduce them. 'Progressive approach' mandates critical analysis, political engagement, cosmopolitanism and mutual respect. According to this approach, 'good citizens' have to be compassionate and concerned with social justice and must participate actively in public life towards that end, rather than just exercising franchise every few years. So the progressive approach focuses on complementariness and integration of participative and representative democracy.

Daniel Schugurensky and John P. Myers of the Ontario Institute for Studies in Education (University of Toronto) have delineated seven propositions which can serve as the cornerstones of citizenship education in the 21<sup>st</sup> century. The seven propositions are:

- (i) Passive to Active Citizenship
- (ii) National to Planetary Citizenship
- (iii) Not Just Cultural Diversity, but Intercultural Societies
- (iv) From Preparation for Public Domain to Inclusiveness
- (v) Not Fundamentalism but Peace-building
- (vi) From School-based Citizenship to Learning Communities
- (vii) From Formal to Substantive Democratic Citizenship

### **Model Citizenship Education for the Indian Sub-continent**

In the previous paragraphs, we have tried to capture the status of citizenship

education in different countries in their schools, the views of UNO on the subject and the emerging approaches towards citizenship education for the 21<sup>st</sup> century. Keeping all these experiences in the backdrop, we shall formulate a proposal for citizenship education in India which may apply to Bangladesh also, being part of the sub-continent and sharing similar historical, social and cultural legacies. This proposal wants to address the following issues:

- a) Which is the appropriate forum for citizenship education: Schools or Learning Communities?
- b) What should be the components of citizenship education we are envisaging?
- c) Can citizenship education be embedded in adult literacy programmes?
- d) Who could be the target learners and the educators of such blended programmes?
- e) Is it possible for India and Bangladesh to jointly develop and implement such citizenship education programmes?

### **(a) Appropriate Forum for Citizenship Education**

We have discussed in the paper earlier that many experts feel that schools are basically undemocratic institutions and not a suitable forum for citizenship education. Further in many countries school-level citizenship education seeks to inject specific dispositions for political participation at the cost of a broader critical outlook. So the schools need to reform themselves by facilitating more active democratic participation of the pupils and the teachers alike in the school affairs if they have to be considered as a proper forum for citizenship education in the 21<sup>st</sup> century. But more importantly, there is a genuine need to move away from exclusive focus on schools and expand the pedagogic space in the 21<sup>st</sup> century. We need to consider some out-of-school sites also for the purpose. These could be senior citizens' associations, neighbourhood clubs, sports academies, offices of political parties, trade unions, mass organisations, NGOs, etc. Inclusive learning communities for citizenship education may be set up in such out-of-school sites. These learning communities can network with the neighbourhood schools also by establishing horizontal and not hierarchical relationship.

### **(b) Components of Envisaged Citizenship Education**

This citizenship education is developed and disseminated beyond the strict regimen of the school environment. So this has got to be more flexible and inclusive. The foremost objective of this education should be active citizenship revitalizing democratic public life every day. On the one hand, it should not be confined to national citizenship issues only, but should deal with the entire world including the issues of disarmament, peace, non-violence and harmony and promotion of multi-ethnic and intercultural societies to sustainability of the planet earth from the ecological perspective as well.

On the other hand, it should concern itself with the issues of day-to-day life of the surrounding communities which could be termed as sub-national. The issues can range from the most basic human right, i.e. right to livelihood and equity through creation of quality jobs and promotion of productive entrepreneurship to the 'mundane' issues of garbage disposal, clean pavements, sidewalks and dedicated cycle tracks alongside major roads, orderly movement of traffic and a host of such issues faced by the citizens in a developing country like India. These issues, I believe, can be of equal importance for Bangladesh as well. Thus this citizenship education has to weave a broad inclusive canvass spanning across planetary (global), national and sub-national issues. This citizenship education can really be considered as 'lifelong learning' as the two most important dimensions of 'lifelong learning' are 'learning for life' and 'learning throughout life'.

### **(c) Embedding Citizenship Education in Adult Literacy Programmes**

We have just explained how our envisaged citizenship education falls into the domain of 'lifelong learning'. It is also amply clear that 'lifelong learning' in a meaningful sense remains outside the ambit of the adult illiterates and the neo-literates. Unfortunately, India accounts for roughly one-third of the world's illiterates, primarily because of its vast population. As of the year 2017, Bangladesh with a population of 165 million and an illiteracy rate of 27% also has a large chunk of illiterate population. In India there have been serious efforts to address the problem of adult illiteracy, the foremost among these being National Literacy Mission (NLM) launched in 1988. NLM succeeded in achieving the highest decadal increase in literacy rate (13%) as it moved from 52% to 65% between 1991 and 2001. However, currently the programme runs in a diluted and modified version, although there are many non-govt. agencies also running adult literacy programmes.

Primary and secondary survey on the quality of adult literacy programmes reveal that the traditional study material focussing on basic literacy through the knowledge of alphabet cannot create enough interest among the adult illiterates. In the process, many of them drop out from the programmes and they could be repeat drop-outs having dropped out from schools earlier. Based on the pedagogic approach of Paulo Freire, Cynthia Brown has described a methodology for imparting literacy skills in her book titled "Literacy in 30 hours". It is suggested that some sub-national base-level issues of citizenship education described in the previous paragraph can be culled out and be conveyed to the adult illiterates as part of adult literacy programme through pictorial presentation in 'reverse engineering' mode. It is felt that the learners of the adult literacy programmes will be in a good position to appreciate these issues concerning their surroundings and this is expected to make the programme lively and reduce drop-out rate.

#### **(d) Target learners and the educators of blended programmes**

We have explained the rationale of the blended programmes. The idea is to move away from the traditional alphabet-based format of the adult literacy programmes and make the programmes more down-to-earth by picking up issues from the daily lives of the target adult learners. As most of these adult learners belong to bottom-of-the-pyramid (BoP) in the society, I choose an issue from the Indian context (may be relevant for Bangladesh and other developing countries as well). We find encroachment of space on the pavements and sidewalks by the street vendors who belong to BoP and many adult learners come from such families. Here is a conflict between individual's right to livelihood (human rights) and the right of free access on the roads (citizen's right). Citizenship education becomes relevant here to resolve the conflict. In the process, I like to bring in educated senior citizens and homemakers as educators in such blended programmes. Both India and Bangladesh have vast human resources available in terms of 'educated senior citizens and homemakers' who can be roped in as 'volunteer educators' in such blended programmes. The advantage of such an arrangement is that these target volunteer educators will mostly belong to the better-off segments of the society and will be in a position to put forth the citizen's rights vs. human rights in the right perspective.

#### **(e) Possibility of cooperation between India and Bangladesh**

This brings us to the last leg of our proposed approach towards development and implementation of appropriate citizenship education in the Indian sub-continent. India and Bangladesh share similar historical, social and cultural legacies. Even in terms of socio-economic parameters like literacy rate, senior citizen population share, female labour participation rate, etc. there is striking congruence. Even within India, the state of West Bengal particularly has stronger similarities with Bangladesh as they share the same native language and consequently literary and musical traditions. This kind of comparability and compatibility makes a case for development and implementation of model citizenship education on the lines suggested above which could be suitable for both the countries. Contextually, it may be mentioned that India and Bangladesh are already cooperating considerably in the fields of trade, commerce, economy, industry, infrastructure and even culture. It is most appropriate that this cooperation is extended to the social sector as well including citizenship education.

#### **Recommendations**

The model of citizenship education suggested above leads to the following recommendations for actualising the same:

- (i) There could be collaboration between International Institute of Adult and Lifelong Education (New Delhi, India), Bangladesh Institute of Lifelong Learning, Dhaka and the Departments of Lifelong Learning/Adult Education

- of some select universities of India and Bangladesh to develop a curriculum of citizenship education for 'out-of-school' sites.
- (ii) Such a curriculum can be considered as part of lifelong learning and be offered to adult citizens.
  - (iii) In order to implement citizenship education on the ground, arrangements can be made with the govt. agencies dealing with citizens' issues and civic functions (viz. police and municipal authorities) for their sourcing of volunteers out of the qualified lifelong learners at (ii) above.
  - (iv) Such volunteers can be engaged in adult literacy programmes also as they incorporate citizenship issues as a gateway to adult literacy promotion.

**This paper was presented by the author in the 'International Conference on Lifelong Learning in Developing Countries with special reference to Bangladesh' held in Dhaka on February 22 - 23, 2019**

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Status and Trend of Literacy in India by IAEA

Literacy in 30 hours by Cynthia Brown

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**Traditional Medicines and  
Healing Practices in Khasi  
Culture: Strategies for Lifelong  
Learning for Traditional Healers**

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**Abstract**

Traditional medicine has been gradually forced underground in many societies due to pressure from allopathic system of medicine which brings quick relief to the patients. However traditional medicines have proven to be quite effective in treating certain chronic diseases, psychological disorders and psychosomatic illnesses. Many practitioners of traditional medicine have good knowledge of herbs and of their effects in healing organically based illness. Most of the traditional healers utilize a holistic approach which deals with a wide variety of problems on three levels: physical, emotional and spiritual. Holistic treatment emphasizes disease prevention and positive changes in lifestyle to ensure a balance among these three aspects of life. In light of the benefits of traditional medicine, India has adopted AYUSH system of medicine in which individuals can choose whether to visit traditional or Allopathic doctors. The same individual may choose one type of clinic for some diseases and another for other diseases. There is wide spread use and acceptance of herbal medicines through traditional healers in the capital city of Shillong. It is not known how many traditional healers are practicing in the city as they don't have any registration system. Very few have their own clinics and some sit in the markets without clinics. Traditional healers are important as they know the herbs which have medicinal properties. They also know the location where these plants or herbs are found in the forest. Some of them grow these herbs or plants in their own backyard or in the garden. It is more so important that they preserve these herbs from extinction and they have the knowledge of the plants which have become endangered because of the rapid depletion of forest and Jhum cultivation. With this background the investigator intends to bring to light the herbal plants which are used for traditional medicines in Khasi culture. The investigators for the purpose of the study adopted case study method for the traditional

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Healers and interview method for the patients coming to the clinic with a semi-structured interview schedule to document the plants and the diseases which are cured by these herbal medicines.

### **Keywords**

Traditional medicines, Spiritual holistic treatment, AYUSH system of medicine, Herbal medicines.

Culture refers to the beliefs and practices people undertake daily, contributing to the way they view the world, and providing a point of reference for comprehending health, illness, life and death. It refers to the shared patterns of beliefs, feeling and behavior and the basic values and concepts that members of the group carry in their minds as guides for the conduct of behaviour. Culture is the way that life is viewed and lived. Culture is thus best conceptualized as a totality, composed of a complex system of symbols possessing subjective dimensions such as values, feelings, and ideals and objective dimensions including beliefs, traditions, and behavioral prescriptions, articulated into laws and rituals. Inherent in these beliefs and traditions are the information about health and livelihood, which has been passed on through generations. Utilization of traditional health and herbal medicines is reported to be common among 60 – 80% of the population of non – industrialized countries and around 40% of the population of industrialized countries (Syiem, et.al, 2006).

The impact of cultural factors on health has been investigated extensively. Currently, health is viewed as encompassing not only physical health but also the social, spiritual and emotional well being of an individual. Understanding the impact of culture on health has become necessary due to current globalization and advancement in technology. The world is becoming smaller; there is a move towards global efforts in alleviating health concerns; and the multidisciplinary approach to treatment of illness are some reasons that promote better comprehension of cultural aspects of health. Further, medical science is going beyond the foreign and alien explanations of health as health professionals are travelling to remote areas where culture plays an important role in way that people deal with ill- health. Health professionals are now faced with important decisions when treating patients from multi- cultural backgrounds. The competency of health services lies more in understanding the etiology of ill-health rather than on merely prescribing medication. This very important aspect of health has been the focus of medical and paramedical training programmes. As mentioned earlier etiology of ill- health has its roots in the cultural beliefs of a particular society. In mental health the emergence of Culture Bound Syndromes has given a new perspective to how illness can be specifically shared only within a certain community. Further, the emergence of allied medical sciences has further brought about the need to view a holistic treatment where cultural perceptions and cultural practices are important in understanding the health concerns of a society. The various aspect of culture can be discussed in terms of Cultural Beliefs, Cultural Perceptions and Cultural Practices.

Indigenous societies place an emphasis on the myths that are prevalent in various cultures. "Myth" usually refers to a story of forgotten or vague origin, basically religious or supernatural in nature, which seeks to explain or rationalize one or more aspects of the world or a society. The study of myth must not and cannot be separated from the study of religion, religious beliefs, or religious rituals. Cultural Belief is a conviction of the truth of a proposition without its verification; therefore, a belief is a subjective mental interpretation derived from perception, contemplation (reasoning), or communication. Belief is always associated with a denial of reality. The belief that mental illness is incurable or self-inflicted can also be damaging, leading to patients not being referred for appropriate mental health care. Myths and misconceptions about mental illness contribute to the emergence of stigma. Stigma is something about a person that causes her or him to have a deeply compromised social standing, a mark of shame or discredit (Kishore, et. al. 2011). Most illnesses in traditional societies are denied or misunderstood due to the stigma one attaches to the illness. Janardhana, et.al (2003) cites social effects of stigma which refers to how the patients are subjected to a variety of social restrictions due to the disease. Epileptic patients reported feeling of rejection and withdrawn social relations due to restrictions imposed by others due to illness.

### **1.1: Need and Justification of the study**

The knowledge of medical value of plants in Indian culture can be traced back to the time of earliest settlers. The process of exchange and assimilation continues in every culture, and today there is growing awareness among the scientific community and the general public about the intrinsic value of traditional medicines. The challenge today is to integrate the best of the different healing traditions to meet the health-care needs.

And therefore the need of the study to document the traditional medicines used in Khasi culture for the scientists to experiment and come out with the value of these plants for treatment of different diseases. The impact of cultural factors on health has not been investigated extensively. Currently, health is viewed as encompassing not only physical health but also the social, spiritual and emotional well-being of a person. Understanding the impact of culture on health has become necessary due to current globalization and advancement in technology.

### **1.2: Objectives**

1. To document the herbs which are used for traditional medicines in Khasi culture.
2. To find out which ailments and diseases are cured by these herbs.
3. To explore the prevailing attitude of the people for these traditional medicines.
4. To find the opinion of the traditional healers for use of the herbs for treatment of different ailments/ diseases.

### **1.3: Research questions**

1. What are the traditional healing systems prevalent in Khasi culture?
2. Is there any scientific basis for this type of traditional healing system?
3. What are the traditional herbs which are widely used for traditional healing?
4. What is the success rate for such type of healing?
5. Which are the ailments/ diseases these type of treatment are effective?
6. How many people rely upon this type of healing system?

### **1.4: Research methodology**

The study was a micro level study based on field survey method for collecting information's from traditional healers from Shillong city and also from the people those who avail the services of traditional healers. Field survey method was adopted as it is best suitable for studying practices and beliefs.

#### **Universe**

The universe of the study comprises of all the traditional healers practicing the traditional medicines in Shillong City and the people who are availing these services.

#### **Sample**

Five traditional healers and twenty patients visiting traditional healers on any particular day constitute the sample of the study. For the purpose of the study purposive sampling procedure for traditional healers and simple random sampling procedure for the patients was adopted.

#### **Tools Used**

For collection of data, face to face interview method for the traditional healers and interview method for the patient's was adopted by the investigators.

### **1.5: Analysis and interpretation of data**

#### **Section A:**

The various treatment method followed with the plants are depicted below along with their local name, common name and botanical name.

**Table - 1: Plants used by the traditional healers for treatment**

| LOCAL NAME    | COMMON NAME            | BOTANICAL NAME             | USES   |
|---------------|------------------------|----------------------------|--|
| Gathymmai     | Fire weed              | Grassocphalum-crepidioides | Leaf paste is applied on cuts and wounds   |
| Jiew Lyngskaw | Golden Arch Orchid     | Dendrobiumchrysanthum      | Stem paste is mixed with little water and applied externally on injuries and after setting a fractured bone.                           |
| Kynbatbudam   | Button Orchid          | Dischidianummularia        | Leaf pastes are applied on wounds , injuries and bone fractures.   |
| Kynbatthalap  | Potato weed            | Drymarca cordata           | Whole plant paste is applied in case of leprosy and in snakebite.  |
| Diensong      | Flame tree             | Erythrinaarborescens       | Smoke from burnt stem pieces gave relief from toothache.   |
| Sophlang      | Tuberous root          | Flemingcaprocumbens        | Tuber skin is taken for de-worming.  |
| Lathynrait    | Fragrant Wintergreen   | Gaultheria-Fragrantissima  | Leaf juice is massaged over the body of persons suffering from rheumatism and paralysis.   |
| Baltmeing     | Nepal geranium         | Geranium nepalense         | Leafs are chewed for relieve from toothache and bleeding gums.   |
| Bat iong      | Lawn daisy             | Hedyotis uncinella         | Leaf paste is applied for insect bite/ stings. It is also applied for skin diseases.   |
| Gamyrdoh      | Bishop's weed          | Houttuynia cordata         | Leaf paste is used for cholera, dysentery, curing of blood, deficiency and purification of blood.                                      |
| Gyllang       | Garlic Chives          | Allium tuberosum           | Leaf decoction is given in urinary problems as diuretic  |
| Ryniaw        | Sweet Flag             | Acorus calamus             | Leaf decoction is taken daily in cases of paralysis. Decoction of underground plant part is fomented on the body of paralytic patient. |
| Kynbat myngai | White weed             | Ageratum Conyzoides        | Leaf paste is applied on cuts and wounds.  |
| Kwai          | Acreca nut             | Areca catechu              | Nut chewed with lime is applied on cuts.   |
| Gajew Jybwang | East Himalayan Begonia | Begonia roxburghii         | Leaf decoction is used for bathing a person with measles for quick relief. Rootstock is taken in bile dysentery.                       |
| Gahy mwet     | Self-heal              | BrunellaVulgaris           | Tender leaf paste is applied on cuts and wounds for quick healing  |
| Khliangsyiar  | Asian Coinleaf         | Cantella Asiatica          | Leaves are taken to cure blood deficiency and helps in purification of blood.  |
| Jyrkhanglieh  | White ferns            | Cheilanthes Albomarginata  | Ground frond is applied over boils   |
| Garem         | Bleeding heart         | Clerodendrum               | Leaf decoction is taken against high –blood pressure malaria and liver ailments.   |
| Sohriew       | Adlay millet           | Coixlacyrma-gobi           | Leaf is taken in diarrhoea dysentery, fever, small pox and as tonic  |

### Section B:

The data below is analyzed and interpreted according to the opinion of the patients who visited the traditional healers for treatment of different ailments or diseases.

**Table - 2: Availing/Practicing of Alternate Medicine System ( Multiple responses)**

| SI No. | Belief/Availing Of Alternate Medicine System                               | Yes       | No       |
|--------|--|-----------|----------|
| 1      | Availing alternative health – treatment along with allopathic medical care | 20 (100%) | Nil (0%) |
| 2      | Practicing Yoga  | 13 (65%)  | 7 (35%)  |
| 3      | Practicing Body Massage  | 12 (60%)  | 8 (40%)  |
| 4      | Going for acupuncture  | 7 (35%)   | 13 (65%) |
| 5      | Practicing meditation  | 15 (75%)  | 5 (25%)  |
| 6      | Using herbal medicines   | 20 (100%) | Nil (0%) |
| 7      | Practicing aromatherapy  | 2 (10%)   | 18(90%)  |
| 8      | Avail homeopathic treatment  | 17 (85%)  | 3 (15%)  |

The data was collected from 20 patients who visited the traditional healers. It was observed from the data that 100% of the respondents availed alternative health treatment along with allopathic medical care, 65% of the respondents practiced yoga, 60% of the respondents go for body massage and 35% of the respondents go for acupuncture. On the other hand 75% of the respondents go for meditation and 100% of the respondents use herbal medicines. Aromatherapy was practiced by only 10% of the respondents and 85 % of them availed homeopathic treatment.

**Table-3: Benefits of Meditation**

| SI No. | Benefits of Meditation | Yes        | No          |
|--------|------------------------|------------|-------------|
| 1      | Relaxing the body      | 4 (26.67%) | 11 (73.33%) |
| 2      | Relaxing the mind      | 7 (46.67%) | 8 (53.33%)  |
| 3      | Both (i) and (ii)      | 4 (26.67%) | 11 (73.33%) |
| 4      | None of the above      | Nil (0%)   | Nil (0%)    |

From the data given above it can be observed that out of 15 respondents, 26.67% of the respondents believed that meditation helps in relaxing the body, 46.67% of the respondents believe that meditation helps in relaxing the body whereas 26.67% of the respondents believe that meditation helps to relax the body and mind.

**Table-4: Diseases/ailments treated by the traditional healers**

| SL No. | Diseases/ailments treated by the traditional healers | Percentage |
|--------|--|------------|
| 1      | Rheumatism   | 12 (60%)   |
| 2      | Cancer   | 3 (15%)    |
| 3      | Orthopaedic problems                                 | 16 (80%)   |
| 4      | Arthritis  | 12 (60%)   |
| 5      | Burns  | 17 (85%)   |
| 6      | Diabetes   | 12 (60%)   |
| 7      | Paralysis  | 7 (35%)    |
| 8      | Fractures  | 18 (90%)   |
| 9      | Stroke   | 3 (15%)    |
| 10     | Asthma   | 9 (45%)    |
| 11     | Kidney stone   | 12 (60%)   |
| 12     | Coughs   | 18 (90%)   |
| 13     | Low and high blood pressures                         | 11 (55%)   |
| 14     | Hepatitis  | 12 (60%)   |
| 15     | Hyper acidity  | 17 (85%)   |
| 16     | Acne   | 10 (50%)   |
| 17     | Conjunctivitis                                       | 11 (55%)   |
| 18     | Chronic Bronchitis                                   | 17 (85%)   |
| 19     | Lung congestion                                      | 6 (30%)    |

A question was asked regarding the diseases that are cured through traditional healing using herbal medicines. It was found from the opinion of the respondents that mostly the patients avail traditional healing methods for fractures (90%), cough (90%) followed by chronic bronchitis (85%), hyperacidity (85%), burns (85%), orthopedic problems (80%), rheumatism (60%), arthritis (60%), diabetes (60%), kidney stone (60%), hepatitis (60%), conjunctivitis (55%), low and high blood pressure (55%), acne (50%), asthma (45%), paralysis (35%), lung congestion (30%), stroke (15%) and cancer (15%).

**Table - 5: No of times visited the traditional Healers in last one year**

| SL No. | No of times visited the traditional Healers in last one year | N | Percentage |
|--------|--|---|------------|
| 1      | One time   | 6 | 30%        |
| 2      | Two times  | 5 | 25%        |
| 3      | Three times  | 7 | 35%        |
| 4      | More than four times   | 2 | 10%        |

The given table reflects the number of times the respondents visited a traditional healer. It was found that 30% of the respondents visited the traditional healer once in a year, 25% visited two times in a year, 35% of the respondents visited the traditional

healer three times in last one year and the rest (10 %) of the respondents visited the traditional healer for more than three times in a year.

## 1.6: Major Findings

The Indigenous traditional healers living in Meghalaya have knowledge about the medicinal plants which are found in forests. They are known in their own local names. They are important for the people as they know the medicinal value of the plants. These traditional knowledge needs to be conserved for sustainable use through accurate information, and experimentation. The cultural significance need immediate scientific investigation in terms of Ayurveda as practiced in India. However due to rapid deforestation and climatic change, many of the medicinal plants are in the verge of extinction. There is no scientific system of collection or regeneration as a result of which many of these plants have become endangered. The demand in the local market for these medicinal plants has increased causing a threat to these wild species. An effective way of giving protection to this biodiversity and ethno-medicinal plants is to provide a legal cover to the habitat or the species to enable enforcement agencies to have authority to control/regulate their enactment.

1. From the data collected it was found that 80% of the respondent had knowledge about acupuncture.
2. More than 60% of the patients afflicted with fracture, cough, chronic bronchitis, hyperacidity, burns, orthopedic problem, rheumatism, arthritis, kidney stone and hepatitis visit the traditional healer for traditional healing.
3. It was found out from the data that more than 60% of the patients visited the traditional healers for more than three times in last one year.
4. It was found from the data that majority of the people (more than 60%) those who believe in herbal health care also practice yoga, meditation, body massage and avail homeopathic treatment. However all the people/respondents go for allopathic treatment along with other system of health care.
5. Only 46.67% of the respondents believe that meditation relaxes the mind and 26.67% respondents believe that it is useful for relaxing both the body and the mind.

## 1.7: Discussion of the results

The study focused on the traditional herbs used for the treatment of different diseases and ailments by the traditional healers. It was found from secondary source that there are nearly 120 herbal medicinal plants in Khasi Hills. It was also observed that people in East Khasi Hills besides availing allopathic treatment, avail traditional healing treatment with the help of traditional healers. The traditional healers prepare the medicines from the herbs which are either grown by them in their own garden or collected from the forests or acquired through other healers. There are number of diseases which can be cured by the usage of these herbs. The different parts of the

plants are used to prepare these medicines like the roots, stems and leaves.. Though curing diseases with traditional methods by using the traditional herbs may involve a long process but subsequently these medicines diminish the root of the disease which in turn keeps a person away from a disease for a much longer time. But most of the medicinal plants are in the verge of extinction because of environmental degradation, shifting cultivation, burning of forests, exploitation of forests, sand and coal mining and other developmental activities. Mostly, the traditional healers pass on their knowledge from one generation to another through oral means. The treatment success rate as claimed by them is above 70 % for the treatment of various chronic diseases. Just that they require is patience and regularity from the patient for the treatment of the disease.

## **Conclusion**

As India undergoes health care reform, it's important to consider what "Universal Access" means for a country which is undergoing significant demographic changes. It is well known that there are considerable health care disparities in India between the rich and the poor along with regional disparities. Majority of population in India, in particular, the people living in hilly and mountain areas including villages continue to lag behind in number of areas in our health care system. These include quality of health care, access to health care, timeliness of treatment, and outcomes of treatment. In Indian system of medicine, AYUSH is widely followed in the health care system. People are widely dependent upon these systems of medicines for treatment of minor ailments and diseases. There is also shortage of doctors and doctors are just not willing to work in rural areas.

The knowledge of medical value of plants in Indian culture can be traced back to the time of earliest settlers. The vast amount of knowledge that has come down from generation to generation from diversity of communities and regions through trial and error has given rise to Ayurveda, Unani and Siddha. The process of exchange and assimilation continues in every culture, and today there is growing awareness among the scientific community and the general public about the intrinsic value of traditional medicines. The challenge today is to integrate the best of the different healing traditions to meet the health care needs of the contemporary society. And therefore the need of the study to document the traditional medicines used in Khasi culture for the scientists to experiment and come out with the value of these plants for treatment of different diseases.

The problems related to traditional healers are manifold. They lack proper education to prepare the medication for treating the patients. It may be mentioned that they are guided by the cultural practices and rely on the knowledge transmitted from one generation to another. However the treatment of the patients goes sometimes concurrently with the allopathic treatment. Exclusive treatment also does occur and if the patients are cured by the medication provided by the healer, it should be

recorded in the record of the traditional healer. Further labeling of the contents of the medicines prescribed should be clearly mentioned in the pattern of Ayurvedic Medications before providing it to the patients. As there is no registration of these traditional healers, some mechanisms should be available in this regard and steps should be initiated by the state government. Otherwise spurious people may enter into the area of traditional healing as it has happened in other parts of the country and they are commonly known as Quacks. Further, in collaboration with the research institutions, the medicines can be patented to provide confidence to the people.

The study is a micro level study and confined to only to traditional healers and patients who visit the traditional healers. The medicinal plants which are available in Khasi and Jaintia Hills along with the disease(s) it cures are well documented. The findings regarding its usage by the traditional healers cannot be generalized as and it requires a scientific approach. Further their usages for the patients have not been patented. There is problem in the scientific validity as the traditional knowledge that is passed on from one generation to the others through oral means. It can only be said that the medications provided by these healers are safe as it doesn't have any side effects. Finally the findings of the study cannot be generalized on whole population of different Hill District's of Meghalaya.

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**SDG India Index: Baseline Report  
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*“I should like to state to this General Assembly, on behalf of my people and my Government, that we adhere completely and absolutely to the principles and purpose of the United Nations Charter and that we shall try, to the best of our ability, to work for the realization of those principles and purposes.”*

**- Pt. Jawaharlal Nehru**

**Abstract**

Progress is and will remain the buzzword for the academicians and policy planners, whether engaged at local or global level as they need to chalk-out a holistic course of development for their targeted populace while ensuring no harm is caused to the biodiversity. In general, development requires vision, planning, approach, policy and programme and essential instruments for the execution of the same. Development, unlike growth, needs to be anchored by academicians, intellectuals, leaders and concerned authorities so that discrimination of all sorts, either willfully created or unnoticed for long and became a way of life for certain sections of the human society is mitigated within stipulated timeframe and a dignified living to every individual is ensured. Today the global population is about 7.2 billion and the United Nations being a collective formation of all the nations owes the responsibility towards them. Hence, UN periodically comes forward with different programmes which are unanimously accepted by the member countries for implementation. In this regard the one which is now being implemented is Sustainable Development Goals 2030 to end poverty, achieve food security, promote well being, equitable quality education and lifelong learning, gender equality and strengthen global partnership. This paper analyses two recently published interim reports of India regarding the achievements made and traces the unmet target so far.

**Keywords:** Poverty, Food security, Quality education, Lifelong Learning, Gender equality, Global partnership.

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In his address delivered in the third session of the General Assembly in Paris on November 3, 1948, India's first Prime Minister Pt. Jawaharlal Nehru proclaimed the adherence of India, completely and absolutely, to the principles and purposes of the United Nations Charter and its commitment to work for the realization of those principles and purposes. True to what he promised in the General Assembly of United Nations in 1948 at Paris, India has always supported firmly the purposes and principles of the UN and has made significant contributions in implementing the goals of the UN Charter both in and outside the country. It has also played an important role in shaping the Sustainable Development Goals (SDGs) which has a reflection of India's own development agenda being enshrined in the expression "Sabka Saath Sabka Vikas," which translates as "Collective Effort, Inclusive Growth". Representing nearly 17.49 percent of the world's population, India has accorded top priority to both rounds of development initiatives be it MDG 2015 or SDG 2030. This paper attempts to understand the unfinished agenda of MDGs implementation in the country which sets the national milieu for SDG implementation, to trace India's overall preparedness towards implementing SDGs, the role of legislation, NITI Aayog and State governments. It also seeks to study and analyze the SDGs National Indicator Framework Baseline Report, 2015-16 and SDG India Index: Baseline Report 2018 and its bearing upon the overall agenda of adult and lifelong education in the country.

### **Perspective**

The "SDG India Index: Baseline Report 2018" was released on December 14, 2018 by NITI Aayog, Government of India which highlights the performance of India as a nation and its states with respect to 13 out of total 17 select SDG targets based on 62 indicators identified by the agency for which it has gathered sufficient data from the States as well as Centre in collaboration with the Ministry of Statistics and Programme Implementation (MoSPI). Sustainable Goals 2030, the second spell of development initiatives under the guidance and monitoring of the United Nations is based on a series of continuous and comprehensive deliberations on crucial agenda of environmental sustainability and global progress held through global conferences such as the Rio Declaration on Environment and Development; United Nations Conference on Sustainable Development (Rio+20) and the Third International Conference on Financing for Development (Addis Ababa). SDG 2030 shows the affirmation of world nations on their political commitment to address the challenges of financing and creating an enabling environment at all levels for sustainable development in the spirit of global partnership and solidarity. It came into force on January 1, 2016 and has the deadline of 2030 for their completion.

Revolving around five 'areas of critical importance'; sometimes known as the 5 'P's i.e. people, planet, prosperity, peace and partnership SDG 2030 is a collective commitment to end poverty in all its forms everywhere; end hunger, achieve food security and improved nutrition and promote sustainable agriculture; ensure healthy lives and promote well-being for all at all ages; ensure inclusive and equitable quality education and promote lifelong learning opportunities for all; achieve gender equality

and empower all women and girls; ensure availability and sustainable management of water and sanitation for all; ensure access to affordable, reliable, sustainable and modern energy for all; promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all; build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation; reduce inequality within and among countries; make cities and human settlements inclusive, safe, resilient and sustainable, ensure sustainable consumption and production patterns; take urgent action to combat climate change and its impacts; conserve and sustainably use the oceans, seas and marine resources for sustainable development; protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss; promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels and to strengthen the means of implementation and revitalize the global partnership for sustainable development.

The 17 Sustainable Development Goals and 169 targets demonstrate the scale and ambition of a new universal Agenda which seek to realize the human rights of all and to achieve gender equality and the empowerment of all women and girls. These targets are integrated and indivisible and balance the three dimensions of sustainable development: the economic, social and environmental. The SDGs are both broader in scope, more collective in action, and more detailed in content, including a clear message that every nation must act if success is to be realized. Build upon the success and momentum of the MDGs it goes much beyond the scope and reach of MDGs and promises to address the root causes of poverty and the universal need for development that works for all people. These new global goals cover more ground, with ambitions to address inequalities, economic growth, decent jobs, cities and human settlements, industrialization, oceans, ecosystems, energy, climate change, sustainable consumption and production, peace and justice and have universal applicability.

### **The Unfinished Agenda of MDG that forms the working backdrop for SDG Implementation**

Being a founding member of the United Nations, India has always worked in tandem with the principals and policies adopted by the UN. The country made an all out effort to realize the commitments of MDG, the first spell of global development initiative by the UN, which helped it to register notable success on many counts till 2015. As the unfinished agenda of MDG provides the working background for the implementation of SDG it become essential to underline the achievements, failures, learning experiences and drawbacks of MDG before moving towards analyzing the state of implementation of SDG in India. The UNDP India rated country's performance against 12 indicators covering all the 8 major goals of MDGs on a three point scale - slow, moderate and on-time. India's performance was rated as "On-time" for Goal No. 1(1), 3, 6(1) and 8. On Goal No. 2, 4, 6 and 7(1,2) its performance was evaluated

as “Moderate” while for the remaining goals i.e. 1(2), 5, 6(2) and 7(2) India’s performance was considered to be “slow”.

**India’s Progress towards Achieving the Millennium Development Goals**  
[Key: Slow, Moderate, On-Track]

|  |                 |
|--|-----------------|
| <b>GOAL-1: ERADICATE EXTREME POVERTY AND HUNGER</b>  |                 |
| 1. Halve, between 1990 and 2015, proportion of population below national poverty line  | <b>On-Track</b> |
| 2. Halve, between 1990 and 2015, proportion of People who suffer from hunger   | <b>Slow</b>     |
| <b>GOAL-2: ACHIEVE UNIVERSAL PRIMARY EDUCATION</b>   |                 |
| 3. Ensure that by 2015 children everywhere, boys and girls alike, will be able to complete a full course of primary education              | <b>Moderate</b> |
| <b>GOAL-3: PROMOTE GENDER EQUALITY AND EMPOWER WOMEN</b>   |                 |
| 4. Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015.   | <b>On-Track</b> |
| <b>GOAL-4: REDUCE CHILD MORTALITY</b>  |                 |
| 5. Reduce by two thirds, between 1990 and 2015, the under five mortality rate  | <b>Moderate</b> |
| <b>GOAL-5: IMPROVE MATERNAL HEALTH</b>   |                 |
| 6. Reduce by three quarters, between 1990 and 2015 the maternal mortality rate   | <b>Slow</b>     |
| <b>GOAL-6: COMBAT HIV/AIDS, MALARIA AND OTHER DISEASES</b>   |                 |
| 7. Have halted by 2015 and begun to reverse the spread of HIV/AIDS   | <b>On-Track</b> |
| 8. Have halted by 2015 and begun to reverse the incident of malaria and other major diseases   | <b>Slow</b>     |
| <b>GOAL-7: ENSURE ENVIRONMENTAL SUSTAINABILITY</b>   |                 |
| 9. Integrate the principle of sustainable development into country policies and programmes and reverse the loss of environmental resources | <b>Moderate</b> |
| 10. Halve, by 2015, the proportion of people without sustainable access to safe drinking water and basic sanitation                        | <b>Slow</b>     |
| 11. By 2020, to have achieved, a significant improvement in the lives of at least 100 million slum dwellers                                | <b>Moderate</b> |
| <b>GOAL-8: DEVELOP A GLOBAL PARTNERSHIP FOR DEVELOPMENT</b>  |                 |
| 12. In cooperation with the private sector, make available the benefits of new technologies, especially information and communication      | <b>On-Track</b> |

**Source:** UNDP INDIA

Although India has made notable progress towards reaching the MDGs, its achievement across the eight goals varies state to state, region to region and even at the national level. A candid look into the post MDG implementation phase reveals that as a nation India still needs to traverse a long path to realize the goal of an egalitarian, empowered and just society. The last poverty estimates was carried out way back in the year 2011-12 and was based on Tendulkar poverty line. According to this estimate nearly 25.4 percent of India’s rural population and 13.7 percent of urban population was living below poverty line while the overall percentage of people living below poverty line was 21.9 percent only. The corresponding poverty levels as per the estimates being carried out in 2004-05 was 41.8 percent, 25.7 percent and 37.7 percent. This way, India could reduce its poverty level by nearly half (Goal-1) during the MDG implementation phase.

| <b>Head Count Poverty Rate (%)</b> |       |       |         |
|------------------------------------|-------|-------|---------|
| Year                               | Rural | Urban | Overall |
| 2004-05                            | 41.8  | 25.7  | 37.7    |
| 2011-12                            | 25.4  | 13.7  | 21.7    |

#### **Based on Tendulkar Poverty Line**

Gender Parity Index (GPI) is a socio-economic index usually designed to measure the relative access to education of males and females. It also serves as a significant indicator of the gender equality and women empowerment. The GPI for all the students at Primary level in the year 2000-01 was 0.82 which the country was successfully able to narrow down up to 1.03 in the year 2014-15. Hence, the target of achieving gender parity in primary school enrolment (Goal 3) was realized by India within the stipulated timeframe. It may be noted here that a GPI value between 0.97 and 1.03 signifies that there is no difference between girls and boys for a given indicator. A GPI of less than 0.97 indicates gender disparity in favour of boys, while the opposite is true for values exceeding 1.03. This change in the GPI was visible across the societies. The GPI for SC students at Primary level in the year 2000-01 was 0.80 which reached to 1.02 in the year 2014-15, at Upper Primary level was 0.70 in 2000-01 which reached to 1.09 in the year 2014-15 and for the entire Elementary section it was 0.78 in the year 2000-01 which witnessed a very welcoming change and reached to 1.04 in the year 2014-15. Similarly, for ST students the GPI at Primary level in the year 2000-01 was 0.73 which reached to 0.98 in the year 2014-15, at Upper Primary level it was 0.66 in 2000-01 which reached to 1.02 in 2014-15 and the same for the overall Elementary segment was 0.70 in 2000-01 which reached to 0.99 in the year 2014-15.

| Level                  | All     |         | SC      |         | ST      |         |
|------------------------|---------|---------|---------|---------|---------|---------|
|                        | 2000-01 | 2014-15 | 2000-01 | 2014-15 | 2000-01 | 2014-15 |
| Primary (I-V)          | 0.82    | 1.03    | 0.80    | 1.02    | 0.73    | 0.98    |
| Upper Primary(VI-VIII) | 0.75    | 1.09    | 0.70    | 1.09    | 0.66    | 1.02    |
| Elementary(I-VIII)     | 0.80    | 1.05    | 0.78    | 1.04    | 0.70    | 0.99    |

India also achieved gender parity in secondary school enrolment (Goal 3) by the year 2015 as well. India's GPI for secondary education for all the students in 2005-06 was 0.80 and for SC and ST students it was 0.74 and 0.69 respectively. Specific interventions like Mahila Samakhya, Mahila Shikshan Kendra, Kasturba Gandhi Balika Vidyalaya categorically sorted out the problems faced by the girl students in furtherance of their education post elementary level which decisively helped in curbing the dropout of girl students. This resulted into the increase in the number of girl students perusing secondary education and completing it successfully. Consequently India reached the GPI of 1.01 for all the students at secondary level and a GPI of 1.06 and 0.99 for SC and ST students respectively by the year 2015.

| Level                     | All     |         | SC      |         | ST      |         |
|---------------------------|---------|---------|---------|---------|---------|---------|
|                           | 2005-06 | 2014-15 | 2005-06 | 2014-15 | 2005-06 | 2014-15 |
| Secondary (IX-X)          | 0.80    | 1.01    | 0.74    | 1.03    | 0.74    | 1.01    |
| Senior Secondary (XI-XII) | 0.80    | 0.99    | 0.75    | 1.03    | 0.61    | 0.95    |
| (IX-XII)                  | 0.80    | 1.01    | 0.74    | 1.06    | 0.69    | 0.99    |

In 1990, when the MDGs were formulated, 53.5 percent of all Indian children were malnourished. Efforts were made to curb the menace as a result the proportion of underweight children below three years could decline marginally between 1998-99 and 2005-06 to 46 percent. In 2015, malnourishment further declined to 40 percent. This although helped India to achieve the set target of reducing hunger by half (Goal 1) however it was still below the target of reducing malnourishment to 26 percent.

From a Maternal Mortality Rate (MMR) of 556 per 100,000 live births in 1990-91, India was required to reduce MMR to 139 per 100,000 live births by 2015. Between 1990 and 2006, it improved its Maternal Mortality Rate (MMR), which got declined to 167 per 100,000 live births in 2009 and further inclined to 130 per 100,000 live births by 2016 and this way India could achieve the Goal 5 of MDG of reducing maternal mortality by three quarters of MDG almost by the end of 2016.

Goal 6 of MDG vouched for controlling the spread of deadly diseases such as HIV/AIDS, malaria and tuberculosis. As the targets for this goal was based on trend reversal and not on base year value, it can be said that India could successfully mend its way towards achieving this goal, since HIV, malaria and tuberculosis prevalence was started declining rapidly. India could also make significant strides in reducing the prevalence of HIV and AIDS across different types of high risk categories. The Adult prevalence of HIV/AIDS came down from 0.45 percent in 2002 to 0.36 in 2009. Malaria consistently came down from 2.12 per thousand in 2001 to 0.72 per thousand in 2013 while tuberculosis prevalence per lakh population reduced from 465 in year 1990 to 211 in 2013.

To increase the forest cover was one of the very important aspects of achieving the 7<sup>th</sup> goal of MDG which talks about ensuring environmental sustainability. India could made a headway progress in this regard as the total forest cover reached to nearly 701673 sq.kms i.e. 21.34 percent of its total geographical area in 2015 which was only 653898 sq.kms in 2001. India was also on-track for achieving the MDG target for sustainable access to safe drinking water. The overall proportion of households having access to improved water sources increased from 68.2 percent in 1992-93 to 90.6 percent in 2011-12. So far as universal primary school enrolment is concerned India's achievement was considerable which got a place in the EFA 2015 report which announced that by 2015 India was close to achieve it by reducing its "out of school" children over 90 percent.

However, this reflects upon only one side of the picture. The other picture says that India was still lagging behind on targets such as achieving universal youth literacy by 2015 (Goal 2); empowering women through wage employment and political participation (Goal 3); reducing child and infant mortality (Goal 4); and improving access to adequate sanitation to eliminate open defecation (Goal 7). To finish this

unfinished agenda of MDG implementation which have definitely been accommodated in the new set of development targets of SDG forms the very backdrop of SDG implementation in India.

### **Foreseeing the way SDGs need to be implemented**

The world has learnt a lot of lessons from the implementation of MDGs for 15 years. It has been realized that evaluation and accountability, the two major components of programme implementation were largely missing from the strategy adopted for the implementation of MDGs and hence, both of these dimensions have been now made an integral part of the implementation of SDGs. Apart from these procedural elaborations a lot of focus has also been given to include and ensure active participation of major stakeholders like the parliament, NGOs and other grassroots level organizations and institutions in the strategy to be adopted for SDG implementation. While elaborating the way SDGs need to be implemented, the UN has reiterated that “every nation must act if success is to be realized” and acknowledged the essential role of national parliaments through their enactment of legislation and adoption of budgets and their role in ensuring accountability for the effective implementation of this global commitments. While adopting “Transforming our world: the 2030 Agenda for Sustainable Development” the UN has also desired that Governments and public institutions across the world should work closely on implementation with regional and local authorities, sub-regional institutions, international institutions, academia, philanthropic organizations, volunteer groups and others. In its publication entitled “Implementing the SDGs in an Inclusive, Comprehensive and Integrated Manner so as to achieve Sustainable Development and enhance the Rule of Law” by Rob Wheeler the Institute for Planetary Synthesis, Global Ecovillage Network and Commons Action for the United Nations has further stated that “There would probably be no better way to ensure the SDGs will be developed and implemented, particularly at the national and sub-national level, in a coherent and integrated manner.” To conclude the UN seeks a pivotal role to be played by the nation states towards the implementation of SDG goals. The Parliament of India was already playing a pro-active role in this regard and consequently the process of implementation of SDG here started with the policy interventions of the parliament.

### **Parliamentary Preparedness towards SDG Implementation**

The Parliament of India being the prime mover in setting the development priorities of the nation started the process of understanding SDGs much before they were formally adopted in September 2015. On August 5 and 12, 2015 there held a discussion on Sustainable Development Goals in Lok Sabha (Lower House of Parliament) in which a few members like Dr. Kulmani Samal, Mr. M.B. Rajesh, Mr. Tej Pratap Singh Yadav, Mr. Jayadev Galla and Mr. Abhijit Mukherjee expressed their opinion over the impact of demographic factors, unequal distribution of land and other assets, decline

of village industries, immobility of labour, lack of employment opportunities, lack of quality education, practice of caste system, social customs, etc. on the realization of SDG. Members of Parliament (MPs) were of the view that public investment in social sectors need to be enhanced in a massive manner, particularly in the sectors like health and education, which are crucial for achieving the Sustainable Development Goals.

Further more on 23<sup>rd</sup> July 2015, Hon'ble Prime Minister launched Speaker's Research Initiative (SRI) which was followed by a workshop in which it was pointed out that despite remarkable achievements MDGs remained an unfinished agenda for India as, around 260 million Indians are still remained tapped in extreme poverty, India is home to over a third of the world's underweight children and around 6 million (2.97%) children remain out of school. Participants underlined the need of building a national consensus to pursue SDGs to provide a life of dignity to its entire population. Subsequently, a series of workshops have been organized as part of the SRI work programme to sensitize the parliamentarians on various aspects of the agenda of the SDGs so that they are able to play the role of development agents and bring development to their constituencies. It was also put forth that besides the Government, the MPs, the civil society, research institutions and corporate sector can play major role in achieving SDGs and hence all such stakeholders should be well enlightened and efforts should be made to ensure their adequate participate in this regard.

A National Conference of Women Legislators was organized in New Delhi on March 5-6, 2016 with the theme 'Women Legislators: Building Resurgent India'. The aim of the conference was to discuss developmental issues and explore the areas where the women legislators can act as catalyst of socio-economic development. Discussions have also been held in Lok Sabha on ways and means for implementing the agenda of SDGs. In order to connect SDGs at its global deliberations such as BRICS Women Parliamentarian Forum the theme coined was "Women Parliamentarians-Enablers for Achieving SDGs" at Jaipur. Thereafter, India also hosted the South Asian Speaker' Summit on Sustainable Development Goals at Indore in collaboration with Inter- Parliamentary Union (IPU).

On 2<sup>nd</sup> August 2016 SRI organized another workshop on Sustainable Development Goals (SDGs) which was participated by MPs from across the country and discussed thoroughly how the global success of SDG implementation depends upon the extent to which India achieves it. Emphasizing upon the inter-connectedness of the world today it was observed that unlike MDGs which were mostly of quantitative nature, the SDGs have been framed by focusing on both the qualitative and quantitative approach as well and are guided by global level of ambition where national circumstances must be taken into account.

One more workshop was organized by SRI on the theme "Sustainable Development Goals (SDGs): Poverty Alleviation through Skill Development and

Employment Generation” in the Parliament Complex on 7<sup>th</sup> December 2016. The workshop focused on Goals 1, 4 and 8 of SDG relating to poverty alleviation through skill development, and employment generation and quality education. It was pointed out that skilling must result in poverty eradication and education must generate a quality outcome so that on the employment front people have a marketable talent. It was also highlighted that skill development initiative should spread to different parts of the country to provide the rural people with good employment opportunities. These workshops have proved to be beneficial to the MPs by providing a platform to interact with the domain experts on the various facets of the SDGs.

A workshop on Sustainable Development Goals (SDGs) pertaining to Health Sector under the auspices of Speaker’s Research Initiative (SRI) was also organised on 28<sup>th</sup> March, 2017 in the BPST Main Lecture Hall, Parliament Library Building. This was 4<sup>th</sup> in the series of workshops on SDGs encompassing various goals and targets. Participants there discussed in details the significance of Sustainable Development Goal for Health and its implications for India, National SDG Framework for Health, Key recent approaches towards SDG3, Progress and updates in roll out of SDG-3 agenda, Key Interventions, National Health Policy-2017 and the opportunities, Way Forward to “Swasth Bharat Sashakt Bharat”, Access to Universal Health Care, India’s performance in Health Sector, Need for Inter-sectoral Coordination at Core of SDG, Impact of Non Convergence of issues relating to potable water, sanitation, nutrition and education, Inter-State Disparities in health indicators, Importance of primary care and Strengthening Regulatory Framework etc.

### **India’s Response towards Second Spell of UN development initiatives (SDG)**

The efforts made by India to realize the various goals of MDG could certainly propel the country and its populace in a much better position as compared to what it was at the beginning of the MDG implementation. Almost all the developmental indicators were indicating upward movement but they were still away from the desired level which has been promised in the SDG 2030 to make the world a better place for living for each and every individual. In order to achieve the SDG targets within its stipulated timeframe GOI came with concerted efforts and identified NITI Aayog as the prime planning, implementing, monitoring and motivating agency which has been mandated to oversee the progress of the nation along the Sustainable Development Goals and the Agenda 2030. The aim was to identify indicators comprised of a concise list with widely available official data for all States and UTs which can suitably capture the essence of the SDG goals, and also to bring the SDGs on the table for policy dialogue, formulation and implementation among the Central ministries and the States/Union Territories, within the framework of cooperative and competitive federalism.

## **SDG Implementation: First Review at UN (2016)**

Review of any project, programme or policy plays a very important role in assessing the progress made in a particular span of time. The first review of the cumulative efforts being made by different countries towards the implementation of SDG 2030 was done on July 11-20, 2016 by the UN convened under the auspices of the Economic and Social Council, on the theme "Ensuring that no one is left behind". In that Voluntary National Review organized at the High Level Political Forum (HLPF) on the Sustainable Development Goals (SDGs) at UN Headquarters in New York 22 nations which included China, Colombia, Egypt, Estonia, Finland, France, Georgia, Germany, Madagascar, Mexico, Montenegro, Morocco, Norway, Philippines, Republic of Korea, Samoa, Sierra Leone, Switzerland, Togo, Turkey, Uganda and The Bolivarian Republic of Venezuela presented their report describing the steps being undertaken by them. India did not present its Voluntary National Review (VNR) that year due to non-availability of goal wise data at that stage. However, Mr. Arvind Panagariya, Vice Chairperson of NITI Aayog, participated in the High Level Political Forum and assured the global community that India will present its review report very soon, probably the year next.

## **Role of NITI Aayog and MoSPI**

As mentioned earlier the Development Monitoring and Evaluation Office (DMEO), an attached office under NITI Aayog is the nodal organization for the implementation of the SDGs by the Government of India for which it started working simultaneously on many fronts by adopting a synergistic approach, involving central ministries, States/ Union Territories (UTs), civil society organizations, academia and business sector to achieve India's SDG targets. Information available in public domain says that in order to deal with the matters relating to Sustainable Development Goals, such as examining the data sheet prepared by DMEO on mapping of Central Sector/Centrally Sponsored Schemes ('Core of the Core' and 'Core' indicator) and other initiatives NITI Aayog within its framework constituted a dedicated team for SDGs vertical which included Mr. Anil Srivastava (DG, DMEO), Ms. Sanyukta Samaddar (Officer on Special Duty, Sustainable Development Goals Vertical), Mr. Sunder Narayan Mishra (Consultant), Mr. Dinesh Dhawan (Deputy Advisor), Mr. Charanjit Singh Bhatia (Senior Research Officer), a group of young professionals along with the top functionaries of the Aayog. To accomplish the assigned task NITI Aayog organized a series of consultations involving all the identified stakeholders. These consultations were focused on different goals, capacity building, evaluation framework, sharing of new knowledge and best practices, and progress mapping. So far, 22 such national and regional consultations have happened to cover all the 17 verticals referring to 17 major goals identified by the UN under SDG 2030. Some of them are as follows:

|    | Topic of Consultation   | Date  | Venue       |
|----|---|---|-------------|
| 1  | National Consultation on Road to Sustainable Development Goals, with focus on Health and Education (SDG 3 and 4)  | February 9-10, 2016                                       | New Delhi   |
| 2  | Seminar on Sustainable Development Goals and their Evaluation   | February 25, 2016   | New Delhi   |
| 3  | National Consultation on SDG 9 – Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation  | August 2-3, 2016  | New Delhi   |
| 4  | National Consultation on SDG 8 – Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all                             | August 2-3, 2016  | New Delhi   |
| 5  | National Consultation on SDG 6 – Ensure availability and sustainable management of water and sanitation for all   | August 9, 2016  | New Delhi   |
| 6  | Regional Consultation on SDG 11 – Make cities and human settlements inclusive, safe, resilient and sustainable (SDGs for Human Settlements in Himalayan Region)                   | December 14-15, 2016                                      | Guwahati    |
| 7  | Regional Consultation: From Vision 2030 to Planning and Implementation for North Eastern States   | December 19-20, 2016                                      | Shillong    |
| 8  | National Consultation on SDGs Sustaining Life: Integrating Biodiversity Concerns, Ecosystems Values and Climate Resilience in India's Planning Process Focus on SDG 13, 14 and 15 | February 8-9, 2017  | New Delhi   |
| 9  | National Consultation on SDG 7 "Affordable and Clean Energy"  | February 23, 2017   | New Delhi   |
| 10 | National Consultation on Sustainable Development Goals (SDGs) SDG 5 (Achieve gender equality and empower all women and girls)   | April 11, 2017  | New Delhi   |
| 11 | National Consultation on the SDG 2 (Zero Hunger)  | April 13, 2017  | New Delhi   |
| 12 | Workshop on SDG 14 – Conserve and Sustainably use the oceans, seas and marine resources for sustainable development   | July 4-5, 2017  | Kochi       |
| 13 | National Consultation on SDG 10 related to 'Reducing Inequalities',   | August 28, 2017   | New Delhi   |
| 14 | National Seminar on SDGs and Integral Humanism  | September 23–24, 2017                                     | New Delhi   |
| 15 | National Conclave on Sustainable Development Goals (SDGs)   | December 19-20, 2017                                      | New Delhi   |
| 16 | <b>Consultations with States / Union Territories</b>  | <b>December 3-7, 2018</b>                                 | NITI Aayog  |
| 17 | National Workshop on Building Capacity for Localising SDGs  | February 16-17, 2018                                      | Bhubaneswar |
| 18 | Meeting with States/UTs   | January 23 <sup>rd</sup> – February 13 <sup>th</sup> 2018 | NITI Aayog  |
| 19 | National Consultation on Sustainable Development Goal (SDG) 1 'End Poverty in All its Forms Everywhere'   | March 14, 2018  | New Delhi   |

## Identification of Indicators

NITI Aayog decided to estimate the progress at various levels through a single measurable index that would serve as an advocacy tool through which SDGs can be brought on the table for policy dialogue, formulation and implementation among the Central ministries and the States/Union Territories, within the framework of cooperative and competitive federalism and trigger action at the State level as well as national level. A major challenge in this regard was to identify a group of indicators capable of capturing the very essence of SDG goals and for which official data for all the States and UTs is adequately available. It was expected that all the identified indicators will provide a benchmark to help the country to measure its progress at national as well as the sub-national levels and also help in analyzing and identifying best practices and priority areas giving direction to country's developmental policies.

The task of identifying these indicators was primarily entrusted with the Ministry of Statistics and Programme Implementation (MoSPI). The issue related with the development of national indicator framework was discussed as a central theme in the Conference of Central and State Statistical Organizations (COCSSO) held in November 2015 and thereafter the Ministry of Statistics and Programme Implementation drafted the National Indicator Framework (NIF) in consultation with 38 Central Ministries/Departments and States and UTs. These indicators were based on the findings, suggestions and recommendations of SDG vertical on one hand while keeping in view the Principles for Indicator selection as recommended by the UN Statistical Commission in its 46<sup>th</sup> Session held in March 2015 on the other hand which stressed on the following points:

- The development of a robust and high-quality indicator framework is a technical process which requires time and needs to be conducted in stages, including the possibility of future refinements as knowledge evolves.
- Given the possibility of measurement and capacity constraints of Member States, the global indicator framework should contain only a limited number of indicators;
- Strike a balance between reducing the number of indicators and policy relevance; build on the experiences of the Millennium Development Goals; and take into account conceptual indicator frameworks that have already been developed.
- National Statistical Offices are to play the leading role in the development of the indicator framework to ensure national ownership.

It was also suggested by the UN Statistical Commission that the Indicators should flow naturally from goals and targets and be directly relevant to a sound and relevant monitoring system for the new development framework, the national statistical development strategies should govern the work on indicators and the cost-benefit of data collection for indicators needs to be carefully considered.

A team comprised of Dr. Asutosh Ojha (Deputy Director General), Mr. Omkar Prasad Ghosh (Deputy Director General), Ms. Avneet Kaur (Deputy Director), Mr. Shrikant Kale (Joint Director), Mr. Akhilesh Kumar (Joint Director), Mr. K.K.Srivastava (Joint Director, SSD) and Mr. Rakesh Mourya (SSD, CSO) all from the Ministry of Statistics and Program Implementation (MoSPI) provided guidance in the development of SDG Indicators.

### **Mapping of Central Ministries and Schemes vis-a-via SDG Goals**

Mapping of the Centrally-sponsored schemes of Ministries and prime responsibility to be played by the Central Ministries vis-à-vis all the 17 SDG goals and 169 indicators constituting Sustainable Development Goals was another important challenge before NITI Aayog for which a draft Three-Year Action Agenda covering years 2017-18 to 2019-20 was prepared by the Development Monitoring and Evaluation Office (DMEO) of NITI Aayog and circulated to all the Ministries in order to fast track this agenda. The comments and assessment reports received from the Ministries about the roles being played by them were put on websites and then the States and Union territories were directed to map their Ministries and policies accordingly for achieving SDGs. Meetings regarding this were held with the Chief Secretaries and Planning Secretaries of the States. Six to seven States have shared their details on mapping of Ministries and policies on SDGs. Finally a mapping about the Centrally-sponsored schemes of Ministries in order to fix as to which ministry will focus on which goal and for which goal a particular ministry will have primary role to play was done by the NITI Aayog which tried to set up an institutional arrangement about mapping the work to be executed by each of the stakeholder.

### **SDGs National Indicator Framework Baseline Report, 2015-16**

National Indicator Framework is a comprehensively designed indicator based data intensive monitoring tool. It has been precisely designed and developed for monitoring of SDGs at the national level and provides appropriate direction to the policy makers and the implementers of various schemes and programmes. The first Baseline Report 2015-16 on the National Indicator Framework which was released on March 1, 2019 has been developed by the Ministry of Statistics and Programme Implementation (MoSPI) in consultation with Central Ministries/ Departments, States and other stakeholders, such as, UN Agencies and Civil Society for the purpose of monitoring the Sustainable Development Goals (SDGs) and its associated targets and is comprised of a total of 306 national indicators for SDGs 1 to 16. For Goal 17, no National Indicators have been proposed as the Goal is for strengthening means of implementation and global partnership. However, keeping in view the role of advocacy the NITI Aayog has conducted numerous advocacy drives in collaboration with Research and Information System for Developing Countries (RIS). This Baseline Country Report will certainly serve as a valuable tool for policy making, planning, administrators, researchers and other stakeholders.

For Goal 4 of SDG which is a conglomeration of a total of 10 targets that collectively intends to “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” the National Indicator Framework (NIF) has developed a total of 20 National Indicators having national acceptability and capability of responding to national priorities and needs. These 20 indicators will help to gauge the progress made against only 8 out of the total 10 targets that come under the broader framework of “Quality Education”.

The National Indicators respective to the above 8 targets and their corresponding values highlighting the national state of affairs are as follows:

| <b>Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all</b>  |   |  |
|--|---|--|
| <b>S</b>   | <b>National Indicator</b>   | <b>Base Value</b>  |
| <b>Target 4.1 : By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes</b>                     |   |  |
| 1  | 4.1.1 : Net Enrolment Ratio in primary and upper primary education, 2015-16 (in percentage)   | a) Primary : 87.30<br>b) Upper Primary : 74.70   |
| 2  | 4.1.2 : Adjusted Net Enrolment Ratio in primary, upper primary and secondary education, 2015-16 (in percentage)   | a) Primary : 91.64<br>b) Upper Primary : 84.36<br>c) Secondary : 63.37                           |
| 3  | 4.1.3 : Gross Enrolment Ratio in higher secondary education, 2015-16 (in percentage)  | 56.16  |
| 4  | 4.1.4 : Percentage of students in grade 3, 5, 8 and 10 achieving at least a minimum proficiency level in terms of nationally defined learning outcomes to be attained by pupils at the end of each of above grades, 2017-18 (in percentage) | a) Language (Class-3/5/8) : 90.29/85.55/82.82<br>b) Mathematics(Class-3/5/8) : 88.69/79.81/60.93 |
| 5  | 4.1.5 : Gross intake ratio to the last grade (primary, upper primary and secondary)   | Not available  |
| 6  | 4.1.6 : Proportion of students enrolled in Grade 1 who reaches last grade or primary/upper primary/secondary levels   | Not available  |
| 7  | 4.1.7 : Out of school ratio (primary, upper primary, elementary, secondary and higher secondary)  | Not available  |
| 8  | 4.1.8 : Number of years (i) free and (ii) compulsory education guaranteed in legal frameworks, 2009 (in number)   | a) Free : 8 Years<br>b) Compulsory : 8 Years   |
| <b>Target 4.2 :By 2030, ensure that all girls and boys have access to quality early childhood development, care and pre-primary education so that they are ready for primary education</b>               |   |  |
| 1  | 4.2.1 : Participation rate in organized learning one year before official primary entry, 2015-16(in percentage)   | 34.08  |
| 2  | 4.2.2 : Gross early childhood education enrolment ratio   | Not available  |
| <b>Target 4.3 : By 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university</b>                                      |   |  |
| 1  | 4.3.1 : Participation rate of youth and adults in formal and non-formal education and training in the previous 12 months  | Not Available  |
| 2  | 4.3.2 : Proportion of male-female enrolled in higher education, technical and vocational education, 2015-16 (in Ratio)  | a) Higher- 0.92<br>b) Technical : Not Available<br>c) Vocational : Not Available                 |
| 3  | 4.3.3 : Gross enrolment ratio for tertiary education, 2015-16 (in percentage)   | 24.50  |
| <b>Target 4.4 : By 2030, substantially increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship</b> |   |  |
| 1  | 4.4.1 : Proportion of computer literate adults  | Not Available  |

|   |  |   |
|---|--|---|
| <b>Target 4.5 : By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations</b> |  |   |
|   | 4.5.1 : Enrolment ratio of children with disabilities, 2015-16 (in percentage)   | a) Primary : 1.18<br>b) Upper Primary : 1.13<br>c) Elementary : 1.16<br>d) Secondary : 0.56<br>e) Higher Secondary : 0.25   |
|   | 4.5.2 : Gender Parity indices for Primary/Secondary/Higher Secondary/Tertiary education, 2015-16 (in percentage)   | a) Primary : 1.03<br>b) Secondary : 1.02<br>c) Higher Secondary : 1.01<br>d) Tertiary education : 0.93  |
| <b>Target 4.6 : By 2030, ensure that all youth and a substantial proportion of adults, both men and women, achieve literacy and numeracy</b>  |  |   |
| 1   | 4.6.1 : Literacy rate of youth in the age group of 15-24 years, 2011-12 (in percentage)  | 86.10   |
| <b>Target 8 : Build and upgrade education facilities that are child, disability and gender sensitive and provide safe, non-violent, inclusive and effective learning environments for all</b>   |  |   |
| 1   | 8.1 : Proportion of schools with access to:<br>(a) electricity;<br>(b) computers for pedagogical purposes;<br>(c) adapted infrastructure and materials for students with disabilities/ disabled friendly ramp and toilets;<br>(d) basic drinking water;<br>(e) single-sex basic sanitation facilities; and<br>(f) basic hand washing facilities (as per the WASH indicator definitions), 2015-16 (in percentage) | (a) Electricity : 62.81<br>(b) Computers for pedagogical purposes : 27.31<br>(c) Adapted infrastructure and materials for students with disabilities/ disabled friendly ramp and toilets : 81.99<br>(d) Basic drinking water : 96.81<br>(e) Single-sex basic sanitation facilities (Girl's only) : 97.52<br>(f) Basic hand washing facilities : 48.94 |
| <b>Target 10 : By 2030, substantially increase the supply of qualified teachers, including through international cooperation for teacher training in developing countries, especially least developed countries and small island developing States</b>              |  |   |
| 1   | 10.1 : Proportion of trained teachers, by education level (pre-primary, primary, upper primary, elementary, secondary and higher secondary education), 2015-16 (in percentage)   | a) Pre-Primary : Not Available<br>b) Primary : 75.49<br>c) Upper Primary : 78.18<br>d) Elementary : 79.15<br>e) Secondary : 78.52<br>f) Higher Secondary : 64.45  |
| 2   | 10.2 : Pupil/trained teacher ratio by education level, 2015-16 (in percentage)   | (a) Pre-Primary : Not Available<br>(b) Primary : 23<br>(c) Upper Primary - 27<br>(d) Elementary : N/A<br>(e) Secondary : 27<br>(f) Higher Secondary : 37  |

**SDGs National Indicator Framework Baseline Report, 2015-16, Ministry of Statistics and Programme Implementation (MoSPI)**

The remaining 2 targets, for which no indicators have been developed yet, are as follows:

|   |                                    |
|---|------------------------------------|
| <b>Target 4.7 : By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development</b>        | National Indicator not yet evolved |
| <b>Target 4.9 : By 2020, substantially expand globally the number of scholarships available to developing countries, in particular least developed countries, small island developing States and African countries, for enrolment in higher education, including vocational training and information and communications technology, technical, engineering and scientific programmes, in developed countries and other developing countries</b> | National Indicator not yet evolved |

It is understood that Target 4.6 of Goal 4 is precisely focused on adult and lifelong learning which says that “By 2030, ensure that all youth and a substantial proportion of adults, both men and women, achieve literacy and numeracy”. The indicator identified to measure the progress on the count of target 4.6 under the Global Indicator Framework for the Sustainable Development Goals and Targets of the 2030 Agenda for Sustainable Development desires that “proportion of population in a given age group would be achieving at least a fixed level of proficiency in functional literacy and numeracy skills, by sex.” However, India has redefined this target as well as the indicator for estimating the progress made in this regard. As per SDGs

National Indicator Framework Baseline Report, 2015-16 this target ensures to measure the literacy of youth population for both men and women for which it has identified only one indicator i.e. "Literacy rate of youth in the age group of 15-24 years (Indicator 4.6.1)".

Defined as the number of literate youths in age-group 15-24 years expressed as a percentage of total youth population in the age-group 15-24 years at the time of Census enumeration the value for this indicator is computed as:

$$\frac{\text{Number of literates in age group 15 – 24 years}}{\text{Youth population in age group 15 – 24 years}} \times 100$$

As of now the literacy rate of youth in the age group of 15-24 years has been calculated to be 81.80 percent for female, 90.10 percent for male and 86.10 percent for all. The SDG India Index: Baseline Report 2018 provides a detailed progress report on various selected SDG targets in India. In order to understand the importance given to Goal 4 in general and Target 4.6 in particular it becomes pertinent to unfold certain inferences that can be drawn out of this report.

### **SDG India Index: Baseline Report 2018 - Highlights**

Conceptualized by NITI Aayog and *developed in collaboration with the Ministry of Statistics & Programme Implementation, Global Green Growth Institute and United Nations in India* the SDG India Index: Baseline Report 2018 is an aggregate measure that can be understood and used by everyone including policymakers, businesses, civil society and the general public. Constructed across 13 out of 17 SDGs (leaving out Goals 12, 13, 14 and 17) the SDG India Index tracks the progress of all the States and UTs on a set of 62 Priority Indicators selected on the basis of relevance to the SDG targets, guided by the National Indicator Framework, availability of data at national level for States and UTs from official statistical systems, consent from respective Ministries/Departments, ownership of data by the data source Ministries and sufficient data coverage, such that data for at least 50 percent of the States/UTs is available.

SDG India Index is intended to provide a holistic view on the social, economic and environmental status of the country and its States and UTs. Using this index, States can be monitored on a real-time basis. It also acts as a bridge between these mandates, aligning the SDGs with the Prime Minister's clarion call of 'Sabka Saath, Sabka Vikas', which embodies the five Ps of the global SDG movement – People, Planet, Prosperity, Partnership and Peace. The Index also highlights a great opportunity for the strengthening of collection and analysis of data in India, to monitor progress on the SDGs, as well as to inform policy planning. As with any new endeavour, it is expected that the SDG India Index will evolve over the coming years - indicators shall be refined, data collection and reporting processes shall be improved,

the potential for disaggregating data shall be explored and methodological improvements will be made.

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The score in the Baseline Report 2018 ranges between 0 and 100. If a State achieves a score of 100, it signifies that the State has achieved the national target set for 2030. On the other hand, if a State achieves a score of 0, it signifies that the State was the worst performer.

## SDG India Index: Baseline Report 2018 - Some Inferences

### For Goal 4 in General

Out of a total 20 indicators that have been identified under “SDGs National Indicator Framework Baseline Report, 2015-16” for reflecting comprehensive view on India’s performance towards providing quality education, only seven national level indicators have got a place in SDG India Index: Baseline Report 2018, which capture two out of the ten SDG targets for 2030 outlined under this Goal. These indicators have been selected based on availability of data at the national level and to ensure comparability across States and Union Territories (UTs). The table below shows these seven indicators, corresponding SDG targets, Present National Target Value, Present National Index Score and the respective values to be attained by the year 2030.

| SDG Global Target   | Indicator Selected for SDG India Index   | Present National Target Value | National Target Value for 2030 | Present National Index Score | SDG 4 National Index Score |
|---|--|-------------------------------|--------------------------------|------------------------------|----------------------------|
| 4.1 By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes  | 1. Adjusted Net Enrolment Ratio at Elementary (Class 1-8) and Secondary (Class 9-10) school                                    | 75.83                         | 100                            | 56                           | 58                         |
|   | 2. Percentage correct responses on Learning Outcomes in Language, Mathematics and EVS for Class 5 students                     | 54.69                         | 67.89                          | 50                           |                            |
|   | 3. Percentage correct responses on Learning Outcomes in Language, Mathematics, Science and Social Science for Class 8 students | 44.58                         | 57.17                          | 45                           |                            |
|   | 4. Percentage of children in the age group of 6-13 who are out of school   | 2.97                          | 0.28                           | 54                           |                            |
|   | 5. Average Annual Drop-out rate at secondary level   | 17.06                         | 10                             | 68                           |                            |
| 4.c By 2030, substantially increase the supply of qualified teachers, including through international cooperation for teacher training in developing countries, especially least developed countries and small island developing States | 6. Percentage of school teachers professionally qualified  | 81.15                         | 100                            | 73                           |                            |
|   | 7. Percentage of elementary and secondary schools with Pupil Teacher Ratio less than/equal to 30                               | 70.43                         | 100                            | 52                           |                            |



In order to provide a comparative picture of the progress made by the States and UTs in the field of quality education, this report has further categorized them into four groups based on their cumulative Index Score and they are – Achiever (having Index Score 100), Front Runner (having Index Score 65-99), Performer (having Index Score 50-64) and Aspirant (having Index Score 0-49). The table below shows the comparative position of States and UTs based on their Index Score.

| Sl. | States            | SDG 4     | Categorization based on Index Score | Rate of literacy as per census 2011 |
|-----|-------------------|-----------|-------------------------------------|-------------------------------------|
| 1   | Bihar             | 36        | Aspirants                           | 61.8                                |
| 2   | Meghalaya         | 38        |                                     | 74.4                                |
| 3   | Arunachal Pradesh | 44        |                                     | 65.4                                |
| 4   | Nagaland          | 45        |                                     | 79.6                                |
| 5   | Odisha            | 46        |                                     | 72.9                                |
| 6   | Sikkim            | 47        |                                     | 81.4                                |
| 7   | Madhya Pradesh    | 49        |                                     | 69.3                                |
| 8   | Jammu and Kashmir | 51        | Performer                           | 67.2                                |
| 9   | West Bengal       | 51        |                                     | 76.3                                |
| 10  | Uttar Pradesh     | 53        |                                     | 67.7                                |
| 11  | Chhattisgarh      | 53        |                                     | 70.3                                |
| 12  | Assam             | 54        |                                     | 72.2                                |
| 13  | Mizoram           | 54        |                                     | 91.3                                |
| 14  | Tripura           | 56        |                                     | 87.2                                |
| 15  | <b>Jharkhand</b>  | <b>58</b> |                                     | <b>66.4</b>                         |
| 16  | Punjab            | 63        |                                     | 75.8                                |
| 17  | Haryana           | 65        |                                     | Front Runner                        |
| 18  | Manipur           | 65        | 79.2                                |                                     |
| 19  | Telangana         | 66        |                                     |                                     |
| 20  | Gujarat           | 67        | 78.0                                |                                     |
| 21  | Uttarakhand       | 68        | 78.8                                |                                     |
| 22  | Goa               | 71        | 88.7                                |                                     |
| 23  | Rajasthan         | 73        | 66.1                                |                                     |
| 24  | Maharashtra       | 74        | 82.3                                |                                     |
| 25  | Tamil Nadu        | 75        | 80.1                                |                                     |
| 26  | Karnataka         | 76        | 75.4                                |                                     |
| 27  | Andhra Pradesh    | 77        | 67.0                                |                                     |
| 28  | Himachal Pradesh  | 82        | 82.8                                |                                     |
| 29  | Kerala            | 87        | 94.0                                |                                     |
|     | <b>India</b>      | <b>58</b> |                                     | 73.0                                |

|   | UTs                         | SDG 4 | Categorization based on Index Score | Rate of literacy as per census 2011 |
|---|-----------------------------|-------|-------------------------------------|-------------------------------------|
| 1 | Daman and Diu               | 46    | Aspirants                           | 87.1                                |
| 2 | Delhi                       | 58    | Performer                           | 86.2                                |
| 3 | Lakshadweep                 | 62    |                                     | 91.8                                |
| 4 | Andaman and Nicobar Islands | 69    | Front Runner                        | 86.6                                |
| 5 | Pondicherry                 | 69    |                                     | 85.8                                |
| 6 | Dadra and Nagar Haveli      | 77    |                                     | 76.2                                |
| 7 | Chandigarh                  | 85    |                                     | 86.0                                |
|   | Target                      | 100   |                                     |                                     |

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**For Adult and Lifelong Education in Particular**

As explained earlier all the seven indicators based on which SDG India Index: Baseline Report 2018 has rated the national as well as sub-national performance pertain to only two targets and target 4.6 which broadly talks about adult and lifelong learning has been excluded here. Consequently it may be concluded that this report has no bearing on adult and lifelong learning.

The Index Score of the states and UTs if placed against their rate of literacy exhibits a clear mismatch. For example under the "Aspirants" category Madhya Pradesh with its general literacy rate 69.3 percent has a better Index Score of 49 than that of Sikkim (47) which has a far better rate of literacy as 81.4 percent. Similarly under the "Performer" category Mizoram has the Index Score of 54 with rate of literacy as high as 91.3 while Punjab has a high Index Score of 63 with comparatively a low rate of literacy of 75.8 percent. The "Front Runner" category too has a visible mismatch. In this category the Index Score of Goa is 71 where as its rate of literacy is as high as 88.7 on the other hand the Index Score of Andhra Pradesh is 77 with comparatively low rate of literacy of 67 percent only.

This mismatch may have occurred due to non factorization of the indicators pertaining to the target 4.6 highlighting the achievements on the count of adult and lifelong learning. Hence, effort should be made to rope in the value of all the indicators pertaining to Target 4.6 of Goal 4 so that the value calculated thereafter can shade adequate light on adult and lifelong learning component of education as well.

**Conclusion**

Adult and Lifelong Learning has always been considered as an important dimension of social empowerment and overall progress of the citizenship in India and anywhere else in the world. Almost all commissions constituted in India for educational improvement of the country have appreciated its role and have tried to include it in the policy statements of government in suitable words. SDG too have emphasized the role of literacy, adult education and lifelong learning in realizing the inclusive growth of one and all by the year 2030. But, there found to be some slackness in the field of literacy in the last one year after Saakshar Bharat Programme came to a close in March 2018. In the absence of a clear cut policy after Saakshar Bharat there is no definite direction for the departments and agencies concerned to take forward one of the important educational programmes to make the country not only literate but also the society a learning one. Unfortunately, most of the state governments also not implementing any literacy programme and the departments work in a truncated way for want of proper direction. Kerala State Literacy Mission Authority is the only institution which is found to be active by organizing equivalency programmes with the financial help from the state budget. Institutions specially created for literacy programme as support agencies like State Resource Centres and University

Departments of Adult Education have become more of orphan. The resource centres which have over the years developed into a well known training institutions and stock of knowledge to develop literacy materials do not even know what will be their future in the absence of not receiving grant from Govt. of India for the last one year and more and no intimation in writing about their future. Developing such institutional structure takes a long time but destroying it is faster. Before they become redundant urgent policy decision is needed regarding their use either for literacy programmes or to the field of education as training institutions. The treatment which adult and lifelong education has got during the preparation of SDG India Index: Baseline Report 2018 has further squeezed its importance. This inertia towards adult education and lifelong learning needs to be replaced by a renewed vigour so that all the targets comprising Goal 4 of SDG are achieved within the desired timeframe. It is also to mention here that the New Education Policy under preparation should also adequately reflect the need of adult and lifelong education for India with proper infrastructure from the national level to Gram Panchayat level and adequate financial allocation.

NITI Aayog is already in the process of preparing a 15-Year Vision document including a 7-year Strategy for ensuring overall growth and inclusive development of the nation with the active participation of States keeping the country's long-standing federal tradition in view. This Strategy document for India's 75<sup>th</sup> year of independence will cover the period 2017-18 to 2022-23 which will present goals for 2022-23 as well as a way forward on how to achieve them. The hope is that the NITI Aayog will assign due priority on adult education and lifelong learning in the same strategy document.

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**Effect of “Guidance in Lesson Preparation and Presentation” on Practice Teaching and Academic Performance of Students**

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**Abstract**

Teaching practice is integral to teacher training. To make teaching learning sound and effective, we must look into its various aspects like, Planning and organization of teaching learning activities, Classroom Environment, Psychology of the learner etc., very carefully and critically, so that they contribute in making teaching-learning inspirational and relevant. Experimental method was used by the researcher in order to study the effect of Guidance in Lesson Preparation and Presentation (GLPP) on Practice Teaching. The results of the study indicated that Guidance in Lesson Preparation and Presentation programme had more positive impact and reflection among student teachers in the development of confidence and improvement of interaction and conversation with students and that they were able to handle comfortably the question answer session and also able to complete the lesson in time. When the student teachers are well prepared and well rehearsed with well organized lesson plan containing all elements of teaching learning process, definitely a very effective and successful class room activity will be achieved.

**Keywords:** Teaching practice, Classroom environment, Learner psychology.

The most essential requirement for the accomplishment of successful and productive classroom teaching learning interaction is the teacher’s effectiveness. Teacher is considered to be the initiator, coordinator, counsellor, guide, mentor and director of the classroom interaction. There are some teachers who know more facts about their subject but are unsuccessful in communicating their thoughts, views, ideas, interpretations, discourses and feelings to the students. On the contrary, there are some teachers rated as average in terms of their educational or training background, yet they are properly equipped with skills to communicate effectively. These teachers make their teaching more effective and deliver clarity in expressing their thoughts, views, ideas, interpretations, discourses and feelings on every subject they teach and are able to use and adopt various effective teaching strategies, techniques and skills of teaching. It is now believed that teachers are not born but

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they are among the ordinary persons who can be made to be a successful and effective teacher by training.

It is a fact that the teaching practice is an integral part and very important component of teacher training. Therefore, in the internship programme practice teaching is contemplated to be the most vital episode in the development of student teachers as teachers by providing a context wherein they could merge theory and practice, form their own teaching and classroom management styles as well as cope with the demands of multi-tasking and yet able to provide one to one attention that the classroom demands. It is observed that the student teacher's love, enthusiasm, compassion, competence and experience in the actual teaching and learning environment are the ones that create an effective teacher.

### **Important aspects of teaching learning Activities**

Teaching learning process is a means through which the teacher, the learner, the curriculum and other variables are organised in a systematic manner to attain pre-determined goals and objectives. The teaching learning activities include teacher, learners and their individual differences, the methods of teaching, the material to be taught, classroom conditions, teaching devices, questioning and answering, assignments, thinking, enjoying, practical skills, discussions and many others. Teaching cannot take place without learning. Moreover, learning is not only to gain knowledge but it is to understand and implement in its right spirit. It is therefore necessary that for making teaching learning sound and effective, we must look into its various aspects very carefully and critically, so that they contribute in making teaching-learning inspirational and relevant. It can be possible if during the practice teaching session of internship programme the student teachers are well trained in the following aspects of teaching learning activities:

- **Planning and organisation of teaching learning activities:** The core of effective teaching learning is thorough knowledge of the subject matter on the basis of which the teacher can think of a blue print and plan out various activities to be presented in the classroom. The teacher has to organise the subject matter keeping in mind the known to unknown aspect of psychology. Accordingly he/she can think of various strategies, teaching devices as per the needs and interest of students.
- **Classroom Environment:** Creating a healthy atmosphere and culture in the class room is one of the most important characteristics of a successful teacher. This can be created by taking utmost interest in students being empathetic, tolerant, loving, respectful, impartial and effective communicator of subject knowledge.
- **Psychology of learners:** For effectiveness of teaching, the learning theories play an important role. The basic idea of behaviourism is that learning consists of a change in behaviour due to the acquisition, reinforcement and application

of associations between stimuli from the environment and observable responses of the individual. In cognitive psychology, learning is understood as the acquisition of knowledge: the learner is an information-processor who absorbs information, undertakes cognitive operations on it, and stocks it in memory. According to Constructivism learners are not passive recipients of information, but they actively construct their knowledge in interaction with the environment and through the reorganization of their mental structures. Albert Bandura's social learning theory suggests that people learn within a social context, and that learning is facilitated through concepts such as modelling, observational learning and imitation. The view of Socio-constructivism is that cognition and learning are the interactions between the individual and a situation; knowledge is considered as situated and is a product of the activity, context and culture in which it is formed and utilized. For Experiential learning theories- learning is about meaningful experiences – in everyday life – that lead to a change in an individual's knowledge and behaviours. Thomas Sergiovanni reinforces the idea that learning is most effective when it takes place in communities. He argues that academic and social outcomes will improve only when classrooms become learning communities, and teaching becomes learner-centered. All the above learning theories have strong support for the active participation of the learners in the teaching learning process to make it effective. Hence, in the teaching learning process the teacher has to ensure the active involvement of students by making the classroom a learning community.

- **Communication or Interaction:** Proper communication between the teacher and students is the most important skills in teaching. If this relationship is well established, educational goals will be more easily realized with a high quality. Within the teaching profession, communication skills are applied in the teachers' classroom management, pedagogy and interaction with the class (Saunders and Mills, 1999).
- **Evaluation:** At every point of learning, evaluation is an attempt to discover the effectiveness of the learning situation in evoking the desired changes in students.

### **Need and Significance of the Study**

In the research study "Becoming a teacher: student teachers' experiences and perceptions about teaching practice" by Susana Caires, Leandro Almeida and Diana Vieira, it was found that student teachers experienced stress, sense of weariness and vulnerability during practice teaching. It is also revealed that they have positive perceptions regarding their growing knowledge and skill, sense of efficacy, interaction, flexibility and spontaneity in their performance. In another study "The Development of Student Teachers' Interaction Skills through Video Interaction Guidance" Penny Forsyth argued that achieving and sustaining inter subjectivity is central and it is satisfying provided there is the presence of an effective teacher interaction. In the

research study of Edith Kiggundu and Samuel Nayimuli "Teaching practice: a make or break phase for student teachers" it was found that, despite the positive experiences during teaching practice, student teachers experienced challenges which affected their perception of the teaching profession. From all these studies it is evident that practice teaching has a great impact on teaching effectiveness and perception of teaching profession of student teachers.

In their article on policies that support professional development, Darling Hammond and McLaughlin (1995) write, "The vision of practice that underlies the nation's reform agenda requires most teachers to rethink their own practice, to construct new classroom roles and expectations about student outcomes, and to teach in ways they have never taught before." In the teacher training institutes all student teachers are given the same type of standard training -micro teaching followed by bridge lesson and ultimately the practice teaching. In the school itself the student teachers get the feedback of their lessons from the teacher educators. In spite of all this some of the student teachers are unable to produce and perform better in the actual classroom situation even if they have good content knowledge.

In the present study the researcher has made an attempt to investigate the effect of Guidance in Lesson Preparation and Presentation (GLPP) on practice teaching of student teachers and the achievement of their students. Under the seven days Guidance in Lesson Preparation and Presentation programme the student teachers learnt preparation of lesson plan, best practices of preparing flash cards containing specific teaching points, examples and questions of discussion, every day's rehearsal and practice of communication just before the actual teaching, dividing the whole class into small groups for question-answer (quiz) discussions, giving more scope to students for interaction, giving reinforcement to students, and reflection on their teaching through video recording after every presentation.

### **Statement of the problem**

A study of the effect of Guidance in Lesson Preparation and Presentation (GLPP) on Practice Teaching and Academic Performance of Students

### **Objectives of the study**

- 1) To study the effect of Guidance in Lesson Preparation and Presentation on practice teaching of student teachers.
- 2) To study the effect of Guidance in Lesson Preparation and Presentation on academic performance of students.

### **Hypotheses of the study**

- 1) There is no significant difference between the effectiveness in practice teaching of student teachers given guidance through Guidance in Lesson Preparation

- and Presentation programme (GLPP) and student teachers given guidance through regular practice teaching lesson guidance programme.
- 2) There is no significant difference between the achievement of students taught by student teachers of Guidance in Lesson Preparation and Presentation Programme and students taught by the student teachers of regular practice teaching lesson guidance programme.

### **Operational Definitions of important terms**

Guidance in Lesson Preparation and Presentation is a seven days programme for student teachers on lesson preparation and presentation conducted by the teacher educator in the school itself during the internship activity.

Academic Performance is the achievement scores of students obtained in tests conducted by the student teachers.

Practice teaching is B.Ed students' teaching practice in various schools during internship programme.

### **Methodology**

Experimental method was used by the researcher in order to study the effect of Guidance in Lesson Preparation and Presentation (GLPP) on Practice Teaching.

The following methodology was adopted in the present study.

### **Sample**

- Two divisions of standard seven students formed the sample of the study. Students of both the divisions were conducted pre-test and found that both were similar in their achievement. Keeping all other conditions equal- class room environment, previous academic performance, Division-A was taken as experimental group and Division-B as control group.
- Pre-test was done on the teaching effectiveness of ten number of student teachers and on the basis of their score five pairs were formed. These five pairs of student teachers were made two equal groups, one as experimental group and the other as control group.

### **Tools**

- Teacher's effectiveness test was prepared by the investigator.
- Achievement test for both pre-test and post-test were prepared by the investigator.

## Procedure

In the present study the design applied was pretest-posttest control group design. Ten student teachers were sent to school for internship activity. During the internship these student teachers did their practice teaching. After observing few lessons their teaching effectiveness was measured. On the basis of their teaching effectiveness scores five pairs were formed and two similar groups were made. One group of student teachers was taken as experimental group and the other one as control group. Then two divisions of seven standard students were equalised on the basis of performance in previous class tests, class room environment etc. One division (A) of students was taken as experimental group and the other division (B) as control group. Students of both the divisions were taught separately by the student teachers (Experimental and Control Group), pretested and their mean achievement scores were found to be equal. After two days the student teachers of experimental group were exposed to Guidance in Lesson Preparation and Presentation (GLPP) programme by the investigator for seven days. But the Control group student teachers were not exposed to such programme. After few days of practice teaching after exposure to Guidance in Lesson Preparation and Presentation programme post test was conducted on student teachers effectiveness and the achievement of students of both groups. T test was conducted to measure the significance of difference between the means.

## Analysis and interpretation of data

Table-1 presents the result of 't' test analysis associated with the teacher effectiveness scores of student teachers before the exposure to Guidance in Lesson Preparation and Presentation programme.

**Table-1: Pre-test scores of student teachers' teacher effectiveness**

| Groups             | N | Mean | SD   | df | t                         |
|--------------------|---|------|------|----|---------------------------|
| Experimental Group | 5 | 6.6  | 1.14 | 4  | .63<br>Not<br>Significant |
| Control Group      | 5 | 6.2  | .83  | 4  |                           |

***Not significant at .05 level***

Table -1 shows that the teacher effectiveness mean scores of experimental group is 6.6 and that of control group is 6.2. The t value is .63. The table t value is 2.31. As the obtained t value is less than the table t value the difference between the means of experimental group and that of control group is not significant at .05 level. This result indicates no significant difference between the teacher effectiveness of experimental group and control group.

**Table-2 Post-test scores of student teachers' teacher effectiveness**

| Groups             | N | Mean | SD  | DF | t           |
|--------------------|---|------|-----|----|-------------|
| Experimental group | 5 | 8.2  | .44 | 4  | 3.21        |
| Control Group      | 5 | 7    | .7  | 4  | Significant |

***Significant at .05 level***

Table-2 shows that the teacher effectiveness mean score of experimental group is 8.2 and that of control group is 7. The obtained t value is 3.21. The table t value at .05 level of significance is 2.31. The result indicates that the table t value is less than the obtained t value. Therefore the difference found after the treatment between the experimental groups's teaching effectiveness and control group's teaching effectiveness is significant. The hypothesis 1 states that there is no significant difference between the teacher effectiveness in practice teaching of student teachers given guidance through Guidance in lesson preparation and presentation programme and student teachers given guidance through practice teaching lesson guidance programme. Hence this null hypothesis is rejected at 5% level of confidence. Therefore it can be concluded that the difference in teacher effectiveness between the experimental group and control group cannot be attributed to chance and presumably resulted from the experimental treatment of Guidance in Lesson Preparation and Presentation.

**Table-3 Pre-test achievement scores of students**

| Groups             | N  | Mean  | SD   | DF | t   |
|--------------------|----|-------|------|----|-----|
| Experimental group | 49 | 11.31 | 4.33 | 48 | .82 |
| Control Group      | 50 | 12.1  | 5.21 | 49 | NS  |

***Not significant at .05 level***

Table-3 shows that the experimental group students' mean achievement score is 11.31 and that of the control group is 12.1. The obtained t value is .82. The table value of t at .05 level of significance is 1.98. The result indicates that the obtained t value is less than the table t value. Therefore the difference found in pre-test achievement scores of students is not significant at .05 level of significance. This result indicates no significant difference between the pre-test achievement scores of experimental group students and control group students.

**Table-4 Post test achievement scores of students**

| Groups             | N  | Mean  | SD   | DF | t           |
|--------------------|----|-------|------|----|-------------|
| Experimental group | 49 | 16.73 | 2.18 | 48 | 11.3        |
| Control group      | 50 | 10.9  | 2.89 | 49 | Significant |

***Significant at .05 level***

Table-4 shows that after the treatment the mean achievement score of experimental group students is 16.73 and that of the control group students is 10.9. The obtained t value is 11.3. The table value of t at .05 level of significance is 1.98. The result indicates that the table t value is less than the obtained t value. Therefore the difference found after the treatment between the achievement of students of experimental group and control group is significant. The hypothesis 2 states that there is no significant difference between the achievement of students taught by student teachers of Guidance in Lesson Preparation and Presentation Programme (experimental group) and students taught by the student teachers of practice teaching lesson guidance programme (control group). Hence the null hypothesis is rejected at 5% level of confidence. Therefore it can be concluded that the difference in students achievement of experimental group and that of the control group cannot be attributed to chance and presumably resulted from the experimental treatment of Guidance in Lesson Preparation and Presentation given to student teachers.

### **Discussion**

From the above analysis it was found that the teacher effectiveness of student teachers exposed to Guidance in Lesson Preparation and Presentation programme was significantly higher than the student teachers (regular practice teaching lesson guidance) not exposed to Guidance in Lesson Preparation and Presentation programme. Again the students taught by the student teachers exposed to Guidance in Lesson Preparation and Presentation programme performed significantly better than the students taught by student teachers (of regular practice teaching lesson guidance) not exposed to Guidance in Lesson Preparation and Presentation programme. The results of the study indicated that Guidance in Lesson Preparation and Presentation programme has had more positive impact and reflection among student teachers in the development of confidence and improvement of interaction and conversation with students and that they handle comfortably the question answer session and also able to complete the lesson in time.

### **Conclusion**

The study has revealed that Guidance in Lesson Preparation and Presentation programme (GLPP) can be helpful to student teachers in improving their effectiveness in practice teaching consequently benefiting the students in achieving good learning experiences. When the student teachers are well prepared and well rehearsed with well organised lesson plan containing all elements of teaching learning process, definitely a very effective and successful class room activity will be achieved.

### **Suggestions**

- Student teachers should be properly guided to prepare the lesson containing all the elements (examples, particular questions, situations etc) of teaching learning process.

- Student teachers should be trained in various communication skill and interaction skill.
- Ensure that student teachers are practising their lesson presentation before taking actual class.
- Student teachers should be encouraged to involve the whole class in their teaching learning process.
- Student teachers should be well trained in questioning skills (conducting quiz and games).
- Through interaction and question answer session (game technique) student teacher can connect to students in a much better way.

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# Role of University in Sustainable Development through Gandhian Approach

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## Abstract

The UN Sustainable Development Goal 4 insists on ensuring inclusive and equitable quality education and promotion of lifelong learning opportunities for all. To achieve this all round effort is needed right from primary education to tertiary level. Fortunately, in India all the three sectors of education – primary, secondary and higher education are in mission mode which accelerates the speed of progress. However, as a nation, we owe a lot to Mahatma Gandhi for his values and vision with regard to education and development. He was of the firm view that village should be the centre focus of development and the man must be the centre point. All round development of the village can take place only the planned programmes are based on the needs of the village and meet the requirements of the villagers. This paper presents how the university which was once the ivory tower and served only for a few is now opened its gates for all can ensure inclusive and equitable quality education enshrined in the Sustainable Development Goal through Gandhian approach.

**Keywords:** Sustainable Development Goal, Quality education, Gandhian values and vision, Village development.

Sustainability is the most burning issue with which every one of us is related very closely. Sustainability means to sustain ability, both the ability of the environment to regenerate and the ability of people to retain control over their living conditions (Kuhn 1998). In the terms of the 1987 Brundtland Report, sustainability is “Meeting the needs of the present generation without compromising the ability of future generations to meet their needs.” Sustainable development may be described as a process for improving the range of opportunities that will enable individual human beings and communities to achieve their aspirations and full potential over a sustained period of time, while maintaining the resilience of economic, social and environmental systems (Munasinghe 1994). The concept has evolved to encompass three major points of view: economic, social and environmental, as represented by the triangle.

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### **Why do we need sustainability?**

1. 1972 - At the Stockholm Conference, the Club of Rome published a report as 'Limits to Growth'. It was an attempt to Clarian call to the world to remember and start thinking about the danger of depletion of resources and it would be a great thread to the humanity.
2. 1980 - The Brandt Commission published it's 'North - South; A Programme For Survival', placing the responsibility for human survival. It is a great opportunity God has given every one to live peacefully and co existentially. When leaders seemed more concerned with the cold war and ideological posturing than addressing the issues of global poverty, inequality, human rights and justice and depletion of natural resources.
3. 1987 - The present technology and social organizations, as well as the ability of the biosphere to absorb the effects of human activities, on resources. It gave the definition for the sustainable development for the first time clearly recognizing a suitable political, economic, social, technological, international and administrative and production system having coherence and capacity for self-correction.
4. 1992 - The Earth Summit at Rio de Janeiro produced a number of agreements including 'Climate Change', the 'Convention on Biological Diversity' and an agreement known as 'Agenda 21'. It created awareness that contemporary consumption patterns has led to degradation of environment.
5. 1997 - The Kyoto Protocol is adopted by the United Nations Framework Convention on Climate Change, which attempted to make it legally binding to affect climate change in member countries, expecting reduction on greenhouse gas emissions by 5.2% by 2012 relative to 1990 level.
6. 2006 - 'The Living Planet' report says the lifestyle followed by the western societies disturbed the subtle balance of the planet earth.
7. 2007-08 - The Human Development Report 2007 - 08 indicates on the theme Fighting Climate Change: Human Solidarity in a Divided World noted "Climate change calls to question the enlightenment principle that human progress will make the future look better than the past".

### **Gandhian Sustainability Means**

Mahatma Gandhi's way of living is the best example of sustainable development for the world. In Mahatma Gandhi's words, "Earth provides enough to satisfy every man's need but not any man's greed."

In Mahatma Gandhi's opinion, in any scheme of development, man should be at the centre. Man has to make use of natural resources judiciously. Otherwise, the ecological imbalance will disturb nature as well as environment.

Gandhi's ideas are also reflected in the total value of production, consumption, habits and political systems. It emphasizes more on moral responsibility of the individual at the personal, social, national and universal level.

Gandhi believed in Sarvodaya and therefore the welfare of all was the basis of his thinking; hence his community centered approach towards sustainability emphasized on 'betterment of human life' and 'ensuring fulfillment of basic needs of all human needs'. Welfare of the human beings being the ultimate goal by avoiding all sorts of exploitations, Gandhi felt that human dignity (Dignity of Labour) needs to be understood and established.

Gandhi pleaded for decentralization of power in society. He visualized 'Swaraj' at the individual level, 'Gram Samaj' at Local level and 'Sarvodaya' at global level. He believed that power resided in the people. A mutually interdependent cooperative working at the world level helps in making noble environment.

His trusteeship concept is for Sarvodaya. Every member of the society is the trustee of the wealth generated out of the collective efforts of all. Thus, it denies individual pursuit and collection of wealth and converts it into the wealth of all for a better society. He expected that the trusteeship will result into non-violent and non-exploitative socio-economic relations and development models based on production systems center around the preservation of nature.

His sustainable development is based on a holistic paradigm which lays stress on all round development of individual and society in relation with nature. This entire thinking was based upon the ethical vision in which the individual is at a central position. If inward change is achieved, outward change takes care of itself. A judicial shift from the consumer society to the Conserver Society seems to be the demand of modern age.

In Hind Swaraj 1909, he talked about the dangers of unplanned and reckless industrialization; the growth oriented theory must be replaced by theories of sustainable development that will not damage but will guarantee harmonious co-existence of man and the ecosystem. Sustainable development is an ideology, drawn at the global level, showing human beings are interrelated with the ecosphere. It is a movement as it suggests a way of life. It involves the active participation of all the members of society. Self-help, self-reliance, decentralization of industries and labour intensive technology; these are the qualitative goals of satisfying meaningful life.

Harmonious existence of mankind and nature presupposes an approach based on equity and justice and coexistence of all cultures and civilization. In 1911, Gandhi used the phrase, '**Economy of Nature**' which brings out the sensitivity and deeper understanding of human actions vis-a-vis ecology. In 1928, he wrote, "God forbid that India should even take to industrialization after the manner of the west. If the entire nation of 300 million took to similar economic exploitation, it would strip the world

bare like locusts.” This statement appears contemporary for a world struggling to survive against the unprecedented global warming and climate change.

### **Dandi Yatra of 1930**

Gandhi followed an unprecedented method of asserting right of common man over natural resources, of which, salt is most basic and primary one. If we look at Dandi Yatra from the independence struggle point of view, this action along with his famous statement, ‘Earth has enough resources for everybody’s needs but not for anybody’s greed’ has eternal lasting impact on the minds of the world.

### **Energy Crisis**

Greater use of coal, oil and gas has resulted into global warming. The increasing use of biodiesel and ethanol from corn and sugarcane is likely to result in food production shortage and greater water consumption. All this is due to mindless consumption of unsustainable natural resources. India is also subject to the vagaries of oil market and price volatility. Minimizing the wants is the way shown by Bapu. During Dandi March, somebody brought oranges for Bapu on Motorcycle. Bapu declined the offer of oranges, saying that when you can walk, avoid the motorcycle.

### **Water Problems**

Water scarcity and polluted water are the two main problems today. Declining water table, declining water level and deforestation are the main issues to be handled at the government level. Gandhi was well aware about all such problems sixty years back. During the independence struggle at Kathiawar region in Gujarat, drought was experienced. Knowing that afforestation on a large scale can be an effective step to face water crisis, Gandhi asked for plantation of trees. At a prayer meeting in Delhi in 1947, he suggested that water harvesting has to be practiced for irrigational purposes to avoid famines and food shortages. Surprisingly the same was suggested by the M. S. Swaminathan committee in 2006. This means that Gandhi was much ahead of his time. The initiative taken in Germany to establish the Green party and pursue policies consistent with nature conservation clearly explains the relevance of Gandhi to the environmental sustainability movement. One of the founders of the party, Mrs. Patra Kelly admirably summed up the impact of the Mahatma. She said that ‘in particular area of our work we have been greatly inspired by our Mahatma Gandhi, i.e. in our belief that lifestyle and method of production, which relies on endless supply of raw material and which use those raw material lavishly also provide motive force for violent appropriation of raw materials from other parties. In contrast, responsible consumption of raw material as a part of ecologically oriented life style and economy reduces the risk that policies of violence will pursue’. This makes a case for pursuing policies consistent nature preservation.

Sustainable development is a synthesis of economic and ecological ideas-Socio-economical, political and ecological concepts are put together to solve environmental crises. At the ecological level, it is designed as a science dealing with systematic relation between plants and animals and their habitat and environment.

Sustainable development is not an ideology but also a movement and a vision. As an ideology it has drawn our attention to the global responsibility and indicated that human beings are interrelated with the ecosphere. As a movement, it suggests a way of life and calls for active participation of all members of society.

### **Action to be undertaken by Universities to save the nature through the community involvement**

In globalization, everybody is after wealth creation and accumulation. But we need to change our approach towards wealth creation. We need a new economic order based on Gandhi's concept of containment of wants. Greed can lead to only destruction of the mother earth. We need to change our outlook and approach. Our attitude needs to be changed to accommodating everyone for making this earth a living place for all. We need to change the methods of creation of wealth through fairer means. Such means will not endanger nature. Let us remember that the ends do not justify the means.

Economic Philosophy based on human consideration can ensure a better world order. Gandhi emphasized that creation of wealth through fairer means and without endangering sustainable development has to be the basis of economic policy. Simple living and high thinking should be our philosophy of life. Gandhian ideas are spiritually orientated and have a holistic approach. It is inclusive in nature.

Let us understand that. Let us save the earth and the earth saves us. The human greed, persisting to draw more by exploiting more will deplete the resources. The day the resources vanish and the earth becomes a barren piece of planet, we will understand that we have been cruel to our children and future generation. We need to resist unsustainable practices. Only the required amount of food should be taken as food wastage results into generation of more methane.

Our lifestyle today is highly unsustainable. We travel in an air conditioned car and then walk to sweat out! We ask others to carry our bags and then sweat in the gym to burn our extra calories! If you can't change your fate, you change your attitude! We need to unlearn the bad practices. We need to practice, REDUCE, REUSE and RECYCLE. The carrying capacity of Earth is limited. We are putting disproportionate burden on it.

Adopt a simple and friendly environment approach. Good people do not need laws to tell them but they themselves are self-disciplined and so act wisely. In order

to save the energy and oil stocks, car pooling may be an easiest way to be adopted. Simple habits of water use with utmost care and caution can lead to saving of water. Non-conventional energy sources need to be harnessed much more. We, therefore, need to resolve and learn things as human beings. Our ability to do things is our wealth.

Change is inevitable but it is necessary to know, for what to change, to what extent to change and what could be the price to bring this change. Indiscriminate changes could bring in disastrous consequences. GDP and market index could at times be misleading and even meaningless, unless development is inclusive with gap between agriculture and industry, villages and cities being narrowed down to a minimum. Unless a level playing field is provided and the feelings and aspirations of all are taken care of, there cannot be lasting peace and happiness.

### **Government of India expects Higher Education Institutions to involve**

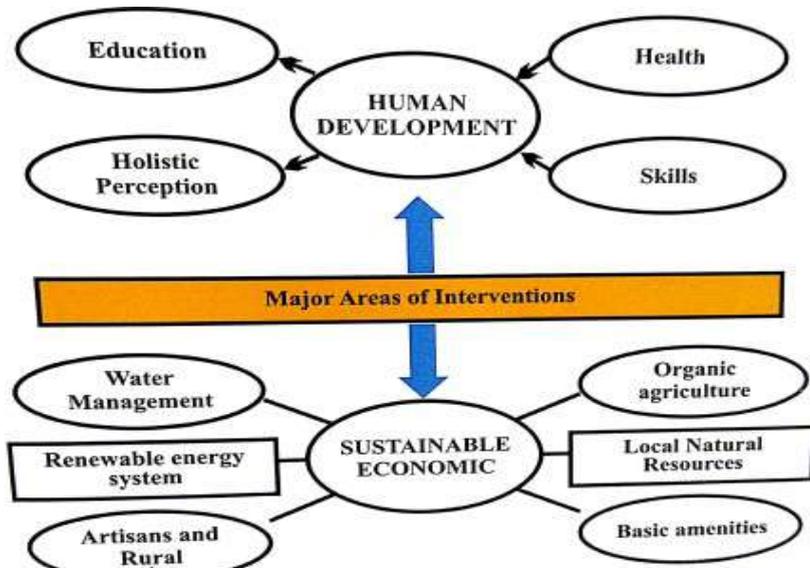
Unnat Bharat Abhiyan (UBA) is a flagship programme of the Ministry of Human Resource Development; with the intention of enrich Rural India. It aims to provide knowledge and transfer of technology for transformational changes in rural areas to upgrade the capabilities of both the public and private. To create a vibrant relationship between the society and higher Education Institutions through their faculty members and students, to carry out studies of living conditions in the adopted villages, access the local problems and needs, workout the possibilities of solving locally.

The higher education institutions are expected to work with district administration, local panchayats, NGOs and other stakeholders.

### **Major areas of Intervention for Human as well social Development**

The first part comprises of four major important components to be imparted to the students in the campus. The university has to conduct various types of education starting from balwadi to Ph.D without any break so that the learning could have organic linkage and both vertical and horizontal mobility. More than the education skill development is the need of the hour the youth population is increasing rapidly in India so that the unemployment and unemployable will be reduced. Therefore, Government of India has come out with fantastic objectives to impart skill training under the "Skilling India".

Along with the skill, holistic health is also to be taken into considerations so that our youth force will have long standing happy life with good earnings. In order to keep good health the Department of sports, Government of India provides more avenues to the youth to participate in the sports. Apart from this the sports quota students are able to get job freely and easily.



The Second part of the chart explains the role of university's intervention strategy to help the rural areas in the following manners in order to have sustainable economic development:

- a. Organic agriculture
- b. Local Natural resources
- c. Basic amenities
- d. Rural artisans
- e. Renewable energy system
- f. Water management

Due the lack of rain the people in rural areas are struggling for water and there is acute water crisis. Everywhere bore wells are dogged for more than 1000 feet's. As a result the water levels are going down and down people are really unable to manage with the insufficient water. Where ever there are possibilities, the higher education institutions would commit and involve their staff and students along with their expertise to solve the local problems by adopting various strategies.

## Conclusion

Time magazine in 2007 came out with 51 Global Warming Survival Guides. The 51st guide is sharing more and consuming less for the simplified life. We can learn to live simply so that others can simply live. Thus the sustainability will be possible only through Gandhian approach to adopt simple life and high thinking. Indian is

spearheading the new mission is known as Swachh Bharat cleaning and sanitation is very important for human being to live in peace and prosperity. Gandhi said Cleanliness is Godliness. Let us all take a pledge to make this country as a clean country.

In my opinion without damaging environment, any type of development should be done with social, moral and spiritual values. With full value development is called Sustainable development. New social ethics should be inculcated amongst the children both in school and at home, emphasizing concern for environment, personal growth and peaceful coexistence. Higher Education Institutions should follow the above Gandhian values to practice in a sustainable manner. Being the 150<sup>th</sup> Birth Anniversary of Mahatma Gandhi the greater responsibility of Higher Education Institutions should involve and imbibe Gandhian principles to the students and the society through the ICT for the sustainable development.

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## **Air Pollution in Mumbai: Facts and Effects**

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### **Abstract**

Clean air is crucial for our survival on this planet. Unfortunately, we are cursed to breathe polluted air due to our own misdeeds. Consequently the air quality is deteriorating very fast, resulting in multiple health challenges. Microscopic pollutants in the air can penetrate respiratory and circulatory systems, damaging the lungs, heart and brain. It creates difficulty in breathing and results in coughing, irritation of eyes, asthma and heart related problems. The primary cause of air pollution (burning fossil fuels) is also a major contributor to climate change, which impacts people's health in different ways. The air quality of Mumbai, particularly during the month of December is always poor due to re-suspended dust and industries. Power plant, landfill open burning, vehicles, bakeries-crematoria, road side eateries, airport and railways ground operations etc. are the major culprit that magnifies this problem. Hence, it is high time for us to understand the responsibility to save the mankind and this beautiful planet-Earth. The sustainable air quality goals can be achieved by a continuous process of updating knowledge, taking action and review of the benefits accrued for which an integrated action plan is needed. This article highlights the reasons for rise in air pollution and recommends strategies to reduce the same.

**Keywords:** Air pollution, Impacts, Pollutants, PM, Diseases, Strategies, Mumbaikars.

Fresh and clean air is essential for the human beings to breathe properly for which clean and clear environment is necessary. In the last many years there is an increase in the environmental pollution due to many reasons and one of which is fast depletion of forest and less of rain to clear the pollutants in the air. Mega Cities and metro towns face acute environmental pollution due to massive demolition and constructions of buildings and large number of motor vehicles on the roads with no proper control on emissions. All these things compound the problem of breathing trouble/short of breathing due to which human beings suffer a lot and particularly young children and old people. Apart from this outbreak of vaccine-preventable diseases like measles and diphtheria, increasing drug-resistant pathogens, growing rate of

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obesity and physical inactivity also are more related to environmental pollution and climate change.

It is a fundamental human right to get a clean air. It is the responsibility of each citizen and the government to maintain clean and green environment. Nine out of ten people breathe polluted air every day. In 2019, air pollution is considered by World Health Organization (WHO) as the greatest environmental risk to health. Microscopic pollutants in the air can penetrate respiratory and circulatory systems, damaging the lungs, heart and brain killing 7 million people prematurely every year from diseases such as cancer, stroke, heart and lung disease. Around 90% of these deaths are in low- and middle-income countries due to high volumes of emissions from industry, transport and agriculture, as well as dirty cook stoves and fuels in homes.

The WHO report further states that burning fossil fuels are primary cause of air pollution, which also is a major contributor to climate change that impacts people's health in different ways. (WHO, 2019).

### **Mumbai – a Metropolitan City**

Mumbai is a megacity. Mumbai is the capital of Maharashtra and the commercial capital of India. As per 2011 census, population of Mumbai was 12.44 million. Every day the population is increasing due to industrialization and migration. Mumbai is an economic hub, where everyone gets work to fend for oneself. The city is divided into two parts for administrative purpose namely Mumbai and Sub-urban area. Due to its geographic nature, it cannot expand horizontally, but only vertically. With its limited land, it is accommodating huge number of people by encroaching Arabian Sea and Mithi River, cutting trees and mangroves, which cause a permanent damage to the environment. All this has resulted into the emergence of air quality issues as one of the major concerns impacting the quality of life.

Clean environment and pure air is prerequisite to our health. Pollution is playing havoc with the health of people residing in Mumbai. Therefore, there is an urgent need to prepare an integrated action plan to be implemented to reduce the pollution in general, and air pollution in particular. The present paper highlights the reasons for rise in air pollution and recommends strategies to reduce the same.

Mumbai has various industries such as thermal power, oil refineries, pharmaceuticals, fertilizers, dyes and many other small industries- legal as well as illegal. In addition, many electrical and electronic industries are functioning in Mumbai, suburban and its adjacent areas. The Environmental Status Report states that there are about 7850 industries in Mumbai region, which can be classified as below (Kaur, 2017):

| District          | Categories | Large scale industries | Medium scale industries | Small scale industries | Total       |
|-------------------|------------|------------------------|-------------------------|------------------------|-------------|
| Mumbai & Suburban | Red        | 97                     | 14                      | 898                    | 1009        |
|                   | Orange     | 21                     | 26                      | 2581                   | 2628        |
|                   | Green      | 3                      | 15                      | 4195                   | 4213        |
| <b>Total</b>      |            | <b>121</b>             | <b>55</b>               | <b>7674</b>            | <b>7850</b> |

Studies show that air pollution in Mumbai is at highest level during the month of December. Mumbaikars are breathing polluted air which falls under the “poor to severe” category (The Energy and Research Institute (TERI), 2015). Air pollution is one of the most prominent issues of Mumbai. Unfortunately, it has not been taken so seriously. Hence, the life of Mumbaikars is in danger.

### Status of air pollution in Mumbai on January 19, 2019

| Air pollution data from World Health Organization |                  |
|---|------------------|
| PM <sub>10</sub>                                  | 117              |
| PM <sub>2.5</sub>                                 | 63               |
| PM <sub>10</sub> Pollution Level:                 | <b>Very High</b> |

Source: <https://www.numbeo.com/pollution/in/Mumbai> assessed on jan 19, 2019

National Environmental Engineering Research Institute (NEERI) monitors air quality at three locations of Mumbai namely Kalbadevi, Parel and Worli, whereas Maharashtra Pollution Control Board (MPCB) has its monitoring centres at Sion, Mulund and Bandra. Their reports state that Mumbai air has more quantity of SO<sub>2</sub> and NO<sub>2</sub> than the prescribed norms given by World Health Organization (WHO).

Air pollution in Mumbai is worsening day by day, but the city is not paying proper attention. It is high time to come together and prepare an action plan and execute it. The Bruhan-Mumbai MahanagarPalika /BMC authorities, NGOs, representatives of citizens should come forward to solve this problem.

### Pollutants contributing to air pollution

According to the National Air Monitoring Programme (NAMP), India, pollutants can be classified into four categories:

1. Sulphur Dioxide
2. Oxides of Nitrogen, including Nitrogen Dioxide
3. Suspended Particulate Matter (SPM)
4. Respirable Suspended Particulate Matter (RSPM/PM10)

## What is PM?

Particulate Matter (PM) is the complex mixture of organic and inorganic matter, nitrogen compounds, sulphur compounds, PAHs, several heavy metals and radionuclides. According to NEERI, Particulate Matter (PM) is the sum of all solid and liquid particles suspended in air. Particles in the air are formed by either direct emission, for instance, when fuel is burnt and when dust is carried by wind or by indirect emissions, like when gaseous pollutants previously emitted to air turn into particulate matter.

As per the study, the majority of PM has been transmitted into the air in Mumbai through re-suspended dust and industries. Recently, a study conducted between 2005 and 2015 by National Ambient Air Monitoring Program (NAMPP) with coordinated efforts from Central Pollution Control Board (CPCB) or State Ambient Air Monitoring Program (SAMPP), it was revealed that the increased levels of particulate matter concentration have been higher than the prescribed limits.

Major contribution of PM is from power plant, followed by unpaved road dust, paved road dust and landfill open burning. Power plants contribute 20.99%, whereas unpaved road dust contributes 17.76%. This is followed by paved road dust (11.80%), landfill open burning (10.84%), construction (8.54%), bakeries (5.80%) and stone crushers (5.20%). In addition, there are many illegal small scale industry operations, which contribute to Mumbai's air pollution. Further, vehicles, refuse burning, bakeries-crematoria, road side eateries, airport and railways ground operations etc. contribute to pollutants in the form of fine particles, which remain at ground level. They constitute higher fractions of toxics (NEERI, 2010).

Mr. Rakesh Kumar, Director, NEERI, Mumbai (2015), states that most of the pollution caused by vehicles is contributed by heavy vehicles, which run on diesel. When they are overloaded, the pressure on engine results in higher levels of emissions. He further says that the ill-effects of air pollution depend on individual's exposure to pollution at the ground level. For instance, while bakeries contribute 5.8% to the overall levels of PM in Mumbai and crematorium contribute 1.12%. This would be a lot higher for someone living near a bakery or crematorium. He recommends a need for multiple approaches to tackle air pollution in Mumbai.

According to WHO report, Mumbai's air pollution has increased drastically. Mumbai stands 4<sup>th</sup> in the list of the most polluted megacities of the world. It has risen up from last year's fifth rank. WHO highlighted that air pollution is mainly responsible for non-communicable diseases (NCDs) causing an estimated one-quarter (24%) of all adult deaths from heart disease, 25% from stroke, 43% from Chronic Obstructive Pulmonary Disease and 29% from lung cancer (Borwankar, Nandi, 2018).

### **III-effects of Particulate Matter (PM)**

PM<sub>2.5</sub> particles are smaller in diameter (2.5microns), whereas PM<sub>10</sub> particles are 10 microns in diameter. PM<sub>2.5</sub> particles are generated through open flames and diesel exhaust. They are more dangerous as they linger in the air for longer period. They are easily breathed and can reach deeper into the lungs and sometimes in bloodstreams, as compared to PM<sub>10</sub>. This is one of the reasons why vehicular pollution needs our urgent attention. Poor enforcement for car exhausts leads to more particulates in the air. The smoke emitted through two and three wheelers and four wheelers lingers in the air and easily affects our lungs. It creates difficulty in breathing and results in coughing, irritation of eyes, asthma and heart related problems.

In many parts of slums in Mumbai, people still use kerosene stoves. There are many roadside small eateries, where kerosene stove is used for making tea, sandwiches and snacks. People use kaccha chullah for heating water to bathe, for which they use wood as a fuel. All of them generate PM<sub>2.5</sub>.

#### **Factors contributing to air pollution**

##### **Emission of smoke from vehicles**

Vehicular pollution has grown at an alarming rate due to growing urbanisation in India, especially in metro cities like Mumbai. According to Maharashtra Pollution Control Board (MPCB), Sulphur Dioxide (SO<sub>2</sub>), Nitrogen Oxide (NO<sub>2</sub>), Carbon Monoxide (CO), Hydrocarbons (HC), Ammonia, Suspended Particulate Matter (SPM) and Respirable Suspended Particulate Matter are the common factors which cause air pollution. They are generated by transport/vehicles, fuel combustion, burning of residuals and fossils etc. Vehicles emit large quantity of Nitrogen Oxide, Hydrocarbons, Carbon Monoxide and also Sulphur Dioxide. They are very harmful for human beings as the emissions remain at the ground level. This affects the quality of the air.

##### **Construction work**

Construction work, in addition, creates lot of cement contaminated dust. Cement contains Silica (sand) and Chromium, which is cancerous for lungs. In Mumbai, the rampant construction work, redevelopment and demolition adds to air pollution. In addition, the solid waste is carried in open trucks. Roads are dug up very frequently by Mahanagar Telephone Nigam Limited (MTNL), Bruhan-Mumbai Mahanagar Palika and Mahanagar Gas. It creates lot of dust and Suspended Particulate Matter (SPM), which contaminate air. In addition, it also creates a lot of trouble for road transport resulting in traffic snarls. Construction of bridges and metro leads to air pollution and worst traffic jams. For Metro construction, many old trees are felled, which further aggravates the problem of air pollution.

## Open burning and fires

Another factor adding to Mumbai air pollution is open burning and frequent fires on dumping grounds/landfills. Burning of Solid Waste in open area is a common sight in Mumbai. In many slums, tyres are burnt, which create huge amount of smelly black smoke that contaminate the air. Leaves of trees and small branches, waste papers and clothes are burnt on streets. NEERI report states that open burning contributes 19% of air pollution as it emits CO, PM and HC on a large scale (Kaur, 2017). More than twice as much Particulate Matter is emitted by open burning. At many places in Mumbai, solid waste is thrown on the roads. Due to carelessness of some people, other citizens of Mumbai have to breathe the polluted air, as this solid waste emits pollutants (Methane and Hydrogen Sulphide).

### Growth of vehicles in Mumbai (Sen, 2018)

| Year    | Total No. of Vehicles (in Lakhs) | Private cars (in Lakhs) | Two wheelers (in Lakhs) |
|---------|----------------------------------|-------------------------|-------------------------|
| 1980-81 | 3.2                              | 99200                   | 1.76                    |
| 1986-87 | 5.1                              | 1.58                    | 2.8                     |
| 1990-91 | 5.8                              | 1.8                     | 3.2                     |
| 1996-97 | 7.6                              | 2.3                     | 4.18                    |
| 2000-01 | 10.29                            | 3.65                    | 5.5                     |
|         | <b>&gt;first million</b>         |                         |                         |
| 2006-07 | 15.03                            | 4.64                    | 7.93                    |
| 2007-08 | 16.04                            | 4.92                    | 8.59                    |
| 2008-09 | 16.74                            | 5.03                    | 9.18                    |
| 2009-10 | 17.67                            | 5.14                    | 9.8                     |
| 2010-11 | 18.70                            | 5.5                     | 10.44                   |
| 2011-12 | 20.28                            | 6.21                    | 11.31                   |
|         | <b>&gt;second million</b>        |                         |                         |
| 2012-13 | 21.87                            | 6.72                    | 12.35                   |
| 2013-14 | 23.32                            | 7.23                    | 13.29                   |
| 2014-15 | 25.71                            | 7.97                    | 14.7                    |
| 2015-16 | 28.19                            | 8.5                     | 15.96                   |
| 2016-17 | 30.69                            | 9.2                     | 17.72                   |
|         | <b>&gt;Third million</b>         |                         |                         |

**\*Includes all vehicles such as cars, two wheelers, taxis, autos, buses, school buses and trucks.**

The above table is self-explanatory. The vehicle number in Mumbai has increased tremendously. In 1980-81, there were only 3.2 lakh vehicles. It took two decades, to cross the lakh number (2000-01). But within a decade, the vehicle number crossed the second million (2011-12). Hereafter the growth was very fast. Within seven years we crossed the number of 30.69 lakhs. Currently more than 32 lakh vehicles are on the roads of Mumbai!! In the year 2016-17, everyday 685 vehicles were registered!! Currently the number has crossed 700 registrations per day.

This is due to easy EMIs for cars and two wheelers. Nationalized and private banks are promoting car loans. Many financial institutions are offering loans without any tedious paper work. It has become very easy to get loan for purchase of vehicles. Having a vehicle has also become a status symbol, and not a necessity. Vehicle producing companies are also promoting cars and two wheelers. In some families, each member has individual vehicle!! Every now and then, almost every year new models are introduced in the market. In each model some new features are added,

which attract/tempt consumers. Earning capacity of people has also increased. All these factors have led to the increase in the number of vehicles on the roads of Mumbai. Unfortunately, the width of roads of the Mumbai are same, rather they have reduced due to pavements on the road sides and vehicle parking on roads. This ultimately has increased the problem of pollution and traffic. Traffic congestions on the roads increase pollution, as vehicles emit more CO & NO<sub>2</sub>. Vehicles burn more fuel for short distance and emit more toxic gases (NEERI, 2010).

In the late 2018, the number of app-based taxis such as 'Meru', 'Uber', 'Ola' and 'Cool-cabs' have increased. Additionally, the number of school buses and two wheelers has also increased. This is the basic reason for traffic snarls resulting in air pollution.

Many vehicles including BEST buses, State Transport buses (ST) and private cars/two and three wheelers, do not do maintenance (PUC) regularly. Many of them are of older make, which have hardly any emission control device installed on them. As a result, they bleed black smoke whenever they are on the roads. It becomes difficult for pedestrians to walk on footpaths as this smoke irritates eyes and results in immediate coughing. Poor governance is also responsible for increase in pollution as laws are not properly executed by RTO. Air pollution problem is becoming more serious because of political interference. Anti-pollution laws exist but they are not properly implemented.

### **Effects of air pollution**

Breathing polluted air has adverse effects on the health of human beings. The contaminated air loaded with harmful gases and particles affect heart, lungs and digestive system. The Environment Status Report (2010) published by BMC states that increased amount of PM causes cancer. High levels of SO<sub>2</sub> and NO<sub>2</sub> causes chronic respiratory problems. Excess Sulphur Dioxide (SO<sub>2</sub>) in the air can cause respiratory illness, breathing problems, reduce functioning of lungs, cardiovascular problems, etc. NO<sub>2</sub> also causes respiratory problems because it inflames the lining of the lungs. This results in cough, cold etc.

The biggest dumping ground in Mumbai for solid waste is at Deonar, which is closer to Govandi, Chembur, Ghatkopar, Mankhurd and Navi Mumbai. A recent study by the Environmental Pollution Research Centre (EPRC) found that about 10% of the population of Chembur suffers from bronchitis and respiratory distress caused by pollution. The study found that Sulphur dioxide levels have fallen in recent years, whereas nitrogen dioxide levels have risen.

Suspended Particulate Matter (SPM) has increased in Mumbai's air. This results in various respiratory diseases including bronchitis, asthma attacks, pneumonia, lung cancer and heart diseases. Young children are more prone to these diseases. Pregnant women if exposed to these particles give birth to children with disabilities,

lower IQ and premature deaths (International Agency for Research on Cancer (IARC) (Kaur, 2017).

High levels of toxic pollutants such as ammonia, lead, nickel and NO<sub>2</sub> too cause respiratory problems to human beings.

## Recommendations

Mumbai before it becomes a “**gas chamber**”, we need to take strict steps to stop air pollution. Anti-pollution laws exist but are not properly enforced. In the year 2000, with the order of Hon’able High Court, Mumbai, Lal Committee was formulated, which has given recommendations to reduce the air pollution in Mumbai. Some of these recommendations still applicable are included here. Followings are some of the recommendations which will help to reduce air pollution, if implemented properly.

- All vehicles should use either CNG or LPG. It can be done in phased manner. It should begin from private cars, as the number of private cars is increasing rapidly then the public transport should be considered. Efforts should be taken to reduce fuel consumption per unit distance. This will reduce sulphur quantity from the air.
- Adulteration of fuel should be strictly avoided. Stringent operations should be done to find adulteration of fuel and severe punishments should be given.
- Synchronization of signals is a must. This will help to smooth traffic and reduce traffic jams.
- Vehicle parking on the roads, in front of shops should be strictly banned and un-complying cases should be heavily penalized. Strict and regular fines will reduce indiscriminate parking.
- Paid multi-storied parking should be made available at various places in Mumbai. This will again help to reduce traffic congestion.
- Parking charges and road taxes should be increased. No vehicle should be allowed to park on the road.
- BMC can introduce a Smartphone app and publish air monitoring data. It can also give information about various activities carried out in the city to reduce air pollution. They should include awareness creating activities such as street plays, *nukkad nataks*, poster exhibitions, slogans display, debates on air pollution and environmental issues. Mumbaikars should not only become recipients of information, but also be important information providers.
- The enhanced air quality can be communicated to the public via website, mobile devices and twitter. Local people should be able to link to this information to seek locally relevant information, supplemented by monitoring data.
- BMC needs to develop an extensive version of communication system to create public awareness. It should develop website to inform about the air quality information under a single portal. It should organize information campaigns to create awareness in children as well as adults regarding the

effects of air pollution. Media has a very significant role to play in creating awareness; hence it should be included at all the levels.

- Information collected through various air monitoring centres should be disseminated to public in an understandable form (language). Along with this, it should also provide health specific advice. For example, if PM10 in the air is very high, asthmatic people should be warned not to go out unless very urgent.
- BMC can have a separate web pages and mobile web pages dedicated to air forecasting. This programme will give the public an ambient air quality forecast for today, tomorrow and the day after. This could enable all citizens and particularly those in sensitised groups to plan in advance to take informed decision about their activities.
- BMC can publish ward-wise monthly air bulletins.
- Public transport should be promoted, by reducing its cost/charges. Its frequency and punctuality should be increased. Low cost, easily accessible, faster and comfortable travel qualities should be embedded in public transport policy.
- Public transport should be improved on a war foot basis. BEST can prepare an app, which can easily give information to commuters about the location and where about of buses. Separate lanes should be dedicated to BEST buses only.
- Traffic rules should be made more strict and synchronized, which will reduce congestion.. During peak hours, one way system could work better. Separate lanes can be dedicated to two, three and four wheelers.
- Traffic management should be improved. Vehicles emitting black smokes should be fined. This can be viewed through CCTV at each signal. (Effective methods of monitoring and improving prescribed emission norms should be strictly followed).
- Spot and surprise inspection of vehicles should be done and if found exiting emission of smoke, should be charged/penalized.
- BMC should improve the road conditions on a war level. By using modern technology, they can repair the roads. They should take guarantee from the contractors, who repair roads, for at least for five years.
- BMC can introduce rewards at ward level. The less polluted ward should be given this award (based on zero burning, number of awareness programmes executed, air quality report etc.)
- Older vehicles (may be above 15-20 years) should be scrapped. If some of them pass fitness and emission test, they can be allowed on a condition that they pay higher tax.
- Separate rules for construction work be prepared and implemented to reduce the dust.
- Contractors, leaving debris and other scrap material on roads, should be heavily punished. Large scale construction and demolition of buildings in the city create high quantity of dust. This contaminates air leading to health

impacts. These practices need adequate rules and compliance to reduce emissions.

- Mumbai should have more stations to record quality of air at almost in all wards. This will help to understand the quality of air in various areas, based on which actual action can be taken. It will also help to compare the data to know which area has worst air pollution. In other words, BMC should provide more comprehensive, localised air quality information linked to public health advice. This will help the local authorities and policy makers to identify and investigate local air quality issues. This will also help to frame national policy and local policies towards a future of cleaner air in the city.
- There should be coordination between MTNL, other private telephone companies, Mahanagar gas & BMC. Road digging should happen once in awhile by prior information to citizens (public announcement).
- BMC has sweepers who sweep the roads. At some places private contract is given for this purpose. All these sweepers should be well trained. Currently, while sweeping roads, lot of dust is raised in air. This creates problems for pedestrians. Latest technology could be used for sweeping purpose.
- Tax on private vehicles should be increased. Simultaneously carpooling should be promoted / encouraged.
- Henceforth January 2019 onwards, heavy taxes should be imposed on purchase of new vehicles. Like in Japan, those who want to purchase a new vehicle, have to prove that they have enough space for parking- both at residence as well as at work place. This will definitely reduce parking on roads.
- Awareness about ill-effects of air pollution should be created on a large scale. Actions taken by the BMC and other people should be given due publicity.
- Each and every media should announce air quality in the city. Issues related air quality should be discussed to encourage individual participation in improving air quality.
- Mumbaikars should be involved at all stages- right from preparation of action plan to implementation of it. Without their cooperation, no plan will be successful. Public awareness should be created by using various media – print, electronic, electric and social media. There should be continuous hammering of messages to stop air pollution. Cases, which break the laws, should be highlighted in media with the punishment given to them.
- Open burning of wood, tyres, and residues of tree and fires on dumping grounds should be stopped immediately. Laws should be strictly implemented.
- More trees should be planted in open areas and along the road sides, wherever it is possible. In other words, urban green areas need to be increased. This will help to fix carbon density.
- Monitoring of industries for air pollution norm compliance should be done on a regular basis.
- Industries should be encouraged to use renewable sources of energy.

## Conclusion

Air pollution has emerged as an alarmingly serious problem worldwide, affecting the health of the people. Air pollution is damaging our ecosystem and thus destroying the plants and animal life. There is a dire need to prevent this to save our planet. Ironically, we are responsible for this. Our greed for materialistic wellbeing is responsible for this. The growth of Industry, agriculture, power plants, automobiles and other domestic sources have aggravated this problem. We need to take immediate action otherwise our future generations will never forgive us for our actions. It is high time for us to understand our responsibility to save mankind and this beautiful planet-Earth. The sustainable air quality goals can be achieved by a continuous process of updating knowledge, taking action and taking review of the benefits accrued. Let us all take a small step to save this world.

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**Assessment of Entrepreneurial Traits and Induction of Achievement Motivation through Training among Women of Self-Help Groups for Development of Financial Literacy**

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**Abstract**

India represents the fastest growing country in global economy. Half of the population in country is of women. Women are engaged in various income generating activities in unorganized sectors. Participation of women in the economy would enhance their economic well being, hence raising the economic potential of the country. Self Help Groups (SHGs) are considered as an innovative institution that foster empowerment of rural women. SHGs represent an approach which combines access to low-cost financial services along with a process of self management and development for the women members. The study looks at the entrepreneurial practices of women SHG members who are a part of the group in anticipation of their empowerment. Primary data was collected using socio- economic status scale and entrepreneurial talent scale. On the basis of the findings that revealed their limited knowledge about entrepreneurship, how to initiate it and the risk involved. 141 SHG members from different groups are selected for the study. The study presents about the acceptance of enterprise for their empowerment focusing on the role of SHG in women empowerment.

**Keywords** : Self-Help Groups, Women empowerment, Entrepreneurship, Vocational training, Rural Women

The greatest challenge for any democratic country is to provide equal status to women regarding social justice, education, and health facilities along with this, economic opportunities to promote better living standards and social progress. Women empowerment has become a burning issue all over the world, since last few decades. For the nation's economic development and social upliftment, a necessary condition is women empowerment. The word 'women empowerment' is first announced in

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2001 in India. According to census report, 2011, 82.14% literate people are male and only 65.46% female are literate, indicate the fact that educated society is dominated by male in India. Education is considered as an important factor for empowerment; hence emphasis on education is another factor which is important for better entrepreneurs.

Women empowerment and economic development are closely interrelated. While development itself will bring about women empowerment, empowering women will bring about changes in decision making, which will have a direct impact on development. Contrary to what is claimed by some of the more optimistic policymakers, it is, however, not clear that a one-time impulsion of women rights will spark a virtuous circle, with women empowerment and development mutually reinforcing each other and women eventually being equal partners in richer societies. On the one hand, economic development alone is insufficient to ensure significant progress in important dimensions of women's empowerment, in particular, significant progress in decision-making ability in the face of pervasive stereotypes against women's ability. On the other hand, women empowerment leads to improvement in some aspects of child welfare (health and nutrition, in particular), but at the expense of some others (education).

## **Review of Literature**

There are studies available on different aspects of development of self help group women. Some studies dealt on methodological issues and some are based on empirical analysis. The researcher tried to review the following studies:

Narang, Uma (2012), stated in a study that SHGs have been identified as a way to alleviate poverty and women empowerment. And women empowerment aims at realizing their identities, power and potentiality in all spheres of lives. But the real empowerment is possible only when a woman has increased access to economic resources, more confidence and self motivation, more strength, more recognition and say in the family matters and more involvement through participation. Sahoo. Ansuman, (2013) emphasizes on the fact that it is necessary to empower the women more and more in social, cultural, economic, political and legal matters, for the interest of the family in particular and the nation in general. Das. Eli and D. Baishya (2015), finds in their study that micro finance through self-help group is helping the poor and upgrading women empowerment by making them financially strong. SHGs have increased their habit of savings and investment in some developmental activities. Nazir. Tabasum, Naheed Vaida and Mustaq Ahmed Dar (2012), reached to the fact that vocational training courses play a positive role in the empowerment of rural women. Women beneficiaries after going through vocational training programmes and adopting the recommended techniques became independent women and socially, economically, psychologically empowered. Dr. Dash. M. K. (2013), conducted a

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study in Odisha emphasizing that woman empowerment is a two way process in which women empower and get empowered.

## Methodology

**Type of research:** The study is based on descriptive type of research.

**Sources of data:** The study is based on primary data collected through a field survey in the study area. Data were collected with the help of standard scales on Socio economic status and entrepreneurial talent scale.

**Area of sampling:** The study was conducted in four villages of Bhathut Block in Gorakhpur district. Eleven Self Help Groups formed from three to four years before and running properly were randomly selected for the purpose of the study. 141 women members were included in the study.

| Village        | Budha Deeh |         | Ashrafghar |       | Amva     |       |      |          | Tarculahai        |       |        |
|----------------|------------|---------|------------|-------|----------|-------|------|----------|-------------------|-------|--------|
| SHG            | Laxmi      | Parvati | Krishna    | Radha | Ambedker | Durga | Shiv | Hariyali | Jai<br>Ma<br>Kali | Laxmi | Buddha |
| No. of members | 12         | 12      | 11         | 11    | 13       | 16    | 15   | 12       | 12                | 12    | 13     |

**Data analysis:** The data collected is represented with the help of tabulation method.

## Findings of the Study

The groups found in the region were dominated by the various communities under schedule caste. Some poor families of other backward caste were also included in the groups.

**Table-1: Age group of Self-Help Group Members**

| S. No. | Age group (yrs) | No. of members | Percentage (%) |
|--------|-----------------|----------------|----------------|
| 1      | 20-30           | 33             | 23.04          |
| 2      | 30-40           | 58             | 41.13          |
| 3      | 40-50           | 31             | 21.99          |
| 4      | 50-60           | 19             | 13.48          |
| Total  |                 | 141            | 100            |

Age is considered as an important variable of socio-economic status through which one can be empowered. Young age women show more interest in group formation and group activities.

**Table-2: Type of Family of Self-Help Group Members**

| S. No. | Type of family | No. of members | Percentage (%) |
|--------|----------------|----------------|----------------|
| 1      | Joint family   | 39             | 27.66          |
| 2      | Nuclear family | 102            | 72.34          |
| Total  |                | 141            | 100            |

Majority of them were belong to nuclear families (72.34%) because of their not so well economic conditions, as soon as they get married the couple get separated from their parents. They earn their own livelihood and live as nuclear family.

**Table-3: Literacy Status of Self-Help Group Members**

| S. No. | Literacy status     | No. of members | Percentage (%) |
|--------|---------------------|----------------|----------------|
| 1      | Illiterate          | 59             | 41.84          |
| 2      | Can sign only       | 56             | 39.71          |
| 3      | Primary education   | 7              | 4.96           |
| 4      | Secondary education | 9              | 6.38           |
| 5      | High school         | 7              | 4.96           |
| 6      | Intermediate        | 3              | 2.13           |
| Total  |                     | 141            | 100            |

Literacy status was found very poor. The percentage of illiterate members was more but after joining the group many of them became able to do their signatures. Still 41.84% of them were still illiterate. Those who have formal education hold the responsible position in the group.

**Table-4: Occupation of Self-Help Group Members**

| S. No. | Occupation                    | Frequency | Percentage (%) |
|--------|-------------------------------|-----------|----------------|
| 1      | Working as farm labor         | 10        | 7.09           |
| 2      | Assisting in family farm work | 39        | 27.66          |
| 3      | Housewife                     | 56        | 39.72          |
| 4      | Other                         | 36        | 25.53          |
| Total  |                               | 141       | 100            |

Most of the women members were housewives. Those who are working were involved in farm work and were also engaged in other activities (MANERGA card holders). Working members have seasonal engagements and were have lot of free time available.

Entrepreneurial traits were assessed on the basis of their risk taking, achievement motivation, leadership, self concept, capability for persuasion, attitude towards entrepreneurs and problem solving (using scale).

22% of them were found having above average level of entrepreneurial talent whereas 28% of them having average level of it (table: 5). Counseling sessions were made with the group members, discussing about the benefits of entrepreneurship and its scope.

**Table-5: Entrepreneurial Talent**

| <b>Level of Entrepreneurial Talent</b> | <b>Percentage (%)</b> |
|--|-----------------------|
| Extremely high                         | -                     |
| High                                   | 1                     |
| Above average                          | 21                    |
| Average                                | 28                    |
| Below average                          | 26                    |
| Low                                    | 20                    |
| Extremely low                          | 4                     |

### **Counselling regarding activities**

The second face of the study was the counseling sessions about developing entrepreneurial traits among the women members. A four day long interaction cum training was planned and executed. The activities started with ice-breaking session. The individuals were introduced with their various sources of income. Majority of them were known with their definite sources of income. Next emphasis was laid on their monthly expenses. It was found that they were unknowingly expenses which they do not consider as their expenditure. Saving patterns except the SHG savings were very uncertain. The concept of savings was not in their priority list as they assume that their income is sufficient to fulfill their basic needs. The first day concludes with the concept of income, expenditure and savings.

The next day starts with the concept of time management techniques. Although most of them were housewives but all of them were having a lot of leisure time which they left as unproductive. The emphasis was laid on the use of leisure time by the women members whom they could easily manage with their household chores. As all of them were not having sound family financial status and all of them were belonging to similar background, they were exposed to understand the importance of team work. They were helped to know the special abilities that their team members have and the way they could utilize it.

Next day starts with the interaction about various possible income generating activities which were feasible at their level and abilities. The effective investment strategies of business were then explained in detail with their proper involvement. The session was concluded with the success stories of other SHGs in India.

Last day different groups were formed according to their area of interests. Training with the subject specialist was conducted. Training was imparted poultry, snacks

items and candle making. The items and materials required to initiate the activity was provided to the members.

## **Conclusion**

The above study on rural SHG women in Gorakhpur district revealed the fact that self help group gives strength to the rural women to take bold decisions. The living condition doesn't seem to change but the attitude towards them experiences a definite growth. Majority of the group members belongs to Schedule cast community, having poor literacy state, and poor socio-economic status. Majority of them have average entrepreneurial traits. After joining the group, they become bold enough to express their own issues in front of others, experiencing socially more popular and develop self-reliance and self- confidence.

After having interaction cum training exposure, following points was concluded:

Their knowledge about entrepreneurship has increased, now they know basic information about risk involved in any business activities. They were ready to initiate any group activity as income generating one. Now they have some knowledge about marketing for their venture, confident about arrangement for financing low budget venture. Confidence level increased after receiving training and required materials for their venture.

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**Coping Mechanism of Parents  
with Differently Able Children  
With  
Special Reference to Kolkata,  
West Bengal**

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**Abstract**

The study deals with the effectiveness of different types of Coping Mechanism adopted by the Parents having differently able children in Kolkata, West Bengal. The conceptual framework of the study was based on Family System Theory (Seligman and Darling, 1997), Health Realisation Theory (Roger C. Mills and George Pransky, 1980) and Bandura's Social Cognitive Theory of Coping (1999). The Researcher adopted Proportional Stratified Simple Random Sampling in order to collect sample (N = 400, Fathers (N<sub>1</sub>) = 200, Mothers (N<sub>2</sub>) = 200) from the Parents with four types of differently able children (Visual Impairment, Intellectual Disability, Hearing Impaired and Autism). Single Parents with differently able children were excluded from the study. The study found that the most useful Coping Mechanisms of the Parents with differently able children were Active Avoidance, Seeking Relaxing Diversion, Seeking Social Support, Self-efficacy, Information seeking, Institution based Coping, Self-controlling, Positive Reappraisal, Seeking Alternative Reward and Distancing. On the other hand, Wishful Thinking, Escape Avoidance, Physical Recreation, Dwell on the Negative were listed as less useful Coping Mechanisms adopted by the Parents with Differently able children. Statistically significant gender difference was also found between Fathers and Mothers of the differently able children with respect to their Seeking Alternative Reward (p=.004), Seeking Relaxation Diversion (p=.005), Improved Relationship (p=.006), Self-efficacy (.006), Information Seeking (p=.007), Positive Reappraisal (p=.007), Positive Reframing (p=.007), Self-controlling (p=.008), and Restraint Coping (p = 0.009) at the 1% level. On the other hand, statistically significant difference was found between Fathers and Mothers with differently able children with reference to Logical Analysis (p=0.030), Transformation (p=0.038), Active Avoidance (p = 0.015), and Institution Based Coping (p=0.046) at the 5% level.

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**Keywords**

Disability, Coping Mechanism, Visual Impaired, Hearing Impaired, Intellectual Disability, Autism

**Introduction**

The Census 2001 has revealed that over 21 million people in India are suffering from one or the other kind of disability. This is equivalent to 2.1% of the population. Among the total disabled in the country, 12.6 million are males and 9.3 million are females. The disability rate (number of disabled per 100,000 populations) for the country as a whole works out to be 2130. This is 2,369 in the case of males and 1,874 in the case of females. Among the five types of disabilities on which data has been collected, disability in seeing at 48.5% emerges as the top category. Others in sequence are: In movement (27.9%), Mental (10.3%), In speech (7.5%), and In hearing (5.8%).

The disabled by sex follow a similar pattern except for that the proportion of disabled females is higher in the category of seeing and hearing. Across the country, the highest number of disabled has been reported from the state of Uttar Pradesh (3.6 million). Significant numbers of disabled have also been reported from the state like Bihar (1.9 million), West Bengal (1.8 million), Tamil Nadu and Maharashtra (1.6 million each). Tamil Nadu is the only state, which has a higher number of disabled females than males.

According to the National Health Survey, approximately 3 to 5% of the population of children are suffering from physical, intellectual and mental disabilities. Children with hearing and visual impairment form a major chunk among the disabled population. In the age group of 0-9, there are 7,22,074 children suffering from hearing impairment, 6,36,277 from visual impairment, 2,45,313 from speech impairment, 3,28,005 from movement disorder, 1,85,120 from Mental Retardation and another 3,45,95 from Mental illness. As per the information provided by the HRD Ministry (2013-14) 25,03,907 children with special needs were enrolled in schools. Besides 2,06,713 children with profound/severe ID with special needs were covered under home-based education.

The birth or diagnosis of a differently abled child in a family gives rise to a situational crisis. The problems of parents to deal with their differently able children thereafter become a great challenge. It results from an unanticipated, traumatic event beyond parents' control (Hoff 1978). They suffer from anxiety, emotional disturbances, physical & psychological stress and subsequently show depression symptoms. Depressive symptoms, stress and emotional pressure have been cited by WHO (2001) as having the highest disease burden of all health conditions among parents having disabled children, impairing their social and physical functioning. These in turn sometimes lead to suicide, parental separation, increased health care costs, morbidity, and mortality.

Coping Mechanism is primarily a psychological concept related to struggle with demands, conflicts and emotions. In other words coping is an action-orientated and intrapsychic effort to manage environments and internal demands, and conflicts among them, which tax or exceed a person's resources. It also includes defense mechanisms adopted by the individuals to cope with the stressful events of life. Webster (1977) suggested that the Parents having differently able children experience more crisis than other parents. The crisis can take the following three steps: Firstly, The change crisis: This crisis takes place immediately after the diagnosis of the disability in the child. The parents are full of expectation for the birth of a normal child, and when they are informed about the disability, all their dreams are ruined, causing the traumatic reactions.

This crisis is not a reaction to the handicap itself; rather, it is a reaction to the sudden change of reality. Secondly, The ideological crisis: The change crisis is comparatively short; however, after the parents have digested the news, they must confront this experience every day. This confrontation gives rise to strong emotional reactions, and therefore, leading to an ideological crisis for a longer period of time. Such characteristic reactions as guilt, shame, over protection, and grief appear at this stage. Thirdly, The reality crisis: This crisis is directly related to the objective difficult conditions of bringing up a child with disability. The parents with differently able children face numerous difficulties i.e. financial, social and care giving responsibilities that influence their ability to manage the problem. McDowell (1976) suggested that parents progress through six emotional stages upon discovering their child's disabilities: disbelief, guilt, rejection, shame, denial, and a feeling of helplessness. To overcome these problems, Parents with disabled children need to utilise effective coping mechanisms.

### **Conceptual Framework of the Study**

The conceptual framework of the study is based on Family system theory (Seligman and Darling, 1997), Health Realisation Theory (Roger C. Mills and George Pransky, 1980) and Bandura's Social Cognitive Theory of Coping (1999). Family System Theory (FST) suggests that family is an emotional unit, so individuals can't be understood in isolation from one another, but rather as a part of their family. Health realization (HR) is a resiliency approach by which aParents with differently able child can cope up with highly stressful circumstances through their life experiences. This theory focuses on innate health and the role of Mind, Thought, and Consciousness in creating the clients' experience of life. On the other hand, Bandura in his Social Cognitive Theory (1999) proposes that individuals do not simply respond to environmental influences, but rather they actively seek and interpret information as appropriate for them in different situations. Individuals function as contributors to their own motivation, behaviour, and development within a network of reciprocally interacting influences.

## **Need and justification of the study**

The need of this study was to explore the challenges parents experience and confront while caring for their disabled children. Therefore there is need for identifying the psychological, emotional, and social problems faced by these parents while living with disabled child in the family. Previous studies on the area of coping mechanisms of the parents have not been adequately explained by the researchers. The study intends to bring fresh insights into these phenomena's and offer appropriate intervention mechanisms.

## **Statement of the problem**

The study is entitled as **“Coping Mechanism of Parents with Differently able Children with special reference to Kolkata, West Bengal”**

### **Objectives of the study**

- (i) To explore the different types of coping mechanisms utilized by the parents with disabled children.
- (ii) To identify the gender differences in coping strategies of Parents, raising children with those selected disabilities.

## **Hypothesis**

Hypothesis 1: Different types of Coping Mechanism of the Parents with differently able children significantly differ with respect to:

- (i) Marital years of the Parents
- (ii) Educational status of the Parents
- (iii) Birth order of the differently able children
- (iv) Monthly income of the Parents

## **Research Methodology**

### **Population and Sample**

The investigators selected greater Kolkata District of West Bengal as the geographical area for the survey. Single Parents and Orphan Children were excluded from the study as they constitute a separate group. The Total population comprised of 826 Parents (Father and Mother). For the purpose of the sample, the investigators adopted 'Proportional Stratified Random sampling method'. The total sample size was restricted to 400 Parents. (Parents with ID/MR children - 36, Parents with VI Children-HI: 46, Parents with HI children: 83, Parents with ASD children :35).

## Tools used

The Researcher prepared a Questionnaire (29 sub scales, 102 items) in order to measure the coping mechanism of the Parents with differently able children. Correlation co-efficient (r<sub>xy</sub>) was found to be + 0.816 with a Cronbach Alfa value of 0.71. It was very high and reliable for the coping mechanism scale of this study. Cliffs' consistency was calculated with the help of Minitab-17 version and Consistency Index Value (C) was found to be 0.64. Coping Mechanisms of the Parents with differently able children were classified here as suggested by Folkman and Lazarus (1988) and British Wikipedia. Coping Mechanism were classified under the four heads: Appraisal-focused, Problem-focused, Emotional-focused and Occupation-focused.

## Analysis and Interpretation of data

### Analysis and Interpretation of Objective No.1.

The Mean value of the total sample (n=400) indicates clearly the amount of Coping Mechanism utilised by the Parents having differently able children. SD values were also calculated to find out the spread of the distribution of the data over the Mean value.

Referring to Table-1, we can see that the Mean and SD values of the total sample for Appraisal-focused Coping were 8.2 and 3.9 respectively, indicating their effectiveness in controlling an unhealthy situation while dealing with a differently able child. In this case, Seeking Alternative Reward (11.4±6.2) was found to be helpful for those Parents followed by self-blame, Dwell on the Negative, Passive Appraisal, and Worry.

**Table 1: Mean & SD of Appraisal-focussed Coping Mechanism (Adaptive Cognitive) of the Parents with Disabled children**

| Appraisal-focussed Coping     | Mean ±SD        |
|-------------------------------|-----------------|
| 1. Dwell on the Negative      | 6.8 ±3.3        |
| 2. Self –blame                | 9.2±3.8         |
| 3. Seeking Alternative Reward | 1.4±.6.2        |
| 4. Worry                      | 6.1±2.5         |
| 5. Passive Appraisal          | 6.5±3.8         |
| <b>Total</b>                  | <b>8.2± 3.9</b> |

Problem-focused Coping Mechanism is a mechanism to change and eliminate the source of the stress. Referring to Table-2, we can see that among the problem-focused coping style Parents with differently able children utilised Information Seeking (14.8±6.5) the most, followed by Improve Relationship, Seeking Professional Help, Transformation, Logical Analysis, Restraint Coping, and Confrontation Coping The Total Mean and SD scores for Problem-focused Coping were 10.6 and 4.8 respectively, indicating its much effectiveness for the Parents with Differently able children rather than the Appraisal-focused coping.

**Table 2: Mean and SD of Problem-focused Coping Mechanism (Adaptive Behaviour) of the Parents with Disabled Children**

| <b>Problem focussed coping</b> | <b>Mean ± SD</b> |
|--------------------------------|------------------|
| 1. Seek Professional help      | 10.6 ± 4.8       |
| 2. Improve Relationship        | 12.3±4.6         |
| 3. Logical Analysis            | 9.8±3.6          |
| 4. Conflict Resolution         | 10.4±5.6         |
| 5. Confrontive Coping          | 6.3±3.8          |
| 6. Transformation              | 10.2±6.4         |
| 7. Restraint coping            | 8.6±4.1          |
| 8. Information seeking         | 14.8±6.57        |
| <b>Total</b>                   | <b>10.6 ±4.8</b> |

Emotion-focused Coping Mechanism alleviates the distress by reducing or preventing the emotional components of a stress. Referring to Table-3, we can see that the total Mean and SD scores for Emotional-focused coping were 14.2 and 8.5 respectively. It indicates that Parents with differently able children utilised Emotional-focused coping more than Problem-focused and Adaptive Coping. Among the above mentioned twelve Emotional-focused Coping, Active Avoidance / Distraction and Disengagement ( 19.8±10.2) placed the highest rank, followed by Seeking Relaxation Diversion (18.6 ± 6.8), Seeing Social Support (16.5 ± 8.8), Self-efficacy (15.2 ± 4.8), Self-controlling (14.5 ± 9.9), Positive Reappraisal (13.6 ± 7.8), Distancing (12.6 ± 6.3), Positive Reframing (10.6 ± 6.5), and Tension Reduction (9.6 ±4.3).

**Table 3: Mean and SD of the Emotional-focussed Coping Mechanism of the Parents with Disabled Children**

| <b>Emotional-focused coping</b>                       | <b>Mean ±SD</b>   |
|---|-------------------|
| 1. Wishful Thinking                                   | 6.3±3.5           |
| 2. Tension Reduction                                  | 9.6±4.3           |
| 3. Positive Reappraisal                               | 13.6±7.8          |
| 4. Perceived Control                                  | 9.4± 6.2          |
| 5. Distancing   | 12.6± 6.3         |
| 6. Self-efficacy                                      | 15.2±4.8          |
| 7. Self-controlling                                   | 14.5±9.9          |
| 8. Seek Relaxing Diversion                            | 18.6±6.8          |
| 9. Positive Reframing                                 | 10.6 ±6.5         |
| 10. Seeking Social Support                            | 16.5±8.8          |
| 11. Physical Recreation                               | 5.6±2.3           |
| 12. Seeking Spiritual Support                         | 8.9±7.5           |
| 13. Active Avoidance<br>( Distraction &Disengagement) | 19.8±10.2         |
| 14. Escape Avoidance                                  | 8.60 ± 5.6        |
| <b>Total</b>  | <b>14.2 ± 8.5</b> |

With respect to Occupation and Institution based Coping Mechanism of the Parents with differently able children, the total Mean and SD scores were 10.2 and 5.4 respectively. As shown in Table 4, Institution based Coping was found to be more

effective ( $14.2 \pm 6.8$ ) than Work hard and Achieve ( $7.6 \pm 3.2$ ) for the Parents with Differently able children.

**Table 4: Mean and SD of Occupation and Institution-based Coping Mechanism of the Parents with disabled children**

| Occupation and Institution based Coping | Mean $\pm$ SD  |
|---|----------------|
| 1. Work hard and Achieve                | 7.6 $\pm$ 3.2  |
| 2. Institution based Coping             | 14.2 $\pm$ 6.8 |
| <b>Total</b>                            | 10.2 $\pm$ 5.4 |

From Table 1 to 4, it was evident that Emotional-focused Coping played a significant role in parenting differently able children, followed by Occupation and Institutional based Coping, Problem-focused coping, and Appraisal-focused Coping.

### Analysis and Interpretation of Objective No.2

To identify the gender difference in Coping Mechanism of the Parents with differently able children (Objective 2), the Researcher adopted  $R^2$ , f-test, and p values.

Referring to Table-5 , we can see that among the Appraisal-focused coping, statistically significant difference between Fathers and Mothers of the Differently able children was observed with respect to Seeking Alternative Reward ( $p=0.004$ , at 1% level and Passive Appraisal ( $p=0.063$ , at 5 % level).

**Table 5: Stepwise Mother-Father discrimination Analysis for Appraisal-focused Coping Variables on Ways of Coping (N=400)**

| Appraisal-focussed Coping     | $R^2$ | F     | P        |
|-------------------------------|-------|-------|----------|
| 1. Dwell on the Negative      | 0.245 | 2.922 | 0.246    |
| 2. Self-blame                 | 0.398 | 4.986 | 0.198    |
| 3. Seeking Alternative Reward | 0.602 | 4.886 | 0.004*** |
| 4. Worry                      | 0.320 | 4.202 | 0.298    |
| 5. Passive Appraisal          | 0.297 | 2.063 | 0.063**  |

As revealed in Table - 6, statistically significant difference was observed between Fathers and Mothers of the Differently able children with respect to Improve Relationship ( $p=0.006$ ), Restraint Coping ( $P=0.009$ ), and information Seeking ( $p=0.007$ ) at 1% level. On the other hand, Logical Analysis ( $p=0.030$ ), and Transformation ( $p=0.038$ ) was found to be significant at 5 % level.

**Table 6: Mother-Father discrimination Analysis for Problem-focused Coping Variables on Ways of Coping (N=400)**

| <b>Problem focussed coping</b> | <b>R<sup>2</sup></b> | <b>F</b> | <b>P</b>        |
|--------------------------------|----------------------|----------|-----------------|
| 1. Seek Professional help      | 0.635                | 6.860    | 0.158           |
| 2. Improve Relationship        | 0.656                | 7.860    | 0.006***        |
| 3. Logical Analysis            | 0.548                | 5.976    | <b>0.030**</b>  |
| 4. Conflict Resolution         | 0.438                | 3.290    | 0.160           |
| 5. Confrontive Coping          | 0.320                | 2.122    | 0.210           |
| 6. Transformation              | 0.548                | 6.566    | 0.038**         |
| 7. Restraint coping            | 0.758                | 7.688    | <b>0.009***</b> |
| 8. Information seeking         | 0.538                | 8.905    | 0.007***        |

As shown in Table-7, statistically significant difference was found between Fathers and Mothers of the differently able children with respect to Seek Relaxation Diversion ( $p=0.005$ ), Self-efficacy ( $p=0.006$ ), Positive Reappraisal ( $0.007$ ), Positive Re framing ( $p=0.007$ ), and Self-controlling ( $p=0.008$ ) among the Emotion focused coping at 0.1% level. On the other hand, statistically significant difference was found between Fathers and Mothers with differently able children with reference to Active Avoidance ( $p = 0.015$ ) at 5% level.

**Table 7: Mother-Father discrimination Analysis for Emotion-focused Coping Variables on Ways of Coping (N=400)**

| <b>Emotional-focused coping</b>                       | <b>R<sup>2</sup></b> | <b>F</b> | <b>P</b> |
|---|----------------------|----------|----------|
| 1. Wishful Thinking                                   | 0.248                | 3.450    | 0.320    |
| 2. Tension Reduction                                  | 0.445                | 3.980    | 0.329    |
| 3. Positive Reappraisal                               | 0.604                | 6.340    | 0.007*** |
| 4. Perceived Control                                  | 0.340                | 4.350    | 0.320    |
| 5. Distancing   | 0.376                | 2.730    | 0.130    |
| 6. Self-efficacy                                      | 0.605                | 7.680    | 0.006*** |
| 7. Self-controlling                                   | 0.602                | 6.580    | 0.008*** |
| 8. Seek Relaxing Diversion                            | 6.780                | 7.080    | 0.005*** |
| 9. Positive Reframing                                 | 0.320                | 6.588    | 0.007*** |
| 10. Seeking Social Support                            | 4.300                | 2.980    | 2.398    |
| 11. Physical Recreation                               | 0.340                | 2.140    | 3.345    |
| 12. Seeking Spiritual Support                         | 0.540                | 4.650    | 0.106    |
| 13. Active Avoidance<br>( Distraction &Disengagement) | 0.458                | 4.560    | 0.015**  |
| 14. Escape Avoidance                                  | 0.328                | 4.688    | 0.380    |

As shown in Table-8, statically significant difference was found between Fathers and Mothers of the differently able children with respect to Institution Based Coping ( $p=0.046$ ) only at 5% level.

**Table 8: Stepwise Mother-Father discrimination Analysis for Occupation-focused Coping Variables on Ways of Coping (N=400)**

| Occupation and Institution based Coping | R2    | F     | P       |
|---|-------|-------|---------|
| 1. Work hard and Achieve                | 0.340 | 2.345 | 0.234   |
| 2. Institution based Coping             | 0.238 | 3.240 | 0.046** |

### Hypothesis Testing

In order to verify the Hypothesis 1, the Researcher adopted Multiple Correlation.

Referring to Table-9, we can see that Self-blame ( $r=.623$ ), Perceived Control ( $r=.614$ ) and Institution based coping ( $r=.610$ ) had substantial positive relationship with birth order of the differently able child in the family. On the other hand, Self-controlling ( $r=.398$ ) and Working hard and Achieve ( $r=.267$ ) had low positive relationship with the birth order of the differently able child in the family.

**Table 9: Multiple Correlation of the birth order of the differently able children and different types of coping mechanism**

| 1.Birth Order of the Disabled Children | 1.Escape Avoidance | 2.Dwell on the Negative     | 3.Self-blame                 | 4.Seeking Alternative Reward     |
|--|--------------------|-----------------------------|------------------------------|----------------------------------|
|  | -.016 .238         | .138 .721                   | <b>.623**</b> -.324          | -.123 .000                       |
| 5.Worry                                |                    | 6.Passive Appraisal         | 7.Active Avoidance           | 8.Seek Professional help         |
|  | -.116 .454         | -.118 .362                  | .186 .148                    | -.153 -.430                      |
| 9.Improve Relationship                 |                    | 10.Logical Analysis         | 11.Conflict Resolution       | 12. Confrontive Coping           |
|  | .021 -.120         | .116 .366                   | .078 .212                    | -0.197 .220                      |
| 13.Transformation                      |                    | 14.Restraint coping         | 15.Information seeking       | 16.Wishful Thinking              |
|  | .082 -.323         | -.120 .421                  | .122 .540                    | -.023 .420                       |
| 17.Tension Reduction                   |                    | 18.Positive Reappraisal     | 19. <b>Perceived Control</b> | 20.Distanceing                   |
|  | .080 .526          | .004 -.068                  | <b>.614**</b> -.130          | .026 -.438                       |
| 21. Self-efficacy                      |                    | 22. <b>Self-controlling</b> | 23.Seek relaxing Diversion   | 24.Positive Reframing            |
|  | .114 .441          | <b>.398*</b> .432           | .032 -.240                   | -.430 .210                       |
| 25.Social Action                       |                    | 26.Physical Recreation      | 27. Seeking Spiritual Help   | 28. <b>Work Hard and Achieve</b> |
|  | .065 .340          | -.082 .231                  | -.136 .331                   | <b>.267*</b> .360                |
| 29. <b>Institution based Coping</b>    |                    |                             |                              |                                  |
|  | <b>.610**</b> .760 |                             |                              |                                  |

**\*\*Correlation is significant at the 1% level (2 tailed) \* Correlation is significant at the 5% level (2 tailed)**

From Table-10, it was evident that Information Seeking ( $r=.626$ ) and Logical Analysis ( $r=.605$ ) had a 'substantial positive relationship' with the educational status of the Parents with Differently able children. On the other hand, Transformation ( $r=.380$ ),

Positive Re framing ( $r=.346$ ) and Institution based Coping ( $r=.390$ ) had a 'low positive relationship' with the educational status of the Parents with differently able children.

**Table 10: Correlation between educational statuses of the Parents with disabled children on different variables of Coping Mechanism**

| 2.Educational Status of the Parents with Disabled Children | 1.Escape Avoidance |       | 2.Dwell on the Negative |       | 3.Self –blame              |       | 4.Seeking Alternative Reward |       |
|--|--------------------|-------|-------------------------|-------|----------------------------|-------|------------------------------|-------|
|  |                    | -.216 | .135                    | -.108 | .621                       | .148  | -.338                        | -.137 |
| 5.Worry  |                    |       | 6.Passive Appraisal     |       | 7.Active Avoidance         |       | 8.Seek Professional help     |       |
|  | -.216              | .554  | -.126                   | .000  | .106                       | .000  | .253                         | -.444 |
| 9.Improve Relationship                                     |                    |       | 10.Logical Analysis     |       | 11.Conflict Resolution     |       | 12. Confrontive Coping       |       |
|  | .022               | .310  | .605**                  | -.166 | .278                       | .410  | .197                         | .298  |
| 13.Transformation  |                    |       | 14.Restraint coping     |       | 15.Information seeking     |       | 16.Wishful Thinking          |       |
|  | .380*              | .135  | .220                    | .404  | .626**                     | .544  | 122                          | .530  |
| 17.Tension Reduction                                       |                    |       | 18.Positive Reappraisal |       | 19.Perceived Control       |       | 20.Distanceing               |       |
|  | -.020              | .226  | .238                    | .000  | -.226                      | .594  | .126                         | -.338 |
| 21. Self-efficacy  |                    |       | 22.Self-controlling     |       | 23.Seek relaxing Diversion |       | 24.Positive Reframing        |       |
|  | -.230              | .440  | -.237                   | .458  | .109                       | -.435 | .346*                        | -.560 |
| 25.Social Action   |                    |       | 26.Physical Recreation  |       | 27.Seeking Spiritual Help  |       | 28. Work Hard and Achieve    |       |
|  | 103                | .430  | -.029                   | .450  | -.180                      | .308  | .195                         | -.540 |
| 29.Institution based Coping                                |                    |       |                         |       |                            |       |                              |       |
|  | .390*              | .690  |                         |       |                            |       |                              |       |

\* Correlation is significant at the 5% level (2 tailed) \*\* Correlation is significant at the 1% level (2 tailed)

From Table-11 it was evident that Institution based coping ( $r=.440$ ), and Working Hard and Achieve ( $r=.490$ ) and Tension Reduction ( $r=.420$ ) had a 'moderate positive relationship' with the marital years of the Parents. On the other hand, Conflict Resolution ( $r=.378$ ), Information seeking ( $r=.386$ ), Seeking Relaxation diversion ( $r=.236$ ), and Wishful Thinking ( $.387$ ) had a low positive correlation with the marital years of the Parents with differently able children.

**Table 11: Correlation of Marital Years of the Parents with disabled children on different variables of Coping Mechanism**

| 3.Marital years of the Parents with disabled Children | 1.Escape Avoidance | 2.Dwell on the Negative | 3.Self –blame              | 4.Seeking Alternative Reward |
|---|--------------------|-------------------------|----------------------------|------------------------------|
|   |                    | -.080 .135              | -.028 .221                 | .068 -.288                   |
| 5.Worry   |                    | 6.Passive Appraisal     | 7.Active Avoidance         | 8.Seek Professional help     |
|   | -.216 .554         | -.066 .160              | .028 .205                  | .150 -.220                   |
| 9.Improve Relationship                                |                    | 10.Logical Analysis     | 11.Conflict Resolution     | 12. Confrontive Coping       |
|   | .022 .310          | -.022 .266              | .378* .605                 | .102 .598                    |
| 13.Transformation                                     |                    | 14.Restraint coping     | 15.Information seeking     | 16.Wishful Thinking          |
|   | .022 .120          | -.071 .290              | .386* .340                 | .387* .530                   |
| 17. Tension Reduction                                 |                    | 18.Positive Reappraisal | 19.Perceived Control       | 20.Distancing                |
|   | .420* .226         | -.088 .224              | .056 -.337                 | .270* .630                   |
| 21. Self-efficacy                                     |                    | 22.Self-controlling     | 23.Seek relaxing Diversion | 24.Positive Reframing        |
|   | -.095 .530         | .120 -.226              | .236* -.206                | .056 -.337                   |
| 25.Social Action                                      |                    | 26.Physical Recreation  | 27 Seeking Spiritual Help  | 28. Work Hard and Achieve    |
|   | .165 .220          | -.029 .270              | -.049 .227                 | .490* .106                   |
| 29.Institution based Coping                           |                    |                         |                            |                              |
|   | .440* .000         |                         |                            |                              |

\* Correlation is significant at the 5% level (2 tailed)

Referring to Table-12, it was found that only Information Seeking Coping ( $r=.726$ ) had 'high positive relationship' with the monthly income of the Parents with differently able children. Logical Analysis, Institution based Coping, Working Hard and Achieve, Transformation, and Restraint Coping had moderate positive relationship with the monthly income of Parents. Besides, Conflict Resolution, Seeking Relaxation Diversion, and Positive Reframing had low positive relationship with the Parents with Differently able children.

**Table 12: Correlation matrix on Monthly income of the Parents with disabled children and different variables of Coping Mechanism**

| 4.Monthly Income of the Parents with Disabled Children | 1.Escape Avoidance | 2.Dwell on the Negative | 3.Self –blame              | 4.Seeking Alternative Reward |
|--|--------------------|-------------------------|----------------------------|------------------------------|
|  |                    | -.126 .335              | -.066 .220                 | -.008 -.106                  |
| 5.Worry  |                    | 6.Passive Appraisal     | 7.Active Avoidance         | 8.Seek Professional help     |
|  | .108 .235          | -.006 .320              | -.107 .390                 | .106 .440                    |
| 9.Improve Relationship                                 |                    | 10.Logical Analysis     | 11.Conflict Resolution     | 12.Confrontive Coping        |
|  | .035 .210          | .402* -.166             | .296* .310                 | .029 .20                     |
| 13.Transformation                                      |                    | 14.Restraint coping     | 15.Information seeking     | 16.Wishful Thinking          |
|  | .480* -.000        | .420 -.028              | .726** -.144               | -.102 .210                   |
| 17.Tension Reduction                                   |                    | 18.Positive Reappraisal | 19.Perceived Control       | 20.Distancing                |
|  | -.070 .526         | -.008 .260              | -.106 .444                 | .126 -.556                   |
| 21. Self-efficacy                                      |                    | 22.Self-controlling     | 23.Seek relaxing Diversion | 24.Positive Reframing        |
|  | -.108 .360         | -.152 .288              | .288* -.401                | .344* -.760                  |
| 25.Social Action                                       |                    | 26.Physical Recreation  | 27 Seeking Spiritual Help  | 28. Work Hard and Achieve    |
|  | -.103 .220         | -.009 .660              | .494* -.332                | .494* -.332                  |
| 29.Institution based Coping                            |                    |                         |                            |                              |
|  | .440* .706         |                         |                            |                              |

\*Correlation is significant at the 5% level (2 tailed) \*\*Correlation is significant at the 1% level (2 tailed)

So the  $H_0$ 1 was partly accepted and statistically significant relationship was not found between all twenty nine (29) parameter of Coping Mechanism of the Parents with disabled children and four independent variables e.g. Marital years of the Parents, Educational status of the Parents, Birth order of the differently able children and Monthly income of the Parents with differently able children.

## **Major Findings and Discussion of the results**

The findings of the study have significance correlation with Bowen's Family System Theory (1966, 1971) rather than Bandura's Social Cognitive Theory of Coping (1999). With respect to different types of Coping Mechanism of the Parents with differently able children, Emotional-focused Coping was of greater importance, followed by Occupational-focused, Problem-focused, and Appraisal-focused coping. Among the important Coping Mechanism of the Parents having differently able children, Active Avoidance / Distraction and Disengagement ( $19.82 \pm 10.2$ ), Seek Relaxing Diversion ( $18.6 \pm 6.8$ ), Seek Social Support ( $16.5 \pm 8.8$ ), Self-efficacy ( $15.2 \pm 4.8$ ), Information seeking ( $14.8 \pm 6.5$ ), Institution based Coping ( $14.2 \pm 6.8$ ) and Self-controlling ( $14.5 \pm 9.9$ ), Distancing ( $12.6 \pm 6.3$ ), Positive Reframing ( $10.6 \pm 6.5$ ), and Tension Reduction ( $9.6 \pm 4.3$ ) were greatly useful. On the other hand, Wishful Thinking, Escape Avoidance, Physical Recreation, Dwell on the Negative were listed as less useful coping utilized by the Parents with Differently able children. The findings corroborated with the studies conducted by Heaman (1995), Sandhya & Shetty (2015), Morya (2015) who found the significant roles of information seeking, seeking social support, improve relationship, seek relation diversion as coping mechanisms to deal with the stress of the Parents having differently able child in the family. Logical analysis was not found a highly significant Coping style for the Parents with differently able children in the study although it was recommended by Morya (2015) an effective coping mechanism for them.

With respect to gender differences in fathers and mothers of the differently able children, the study found statistically significant difference with respect to Seek Alternative Reward, Seek Relaxation Diversion, Self-efficacy, Improve Relationship, Positive Reappraisal, Positive Re framing, Self-controlling, and Restraint Coping at the 1 % level. On the other hand, statistically significant difference was also found between fathers and mothers of the differently able children with reference to Active Avoidance, Logical Analysis, Transformation, Institution based Coping, and Passive Appraisal at the 5% level.

With respect to the relationship between different types of coping Mechanism and Birth order of the Parents with differently able children, the study found substantial positive relationship towards Self-blame ( $r=.623$ ) and Perceived Control ( $r=.614$ ) and Institution based coping ( $r=.610$ ). On the other hand, Self-controlling ( $r=.398$ ) and Work hard and Achieve ( $r=.267$ ) had low positive correlation with the birth order of the differently able child in the family.

With respect to the relationship between coping mechanism of the Parents with differently able children and their educational status, the study found that Information Seeking ( $r=.626$ ) and Logical Analysis( $r=.605$ ) had substantial positive relationship with the educational status of the Parents. On the other hand, Transformation ( $r=.380$ ), Positive Reframing ( $r=.346$ ) and Institution based Coping ( $r=.390$ ) made 'low positive relationship' with the educational status of the Parents with differently able children.

With respect to the relationship between coping mechanism of the Parents with differently able children and their marital years, the study found that Institution based Coping ( $r=.440$ ), Working hard and Achieve ( $r=.490$ ) and Tension Reduction ( $r=.420$ ) had 'moderate positive relationship' with the marital years of the Parents. Information seeking( $r=.286$ ), Seeking Relaxation diversion, ( $r=.236$ ), Wishful Thinking (.387) etc. had low positive relationship with the marital years of the Parents with Differently able children.

With respect to the relationship between coping mechanism of the Parents with differently able children and their monthly income, the study found that only Information Seeking Coping ( $r=.726$ ) had high positive relationship with the monthly income of the Parents with differently able children. Logical Analysis, Institution based Coping, Work hard and Achieve, Transformation, Restraint Coping etc. had moderate positive relationship with the monthly income of Parents. Besides, Conflict Resolution, Seeking Relaxation Diversion, and Positive Re framing had low positive relationship with the Parents with differently able children. Moawad (2012) also found significant correlation between monthly income of the Parents and Positive Re framing, Information Seeking and Logical Analysis as coping mechanisms.

## Suggestions

- (i) Parents with differently able children need to attend different Life Skill Programmes in order to adopt different strategies for Information seeking and seeking relaxation diversion.
- (ii) Parents with differently able children should be encouraged to establish a Parental Association in their locality so that they can actively share their experiences with special reference to using effective Coping strategies such as Active Avoidance / Distraction and Disengagement , Seek Relaxing Diversion, Seek Social Support, Self-efficacy, Information seeking, Institution based Coping and Self-controlling , Distancing, Positive Reframing, and Tension Reduction.
- (iii) Parents with differently able children need to be actively involved in different types of social activities in order to develop their family adaption and cohesion skills with other families.
- (iv) Government as well as NGOs should maintain an inclusive environment so that such type of Parents can easily get professional help with minimum cost.

- (v) As revealed in the study, Gender plays an important role in adopting Coping Mechanism among the Parents with differently able children. Therefore the practitioners should keep in mind the efficacy of gender differences in adopting Coping Strategies among the Parents with differently able children while guiding them.
- a) Mothers utilised Seeking Alternative Reward Coping more than their husbands while raising differently able children. So Mothers with differently able children should be encouraged to make new friends, and help the other parents with similar problems.
- b) Mothers with differently able children utilised Passive Appraisal Coping more rather than their husbands. So they should be encouraged to play a humorous episode in front of other parents and alter the goal of their vision.
- c) Mothers with differently able children utilised the Improve Relationship Coping more rather than their husbands. So they will be encouraged to spend more time with their husbands, friends and differently able children in order to control their mental pressure.
- d) Mother with differently able children utilised the Restraint Coping more rather than their husbands. So they will be encouraged to focus on the problem. They will also be encouraged to take the problem seriously and develop effective planning to tackle it.
- e) Fathers with disabled children utilised the Self-controlling Coping more rather than their wives. So they will be encouraged to control every work efficiently. They should come down enough to take an action. They should maintain enough control and autonomy to tackle a bad situation. Controlling over technology is also another important strategy to utilise the Self-controlling Coping while raising a child with disability.
- f) Fathers of the differently able children utilised the Logical Analysis Coping more rather than their spouses (Bandura, 1988). So they need to be encouraged to anticipate new demands that will be placed on them.
- g) As revealed in the study, Mothers of the differently able children utilised the Transformation Coping more rather than their husbands. So Mothers of the children with disabilities need to be encouraged to view the problem in a favourable light. They may participate in religious activities to overcome their daily hassles.

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# Reflecting and Revisiting Youth in Society: Clash of Desires and Demands

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## Abstract

Kerala – a state in India, known for the better performing state in terms of development and welfare to the people, still lacks clarity in dealing with its young people. This study is a hybrid research comprising a section which is purely qualitative in nature trying to capture testimonials of young people in Kerala, India, along with which a minor survey conducted. The study tries to capture and present the perception of young people, with special reference to unemployment, under-employments and the lack of opportunities for higher studies. Young people need a variety of experiences to develop to their full potential. Youth work provides them space and experience and thus resolving the clash between the desires and demands.

## Keywords

Testimonials, Unemployment, Desires, Demands.

The Government of India officially defines youth as persons between the ages of 13 and 35 years and it also varies depending on the programme. Whereas the National Youth Policy 2012 (Draft) aims to cover the age-bracket of 16-30 years<sup>1</sup> increasing binder and investment to backing the provision of youth work services and there is an on-going debate on professionalization of youth work internationally. Youth work is relatively new profession where it helps young people learn about themselves, others and society, through informal educational activities which combine enjoyment, challenge and learning.

Emerging indication does suggest that youth work as part of the wider youth development sector has the potential to impact on the lives of young people (Young, 2005; Merton, et al., 2004<sup>22</sup> Young, K. (2005). People with potential, not people with problems: An evaluation of voluntary sector projects working with disengaged young

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people. Leicester, England: National Youth Agency) and that operative youth work has the potential to increase benefits in the life of the young person and empower them and youth workers, work typically with young people. Their work seeks to promote young people's personal and social development and enable them to have a power of speech, inspire and space in their communities and society as a whole. There are lot of reasons, which hinders the growth of Youth work as a profession few among them are:

- Although social service professionals are providers of youth development services they seldom prioritize young people as their primary target group
- There is a delay in finalizing the professionalization process despite international evidence showing that this field is worthy to be designated as a profession (Hahn & Raley, 1998:393; Maunders, 2006:24). This indicates the importance of research on the dynamics of youth and other related issues
- Less research and qualitative understanding of problems and concerns of different sub sections of youth in India

## **Methodology**

Touching on the need for the deliberations on the qualitative excerpts the study is a hybrid research comprising a section which is purely qualitative in nature trying to capture testimonials of young people in Kerala, India, along with which a minor survey has also been conducted. The perspectives of youth on unemployment, under-employment, lack of opportunities for higher studies and familial and financial, illiteracy. Focus groups were designed to include a youth centred participatory approach and were adapted as required in response to the objectives of study. A total of 298 young people took part in focus groups.

The questionnaire is designed with the help of the experts who been working with different sections of young people in Kerala. The questionnaire was also tested and validated.

## **Discussions**

FGD participants were asked about their employment status and their perception about the current employment trend and challenges. According to Jackson (1999<sup>33</sup>Jackson, T. (1999). Differences in psychosocial experiences of employed, unemployed, and student samples of young adults. *The Journal of Psychology*, 133(1), 49-60.) being a full time student is a potential alternative to employment in the time of young adulthood. FGD participants were therefore divided into three categories: full-time students, employed and unemployed. The below figure illustrated the major concerns of youth because of the unemployment.

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The problem of youth unemployment is present in most states of India. The number of unemployed youth increased considerably for the past few years. The youth share of the total world unemployed now reaches 47 per cent (ILO- International Labour Office). Youth unemployment is a problem not only because of its high prevalence, but also because it can have serious long-term negative consequences. As per the words of young people from

Ernakulam the younger and older adults experience unemployment in different ways. Young people usually do not perceive such financial and role pressure as married middle-aged unemployed people, and unemployment can be therefore less stressful for younger than for older adults (comparatively ).

Damaged Self Esteem

Isolating self from socialization

Diverting self to anti-

*Getting a job is a must if you want to get married. And without job everything goes wrong in life ... but what to do ..where is those jobs which can satisfy all ??*

- FGD participant Thodupuzha

On the other hand, finding a full-time job is important for the transition to adulthood, and unemployment can deteriorate the process of identity formation of young people (Hannan et al., 1997; Reine et al., 2004<sup>4</sup>).

**Youth unemployment:** 90% of respondents to the quantitative survey ranked this issue in their top three. Many young people that responded to survey and FGD reported a strong desire to work. However many expressed a sense of frustration at how difficult it was for them to enter the labour market - especially those that studied

This issue is important to me because work gives me and other young people a sense of purpose and security

Without employment, it is difficult for us to take the burden of our cost of living away from our parents and take responsibility for our

full time or had limited job experience. Beyond

a means to Income, young people looked at employment for a sense of identity and purpose.

Results of recent studies are contradictory. Reine et al. (2004) found that unemployment is more related to ill health and smoking behaviour in young people than in adults. On the other hand, Breslin and Mustard (2003<sup>5</sup>) reported worsening of mental health among older (31 to 55 years old) unemployed, while these associations were not found among younger people (18 to 30years). The present study focuses especially on young people and their subjective perception.

**Alcohol and Drug abuse:** 86% of quantitative survey respondents ranked this issue in their top three. Many young people that responded to qualitative FGD and survey showed a sense of pragmatism around the issue of alcohol drinking and drug abuse. They accepted that alcohol is a part of youth culture, but would like Government to

Many of my former friends have destroyed their lives through excessive drinking (and drug use). Not consuming alcohol is considered uncool in many circles and there is significant peer pressure on people to partake in it. There seems to be no simple solution.”

take steps to moderate the negative effects caused by young people drinking to excess

Unemployment among young people has been found to be associated with a number of negative health and personality consequences in many different countries. Kerala is not an exception, young minds are stressed about the financial status during their 20s.

We are sitting on a time bomb... it can explode anytime. We are stressed  
- FGD participant from Thrissur

Let us have job oriented education  
  
Promote self-employment

Joblessness can also damaged self-esteem among young people and increased the occurrence of mental distress. Studies also says that the unemployed youth reported more mental health problems than the employed Axelsson &

Ejlertsson, 2002<sup>1</sup>). According to de Goede and Spruijt's (1996<sup>2</sup>) findings from the Netherlands, unemployment is related to poorer mental health, more thought of suicide and more psychological stress, but is not connected with physical health among young adults. As the historical and societal settings in which unemployment occurs are very important in interpreting findings (Winefield & Fryer, 1996<sup>3</sup>) there is a need for unemployment research in many parts of India.

*Reservation based on caste system should be avoided and reservation must be based on family income.*

*-FGD Participant from Kasargod*

*Some integrated employment training programmes also must be given along with academics which will help them to tune into the interested area and find a suitable vocation after the course. Therefore our curriculum should be redesigned in such a way. If such programmes are not integrated with such provisions, vocation oriented training must be made during the final year.*

*- College students from Kozhikode*

Today, young people, regardless of their qualifications or level of motivation, are continuing to find it difficult to move into the labour market. Young people require effective provision to ensure they remain engaged with the labour market and do not suffer from the 'wage scarring' commonly associated with long-term unemployment. It is crucial that opportunities are provided for young people to gain experience and confidence, rather than simply allowing them to become accustomed to inactivity and directing self towards antisocial behaviour. Vocational training routes provide young people with valuable opportunities to gain qualifications and receive appropriate training for specific jobs.

### **Youth specific employment programs**

A lack of jobs was highlighted as a barrier to further education and employment by many young people. Transition to work programs are essential to assist young people to gain access to entry level jobs, to provide avenues to higher skilled jobs and to address complex needs for more disadvantaged young people.

Evidence has shown us that we need to work with the specific barriers faced by some young people alongside their employment needs. For young people with complex needs, greater investment and more tailored supports are needed. Kerala Government has already good number of schemes and programmes to address the issue. There is a danger that the most *at-risk* young people (drop outs, slums youth, under educated, youth with no professional education) will not be picked up by the proposed Transitions to Work service. There is a need for complementary programs to support these vulnerable young people in order to avoid the scarring effects of long-term unemployment. A program that targets the most disadvantaged young job seekers would be a welcome addition to the policy framework.

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## Clusters of youth and their specific problems

Slum youth; Unemployment and identity crisis is most critical among young people, Identity crisis As a result, some youth get lured into antisocial and risk taking behaviours leading to drug abuse and crime. As per the words of young people from Trivandrum;

- they find difficulty in associating “themselves” with the mainstream
- They perceive a self-possessed exclusion from the main stream
- Accessibility to quality education is limited

Transgender youth;

Young people needs to be heard, especially minorities tend to alienate self from the main stream. It is equally important to bring all section together for the social harmony. Young transgender are worried about;

- Identity in social front
- Equality in public- private sector employment
- Denial of higher education opportunities
- Multi sector exclusion

Tribal youth;

Tribal youth from Attappady and Wayanad districts are concerned about;

- Less education and employment opportunity
- Exploitation in name of research studies and documentaries
- Destruction of indigenous culture

IT (Information Technology) professional youth;  
IT professional youth are concerned about;

- Work life and stress associated with
- Relationship issues
- Suicide tendency among colleagues

## Conclusion

Concerns about youth are at the centre of many policy debates. The future well-being of the country depends on rising a new generation of skilled, competent, and responsible adults. The 2007 World Development Report contends that it has never been a better time to invest in young people living in developed and developing countries. Today's youth are tomorrow's workers, entrepreneurs, parents, active citizens and leaders. Demographic patterns with falling fertility promise to boost growth by raising the share of the population working and increasing

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household savings. A window of opportunity exists for rich and poor nations to tap the potential of youth before the aging of societies closes it. One of the consequences of the emerging importance of youth and the new pattern of global trade that started at the beginning of the 1990s was the forging of a deliberate effort to motivate and inspire young citizens/people who are agents of change with the potential for taking a leading role in tackling development challenges for themselves, their families and the society.

### **Young people need a variety of experiences to develop to their full potential**

All youth need an array of experiences to reduce risk-taking and promote both current well-being and successful transition into adulthood. Such experiences include opportunities to learn skills, to make a difference in their community, to interact with youth from multicultural backgrounds, to have experiences in leadership and shared decision making, etc. These experiences are important to all young people, regardless of socioeconomic status, or special needs.

### **Some young people have unmet needs and are particularly at risk of participating in problem behaviours**

Young people who have the most severe unmet needs in their lives are particularly in jeopardy of participating in risk behaviours, such as dropping out of school, participating in violent behaviour, or using drugs and alcohol. Young people with the most severe unmet needs often live in very poor and high-risk neighbourhoods with few opportunities to get the critical experiences needed for positive development. Such youth have a substantial amount of free, unsupervised time during their nonschool hours. Other youth who are in special need of more programs include youth with disabilities of all kinds, youth from troubled family situations, and youth with special needs for places to find emotional support.

Despite these limitations, there is a broad base of knowledge about how development occurs that can and should be drawn on. Research demonstrates that certain features of the settings that adolescents experience make a tremendous difference, for good or for ill, in their lives. The exact implementation of these features, however, needs to vary across programs, with their diverse clientele and differing constraints and missions. Young people develop positive personal and social assets in settings that have the following features:

- Physical and psychological safety and security;
  - Structure that is developmentally appropriate, with clear expectations for behaviour as well as increasing opportunities to make decisions, to participate in governance and rule-making, and to take on leadership roles as one matures and gains more expertise;
  - Emotional and moral support;
-

- Opportunities for adolescents to experience supportive adult relationships;
  - Opportunities to learn how to form close, durable human relationships with peers that support and reinforce healthy behaviours;
  - Opportunities to feel a sense of belonging and being valued;
  - Opportunities to develop positive social values and norms;
  - Opportunities for skill building and mastery;
  - Opportunities to develop confidence in one's abilities to master one's environment (a sense of personal efficacy);
  - Opportunities to make a contribution to one's community and to develop a sense of mattering; and
  - Strong links between families, schools, and broader community resources.
- Since these features typically work together in synergistic ways, programs with more features are likely to provide better supports for young people's positive development.

Although all of these features are key to the success of adolescents and young people, specific settings may focus their priorities differently to meet the developmental needs of particular participants—for example, younger children need more adult-directed structure and supervision than older youth and the skills that one needs to learn in childhood are different from those that need to be learned in adolescence. Supportive, developmental settings, as a result, must be designed to be appropriate over time for different ages and to allow the setting to change in developmentally appropriate ways as participants mature. Positive development is also best supported by a wide variety of these experiences and opportunities in all of the settings in which adolescents live—the family, the school, the peer group, and the community. Still, exposure to such opportunities in community programs can compensate for lack of such opportunities in other settings.

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**Muslim Women and their Path  
Breaking Travel towards  
Awareness**

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**Abstract**

The notion of widespread illiteracy among Muslim Women as one of the major constraints towards their march to the path of awareness and empowerment is well accepted now. Sachar Committee's report regarding the plight of Muslims in India has only bolstered the same. This article is the outcome of the author's three decade long involvement in the spread of literacy among the women belong to minority and other marginalised communities which attempts to trace their travel through literacy. The article also quotes a number of examples of great Muslim ladies who faced and fought bravely against religious, social and traditional customs and rose to the zenith as great writers, artists and even social reformers.

**Keywords**

Minority communities, Muslim Women, Awareness, Literacy.

One day a friend of mine introduced me to his fellow research scholar and said "See, he is a Muslim but modern too". It was an aggression though in the guise of praise. The scholar understood but could not help it. He found himself lonely and surrounded by a society of the so called 'Modernity' which views a Muslim backward, dogmatist and misogynist. However, in reality it is complex and of multi-layer.

But what are the hard facts anyway? Let us take the cognizance of this datum that in Kerala, the gender ratio of boys and girls is 1000: 964 in the age group of 0-6 years. If we see the data in the age group of 6 years and above, it is 1000: 1084. In Tamil Nadu, the gender ratio is 1000 boys: 943 girls in the first group and for the second group it is 1000: 996. If we see the national average it is 1000 boys against 943 girls and the ratio for boys and girls in Muslim community is 1000: 951. Within the age group of 0-6 years, national average is 1000 boys: 918 girls, whereas the ratio of Muslim community in the same age group is 1000 boys: 943 girls. This indicates the fact that the so called traditionalist, misogynist and backward Muslim community is not much interested in reducing the birth of female child.

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## **Socio-Economic Status of Indian Muslims**

The report of Justice Rajinder Sachchar Committee reveals a lot about the socio-economic status of the Indian Muslims. According to the same, at least 62.2% of Muslims in rural India do not possess any land, while the corresponding national figure is 43%. In the urban India, around 60% of the Muslim community remains outside the domain of school education. Graduate among Muslims is 3.1% in urban areas and the figure in the rural areas is only 0.8%.

In the rural area, 94.9% of Muslim families are deprived of free ration facility, 3.2% gets the benefits of subsidized loan and 1.9% reaps the benefits of food subsidy programmes of government. During the investigation, the committee found that in the fields of education and employment Muslims have increasingly falling behind the other communities. Though Muslims constitute 15% of the Indian population (2011 Census data), their representation is only 3% in the Indian Administrative Service, 1.8% in Indian Foreign Service and 4% in the Indian Police Service. The percentage of Muslims in government service is 5.4%. According to National Sample Survey Review of 2011-2012, data of 2001 shows that an average Muslim male and female significantly fallen behind their counterparts in other religion based communities. The picture is uniform in all the states. Literacy rate among the urban Muslims is 19% less than those of other communities. In 2001 among the 7.1 crore Muslims only 55% was literate whereas it was 64.5% for the 46.1 crore non-Muslims. Among 6.7 crore Muslim women only 41% was literate, whereas it was 46% among 43 crore non-Muslim women. In 2011 the national literacy rate was 73%, but the same was 68.5% for Muslims. The number of school going girls was 3% less than those of SC and STs. Only one Muslim girl out of 101 was a graduate while for non-Muslims it was one out of 37 girls. At the national level, presence of Muslims in high school was only 7.2%. In comparison to non-Muslims, 44% less Muslim students study at senior schools and their presence at college level was only 6.5%. Among the graduate Muslims only 16% complete their study at post graduate level. Thus, the said report has placed the socio-economic backwardness of the Muslim community on the platter.

The reports of Sachchar Committee and Justice Rangnath Mishra Commission have exposed the socio-economic status of Muslim community in India and their recommendations, balanced and effective, have paved the way for taking-up many facilitating steps towards the improvement of the community.

## **Status of Muslim Women**

The world celebrates 8<sup>th</sup> March as 'International Woman's Day' every year. Yet, the day does not have any significance for the thousands of Muslim girls as many perhaps might not have even heard about it. On the one hand our country has been going on with many programmes on women's empowerment, yet a significant half of

the population on the other have remained deprived of most of the basic needs of life. Also while talking about Muslim women we find them minority among the minorities. A close look on them reveals that they struggle a even for the basic human rights like education, health, marriage, service and divorce. At the same time it is observed that over the time many old practices have been changed in Muslim society too but, it is too little in comparison to the corresponding status of women of other religious communities.

### **Educational Journey of Muslim Women - from home to schools**

The history of travails of Muslim women to have their rights and education is a tortuous one. The impact of Modernity that began in the lives of Muslim women in the second half of 19<sup>th</sup> century certainly initiated great changes in the Muslim society of Bengal and the country at large. Regarding the education of women in their own society old die hard conservatism yielded before the new light. One part of Muslim society including the middle class began to concede that the society cannot march forward if their women remain illiterate. Even the Muslim women themselves started conceding that key to their emancipation is nothing but becoming literate and educated.

It was around 1850 when the great social reformer Jyotiba Phule inspired Savitribai Phule to establish an education centre solely for women the first response came from Usman Sheikh and his sister Fatima. Savitribai Phule and Fatima Sheikh gave the clarion call for women's education while facing stiff opposition from traditionalist social pressure groups. In 1919 Nurunnisa Khatun wrote an article "Education of Women" in the Journal "Sougat" where she said that Muslim girls must have provision to study at home till a separate school for them is established. It was also categorically stated in the article that Muslim women cannot march forward until they have modern education. Some 143 years ago, it was Commilla Girls School established by Faizunnisa Choudhurani (1834—1903) that played a very important role towards spreading education among women in Commilla district of the then East Bengal. Faizunnisa was a divorcee and mother of two children. In 1873 she established one English High School for Girls and also arranged hostel and stipend for the girls. Her contribution in the field of girl's education is unforgettable. While intellectuals like Sir Syed Ahmed Khan and Abdul Latif could not do anything concrete for women's education in the second half of the 19<sup>th</sup> century, yet a Muslim lady could take that wonderful stride. Thirty-eight years after the establishment of English High School for girls by Faizunnisa, Rokeya Sakhawat Hussain established Sakhawat Memorial School in 1911.

Begum Rokeya Sakhawat Hussain (1880—1932) could do something substantial in the domain of Muslim women's education even in the face of stiff opposition. Her efforts for modernization of education instead of traditional religious lessons for girls exposing the ignorance and lethargy lurking behind burkah system, struggle against traditional customs derived from patriarchal society and moving forward along the

road of modernization compelled her to face the opposition of superstitious religious heads or Mulla and Moulavis. She was not only a pioneer of education for Muslim women but also a progressive thinker and writer. In her novel "Dream of Sultana" she had drawn a mythical picture of a future society based on gender equality. In "Resident of a Seize", a collection of her 47 short stories she depicted the distress of Indian women. Two contemporary magazines — "Saugat" and "Begum" published from 20<sup>th</sup> July, 1947 at Calcutta played a significant role. Poet Sufia Kamal (b. 1911) was the first editor of "Begum". Her first collection of poems impressed Rabindranath Tagore immensely who encouraged her to write more. She joined Anjuman-e-Khawatin-e-Islam, a society for Muslim women established by Rokeya in 1916 where she became an ardent activist in anti-British movements as well as anti-riot programmes.

The magazine "Begum" became the voice of women in Bengal. Afterwards, the publication was shifted to Dhaka. Formation of "Begum Women Club" provided a common platform to women writers, political activists and cultural personalities with similar ethos. From this forum, women began to raise their voice seeking justice. They, like their counterparts from other religious communities began to demand their rightful share before the whole world. After sometime similar efforts began to occur in other parts of the country also. During the period of awakening of Muslim women in Bengal the name of one Faziltunnesa (1905—1975) came into the forefront. She wrote many stories and articles based on women's emancipation in journals like "Shikha" and "Saugat" regularly.

We must also know about a few more Muslim women who discarded many obstacles and stepped into social movements. For example, in the decade of 1930's All India Women's Conference resolved to defend the women's social and political rights. In 1930-31, when women were not permitted to attend the first Round Table Conference a few women, like Jahanara Shahanawaz, daughter of Muhammad Shafi, a pioneer of awakening of Muslim women in Lahore and Ms. Subramanyam of Madras jointly submitted a memorandum to Round Table Council. Amirunnisa, mother of Shahaanawaz was the founder of Anjuman-e- Khawatin-e-Islam in Lahore who played a very important role in women's movement. In 1935 British government passed an important legislation that extended right to franchise to 60 lakh women. The enactment of law for women's reservation in both provincial council and parliament also took place in the same year. Accordingly, 6 out of 150 seats in provincial council and 9 out of 250 seats in parliament were declared reserved for women. In 1946 there were 14 women during the session of parliament. Among them, Begum Aizaz Rasul (UP), Hasna Mehta (Bombay) and Shayesta Ikramullah (Bengal) were representing Muslim community. Them apart, Begum Kudsiya Ezaz Rasul (Punjab) forcefully opposed burkah and openly said her anguish in the public meetings.

During the 1936 election of joint legislative council she became a candidate in the face of persistent opposition of Ulemas and traditional dogmatist Muslims but she won by a huge margin. Came the decade of 1940 Sharifa Hameed Ali and

Kulsum Sayani in collaboration with progressive organizations fought for women's emancipation and education. In 1939, Sharifa Hameed was appointed member of women sub-committee of National Planning Committee. Kulsum was the main collaborator to Godavari Gokhle during her literacy campaign in Bombay. She launched a newspaper in Bombay with a view to make the non-literate women literate. Hazra Ahamed, an activist of All India Women's Conference joined the Communist Party in 1937 and became the editor of "Roshni" the organ of the women's body of the party. The contribution of Lady Abdul Qadir, Fatima Begum, M. Qureshi and the likes on the occasion of demanding the implementation of a bill enacted in favour of women and also working towards Hindu-Muslim unity was unforgettable.

### **Organizational Efforts**

In 1966 Hameed Dalwai, the social reformer did a yeomen job and a historical effort to deliver constitutional justice to Muslim women. On 22<sup>nd</sup> March, 1970 he established Muslim Satyashodhak Mandal in Maharashtra. For the last 50 years Muslim Satyashodhak Mandal has been conducting a number of meetings, conferences, agitations and sit-in strikes in nook and corners of Maharashtra on various socio-economic and educational issues of common Muslim. In order to deliver legal rights to Muslim women a movement named 'Women under Muslim Law' has been going on in the international arena. Some fifty Muslim organizations are active in India too which include Muslim Women's Right Council, Hameed Dalwai Study Circle and Muslim Women Forum. Many Muslim countries have changed their statutes in favour of women's rights. In 1999, some activists in Mumbai formed Muslim Women's Rights network. Owing to its internal problem it took a lot of time to activate. In the meantime, BMMA or Bharatiya Muslim Mahila Andolan, a new organization came into being in 2005. This organization of 20,000 members focussed on reforms of conjugal rights and Muslim Personal Law Board. It had also shouldered the responsibility of making the Muslim women aware of their social, legal and political rights and simultaneously, working on tenacious issues like Burkha, polygamy, Halala and Triple Talaq. Another body, named Muslim Women's Forum was formed under the leadership of Saida Hameed. Throughout his life Dr. Asgar Ali Engineer, a well-known Islamic scholar, humanist and standard bearer of secularism had been fighting obsolete and regressive social customs. Having studied the Islamic Law reforms of various countries and interacting with other Islamic scholars he along with Institute of Islamic Studies and Bharatiya Muslim Mahila Andolan (BMMA) submitted an alternative provision to All India Muslim Personal Law Board (AIMPLB) which addressed the issues of Talaq-e-Biddat, Halala Nikah and polygamy from the angle of welfare of Muslim women. But it has not yielded any positive result till date.

That apart, many more organizations like All India Revolutionary Association of Women, All India Democratic Women's Organization and Indian Women's Federation are active on such issues. All of them have a common demand, i.e. the rights of Muslim women must be incorporated into that of Human Rights. These organizations

are determined to prove that Muslim women are no silent decorative dolls. They have their own voice, own dreams, own thoughts, desire and thinking power. Moreover, they are proud of their feelings and dreams. There are 6.50 crore (60.5 million) Muslim women in India, yet they have not emerged as a formidable united force. Widespread illiteracy might be one important cause for this. Gopal Singh Committee constituted in 1983 that categorised Muslims in India as a backward community for their socio-economic backwardness. According to government reports, Muslim women deprived of educational, legal, social and political rights have become marginalised in the country. Economic and social backwardness happen to be the major weakness of these women who follow the traditional way of living. These two are the real root cause of their illiteracy.

It is still difficult to find a proper match for the Muslim women endowed with higher education. Some regressive beliefs, such as co-education might lead the Muslim girls astray or religious teaching along with moral guidance for making a good house wife is the best alternative education have caused the marginalization of Muslim girls in the realm of education in India. This fact has come to light in the government backed study report. It has also revealed that studying until she reaches her teens is enough for a Muslim girl. This report prepared by the Ministry of Women & Child Development with a view to design a plan for the academic progress of Muslim women states that factors like limitation of learning age upto youth, paucity of women teachers, lack of adequate numbers of girls only schools, burkha system, opposition to secular curriculum, early marriage, the dogmatic and obstructionist attitude of the community are the common causes to push the Muslim women away from higher education. Also according to the study, among the Muslim kids of 6 to 13 years of age who do not attend schools the girls happen to be 45%. However, the situation in Rajasthan, Jharkhand, UP, Bihar and Odisha is really bad for the literacy level of Muslim girls. Situation is little better in the southern states, may be due to the impact of social reform movements and evolving large number of technical and commercial institutes. The fear in the Muslim community about difficulty in finding proper match for highly educated Muslim girls has also contributed in keeping their girls away from higher education. They also presume that only a handful of Muslim youth goes for higher education on account of abject poverty and discriminatory approach in government jobs. The study finds that only 12.5% among Muslims are in support of co-education. The proportion of working girls is also less in Muslim community. That apart, a presumption like Muslim girls require only religious education befitting for a girl aspiring to be a model devoted traditional housewife and hence, they do not need any secular or modern scientific education.

Gender inequality in literacy rate is another example. It is true that the average literacy rate of Muslims is lower than the national average. It does not mean that he is not willing to send his children to school. Rather report from some Muslim prevalent areas reveals paucity of adequate schools in that areas. Given the opportunity, Muslim parents are willing to send their children to school irrespective of any gender bias.

Even the 2011 Census data shows the comparatively lower gender gap among the Muslims. National Gender Gap in literacy is 16.2. It means among hundred literates, number of girls happens to be 16.2% less than the boys. On the contrary, the same gender gap among the Muslims happens to be 12.2%. Thus, in the realm of education, Muslim community appears to be less discriminatory between boys and girls.

### **In Maharashtra Hindus lag behind Muslims in Literacy**

A day before presenting the budget for the year 2016-17, Economic Survey Report of 2015-16 was placed in Maharashtra Assembly. According to the report Muslim community has left the Hindus behind in literacy. It states that in Maharashtra Muslims were 11.5% of the total population of which 83.6% literate. However, the corresponding literacy rate among Hindus was 81.8%, though they constitute 79.8% of the state population. However, the Muslim literacy rate at national level was much lower (68.5%) than that of Maharashtra. Christians, a mere 1% of the state population have 92.3% literate people.

### **Awakening among Muslim Women**

It was in 1986, when a Muslim woman Shahabano disturbed the placid and complacent mindsets by asking uncomfortable questions consequent to her petition seeking judicial adjudication of wrongs, the whole country was in turmoil. The society, full of hypocrisy and patriarchal attitude, did not accept this. It was the first spark that created some ambers burning slowly under the complacency of Muslim society at large. Recently, another lady Saira Bano, a victim of triple talaq also knocked at the doors of the Apex court. It was not an isolated incident. Now, there are thousands like this. Muslim women of India are facing such things in their day-to-day lives. However, they are raising their voice now against religious dogmatism and having opposed anti-women customs like triple talaq, Halala and polygamy. Now they seek equitable justice under the constitution of India. On the one hand Ulemas do not accept this and call it a violation of the dictum of Shariyat and on the other the Muslim Women assert that inhuman and unjust customs cannot be defended in the name of religious practices.

To conclude there are some proposals that which may eventually inspire the Muslim women to lend their voice to their own desires, dream and experience. It would also help them to share these with the women of other communities and unite them to fight for building a society based on equity and equality. The suggestions are:

- ◆ Let the Muslim Personal Laws be codified and the customs like unitary divorce (oral or otherwise), polygamy and Halala be abolished with immediate effect. Let the disputes regarding rights of Muslim women be resolved through judicial procedure.

- ◆ Let all the Indian citizens—irrespective of their gender, religion and creed—enjoy equal rights to have similar judicial procedures for doing away with any injustice inflicted upon them. Let a model Uniform Civil Code that conforms to the cannons of our Constitution be designed for open discussion and debate. It would certainly be in the interest of our secular and equality based society. Otherwise, the insecurity of Muslim women would grow.
- ◆ Let there be Family Court at district level and there be provisions— where the family court exists— that women may seek adjudication at divisional level.
- ◆ In order to improve the status of Indian Muslims, the recommendations from Justice Sachchar Committee, Justice Ranganath Mishra Commission and Dr. Mehmud-Ur-Rehaman Committee ought to be implemented in a rigorous and strict manner.
- ◆ Madrasa should have better infrastructural facilities. The modern, scientific and technical curriculum should be emphasized there. Both Din-e-Talim (religious education) and Duniabhi-Talim (worldly learning) should go there simultaneously.

It is the duty of humanism that one should help others to move from darkness of ignorance to the enlightenment or knowledge. Muslim women of India while facing poverty and illiteracy are becoming active in public life. The strong urge to learn and get educated have become quite visible and apparent among the Muslim women of both middle class (emerging since 80's) and lower stratum.

If they, in the 116<sup>th</sup> anniversary of International Women's Day have come to realise that the path of awakening and awareness run through that of literacy and education, then they are really marching towards empowerment in the real sense. Salute to Muslim Women for their courage and determination.

***{This article in original was written in Hindi by the author and the present one is translated version by him.}***

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## Book Review

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**National Consultation on Road to Sustainable Development Goals: National Health Programmes**, ISBN: 978-81-937055-8-2 price Rs. 450/- pages 436 by Ms. Heaven Dahiya and published by Kumar Publishing House, Pitam Pura, New Delhi

In her recent publication entitled “National Health Programmes” Ms. Heaven Dahiya has successfully tried to present a comprehensive view of the ongoing health related policy, programmes and schemes being operational in the country. The book, classified into seven chapters provides a good deal of real time information about Major National Health Programmes, International and National Health Agencies, National Health Policies, National Health Acts, Legislation, National Health Committees and various Health Insurance Schemes. It covers thorough details of the policy developments that have happened in recent time’s alongwith a brief narrative on most of programmes and schemes operational in the health sector of the country.

It also carries systematic presentation of facts which is certainly going to help the readers practicing in the field of preventive health care and social medicine to develop a critical understanding about the public health delivery system of the government. Documentation of the latest syllabus for the Post Basic B.Sc Nursing Students as documented by Indian Nursing Council has made it an essential reading for Nursing Students, teachers of Community Medicine, and Medical Officers in health services. Apart from medical fraternity this book will also cater the need of health care functionaries, researchers as well as officials engaged with all sorts of health promotion activities.

## Book Review

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Sarkar, Bhaskar. Introduction to World Religions. Atlantic Publishers & Distributors (P) Ltd., New Delhi, 2010, pp.i-ix+232, ISBN 978-81-269-1339-8, Price, Rs.495.

In the present context when the world is torn into turmoil between and among religions, the instant book review assumes great significance as it is about a book that depicts a panoramic, vivid picture of origin, growth, spread, extinction or survival of different religions including the politics and dynamics that historically centred around them. It dwells in detail about the beliefs, gods and goddesses and their keepers, religious scriptures, methods of worship, internal divisions or sects based on doctrines, ways and methods followed for conversion of people of other religions that inter alia determined the current status of different religions in the world. Divided into eleven chapters, it covered: Ancient Religions (Chapter 1), Religions of China (Chapter 2), Religions of Japan (Chapter 3), Religions of the Indian Subcontinent (Chapter 4), Zoroastrianism (Chapter 5), Judaism (Chapter 6), Christianity (Chapter 7), Islam (Chapter 8), Sikhism (Chapter 9), Inter Religion Conflicts (Chapter 10) and Intra Religion Conflicts (Chapter 11).

The “ancient religions” covered were said to be born in all the five continents more than three thousand years ago, and were practiced as “Animism”, “Paganism” and polytheism. Paganism is stated to have started in the form of “Animism” because the ancient man’s practices were different as he believed that: i) everything including the Sun, the stars, moon, fire, animals, plants, rocks, mountains, rivers, etc had a ‘soul’, an ‘anima’ or a ‘spirit’; ii) each ‘anima’ was powerful and could help or hurt man, depending on whether it was pleased or made angry with the actions of individuals and/or their tribes; and iii) the souls of the dead, the ‘ancestors’ deserved worship. Paganism recognized life after death and had the concept of heaven and hell. Accordingly, the ancient man’s practices were mostly superstitious: (a) wore amulets, talismans and charms to protect from enemies, natural calamities or diseases; (b) followed witchcraft, magic, spells, enchantments, divination and prayers; (c) deified animals, celestial bodies and forces of nature, gave them human or animal form, and made idols of different kinds; and (d) offered sacrifices and gifts to propitiate gods in the hope that they would protect him, bless him with happiness and good fortune, and grant him victories in battle, etc. However, as the civilization and cultures developed and the cultural exchange began, ‘the same’ deity became popular in different places but with different names and forms. Thus, the religions

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multiplied, gods became sophisticated and were portrayed as similar to human in their traits; and as a result polytheism got its roots deeper and widespread. Yet these religions did not preclude the belief in the omniscient, omnipresent and omnipotent supreme God. The author makes references to specific ancient religions across the world and states that Hinduism is the only polytheist religion that has survived the onslaught of Christianity and Islam, in spite of their zeal for converting the polytheists to their faith by persuasion, inducement or force (pp.1-19).

For thousands of years, Chinese believed in a host of deities in what is termed as Chinese folk religion, so to say paganism. But for the last three thousand years Taoism, Buddhism and Confucianism have dominated the religious space in China. In spite of the politically conflict-ridden Chinese history, the periods of religious persecution have been a few and far between. China being predominantly an atheist country, religion naturally took the back seat. Chinese believe in worshipping the ancestors. Interesting to note is that, China prohibited religious practice by its own people in public, but they are not persecuted for religious practices in their homes. Also, in deference to the world opinion, it permits the practice of Christianity and Islam, as it has a few million Christians and Muslims living in it. Further, there are no reports of existing temples, shrines and relics being destroyed (pp.20-35).

Shinto religion, described as the native religion of Japan, was also the state religion more than once, though it underwent transformation over time into four divisions. Notable aspect of Shinto religion is the worship of "Kami" or spirits which could be of places, things or ancestors. There were no idols of the spirits as they were conceived as formless, yet the idea of building temples for the "kami" arose after arrival of Buddhism. Though Buddhism and Taoism are reported to have arrived in Japan during Asuka period, Taoist belief was eventually amalgamated with Shinto and Buddhism. Shinto has co-existed with Buddhism for well over a millennium and people commonly practice Shinto in life, yet have a Buddhist funeral. Often the ritual practice of one religion has had its origin in the other. It is very interesting to note from a reported survey conducted in the mid-1970s, that out of the participants who claimed to be atheists one-third had a Buddhist or Shinto altar in their homes, and about one-quarter carried an amulet to gain protection by "kami" (pp.36-45). It thus presents true testimony to the prevailing religious blend, harmony and amalgamation that made Japan religiously a peaceful country in the world.

The main beliefs of Hinduism as highlighted are: the indestructibility of soul, the concept of rebirth or relief from rebirth (Moksha) as the final goal of the four goals of life, the practice of caste system with forbidden inter-caste marriage, prohibition of cow slaughter, and gods taking birth as "Avtars" or incarnations in human form to eliminate evils and reform society. Among its gods and symbols are: one formless and supreme God, "Ishwar", the sacred symbol "Aum" and its syllable representing the impersonal "Brahman", and the Trinity of Brahma, Vishnu and Shiva. In addition, Hinduism claims 330 million gods and goddesses. Hindu religion does not have any

central organization. The scriptures include: (a) *the four Vedas*, (b) *108 Upanishads*; (c) *the theology of the Puranas*, and (d) *the Yuga Puranas*. The internal divisions include the Vaishnavism, Saivism and Bhakti movement. The temples are dedicated to one or more gods and are not for weekly or daily worship. Pujas or rituals are usually held at temples, at home or temporary structures called "Pandals" erected for the purpose. Bhakti cult allows ordinary individuals to worship gods of their choice in their own way. Most of the ceremonies and rituals are conducted by priests belonging to caste Brahmins, who are the keepers of gods, with monopoly over knowledge of the scriptures written in Sanskrit. The Brahmins ensured that no social event like birth, marriage, funeral service or puja (worship) could be performed in their absence. Of course, heresy was never an offence in Hinduism, unlike in other religions. It also highlights the long tradition of Hindus elevating their religious preachers to the status of saints or gods and the modern Hinduism. Hinduism never made any attempt to convert the people of other religions to it (pp.61-85).

Buddhism, founded by Gautama Buddha, is one of the oldest religions. The goal of Buddhism is the attainment of Nirvana or Salvation (escape from the suffering and cycle of rebirths) through eight fold path. Buddha was a rebel against the practices and rituals of Hinduism. For him, the gods, priests, scriptures, rituals, candles, incense and the caste system were meaningless. Yet, ironically, after his death, his followers had not only elevated him to the status of a god but also introduced many holy scriptures (Tripitakas, Vinaya Pitaka and Abhidharma Pitaka) and rules that made it a complex religion. Buddhist monks live a very austere life, dress in red or saffron robes, have shaved head and spend time studying scriptures in monasteries and praying to the gods. The ordinary Buddhists worship at temples or pagodas or monasteries or at homes as the case may be. Further, they created internal divisions, sects or schools such as Hinayana, Mahayana, Vajrayana, and more based on doctrines. Buddhist monks are the keepers of Buddhism. Buddhism, as it stands today, transformed and deviated a lot from the original practice of its founder. On the other hand, Hindus tried to assimilate Buddhism into its fold by declaring Buddha as 9<sup>th</sup> incarnation of Vishnu (pp.85-104).

Founded by Mahavira, Jainism too was developed as a rebellion against the Hindu way of life. It too has no gods, no priests and no caste system. It does not believe in an omnipotent supreme being, creator or manager. Though Jains do not believe in any gods or goddesses, they have temples dedicated to either Lord Rishabhadev, also called Adinath (the first Tirthankar) or other Tirthankars. The scriptures of Jainism include the "Agama", the teachings of Mahavira, the "Cheda-sutras", the rules of asceticism and the "Culika-sutras" or the texts concentrating on the nature of the mind and knowledge. The Jains belong to two major sects, Digambar and Shvetambar. Jainism believes in Karma and Rebirth and lays greater emphasis on the philosophy of Karma and on achieving release from rebirth (Moksha). Jains also believe that all living things like plants, animals, birds and insects have a "soul", and have respect for sanctity of life. The Jain monks carry a small broom to sweep all forms of life from their path and they wear masks over their mouth so that they do

not accidentally swallow flies or other insects. They have six rules for conducting their lives. Jainism is a non-invasive and non-violent religion. Jains do not eat, drink or travel after sunset, and rise before sunrise. Conversion to Jainism is entirely voluntary. The Jains agree that for a layman it is almost impossible to obtain “Jina” or “Moksha” (pp.104-109).

Zoroastrianism, one of the oldest religions of the world, flourished in Persia (Iran). It could not survive the onslaught of Islam and is almost extinct in the soil of its origin. It is interesting to note that Zoroastrians had a caste system very similar to that of the Aryans. Zoroastrianism was the first religion to teach clearly the doctrines of Heaven and Hell, the Day of Judgement, the future resurrection of the body, and life everlasting for the reunited soul and body. They believe in only one God, the Wise Lord, Ahura Mazda, the creator, and his two sons — Angara Mainya who represents “Good” and Ahriman who represents “Evil”. Those who choose to follow Angara Mainya and do good acts will go to heaven and those who choose to follow Ahriman and do evil acts will go to hell. Zoroastrians believe that there is a constant fight between Good and Evil, but at the end of final conflict, in the year 2,600 CE Good will triumph and there will be the “Day of Final Judgement”. Zoroastrians are divided between progressives and fundamentalists or conservatives. Faced with extinction, “Will they survive as a religious entity?” is the issue that the author raises, for the time only has its answer (pp.110-119).

Judaism is traced to the ancestors of Jews who were the wandering tribes of the Arabian desert. Jews believe that they are the chosen people of God and have special relationship with Him, which is governed by covenants or agreements between God and His people (the Jews). *The first one* was with Adam and Eve when God gave them the Garden of Eden. In return they were to look after his creation and not to eat from the Tree of Knowledge. They broke the covenant. *The second* was through Noah which was also broken by his progeny. Like that the Jews were said to have already broken five covenants and are expecting that a savior or “Messiah” will come to them with a new covenant yet. They believe in Heaven and Hell and a day of Judgement. The Jews have only one God but with many names. Their scripture is the Hebrew Bible. They believe that their God will fight for them and protect them against all others (pp.120-129).

Christianity, world’s largest religion today, emerged from a Jewish sect. Christians believe that Jesus is the Messiah, the son of God and not the God himself, and faith in him is the only path to salvation. They believe in the Prophecies in the Bible, in circumcision, baptism, resurrection, heaven and hell, end of the world, Day of Judgement, and the second coming of Christ. Christianity is a monotheistic religion and has only one God. The scriptures of Christianity include the old testament and the new testament. It has weathered numerous divisions and theological disputes and got divided into three main branches – the Roman Catholic Church, the Eastern Orthodox Church and the Protestant Church. Roman Catholic Church accepts the supreme authority of the Pope, with territorial units of “dioceses” headed by

Archbishops or Bishops and “parishes” headed by priests (pastors). Pope is elected by 138 Cardinals, who are all chosen by the Pope. Worship is mostly in Churches where services are carried out by priests or pastors. In fact, the relations between all these Churches have not always been cordial and thus suffer from conflicts. Of late, the Ten Commandments and other religious tenets which preach human values, morality, modesty, marital fidelity and ethics are being discarded as being archaic and repugnant to individual freedom. The Catholic Church which is very rigid in its practices and hierarchical in its organization is losing support at the fastest rate, particularly in Europe and, albeit in small numbers, to other religions like Hinduism and Buddhism which are not congregational and can be practiced at home in a personalized manner (pp.130-148).

Islam is the second largest religion, with followers in over 30 countries. The Islamic religion was founded by Prophet Mohammad who claimed that he was chosen by God to preach the absolute oneness of God, repentance, submission to God and a coming day of judgement. Islam has only one God, Allah. The main scriptures are the Quran and Hadith. Muslims pray to Allah three to five times a day, wherever they are. Friday prayers are held in Mosques. Muslims are divided into two main sects, *the Sunnis* and *the Shias* who accept the basic tenets laid down in the Quran. There are a few other sects of Muslims such as *Ismailis*, *Wahhabis*, *the Sufis*, *the Bahais*, *Barelvi* and *Deobandi* with their own beliefs and practices. The reviewer finds it interesting to note that all these sects have their origin in the internal conflicts of the followers of Islam in respect of the successor to Mohammad, later to the Caliph (elected or hereditary), and the office of Imam (hereditary but towards living heir or dead-elder), expected return of the hiding Imam Mahdi as the Messiah, the caretakers of the office of the Imam (“Ayatollahs” — Torch bearers of God) till his return, the predicted coming of further Messianic figure, Bahatullah’s claim as the second “Promised One” and continuing office of Imam without brake. The author inter alia throws light on Islamic Terrorist Movements against Christianity and other religions and also across the Islamic sects. As the author opines, with the militants having hijacked the religion, it is to be seen if Islam is going to emerge as a failed or a progressive religion (pp.149-175).

Sikhism, founded by Guru Nanak, is the youngest of the world’s religions. The Sikhs have a central religious authority known as the “Akal Takht” located at the Golden Temple at Amritsar. Its leaders are elected. Sikhs believe that all are sons and daughters of “Waheguru”, the Almighty; there is only one God who always existed, will exist forever, and is the same for all religions. Sikhs also believe in rebirth, karma and salvation. The main scripture is Guru Granth Sahib written in Gurmukhi script. Sikhism does not have a clergy class. However, they have readers (Granthis) and singers in their temples (Gurudwaras) who recite from their scripture, the Granth Sahib and sing devotional songs (Kirtans). Sikh worship consists of meditating upon God’s name through verbal repetition (japa), earning honestly and sharing ones wealth with the deserving. Based on doctrines, Sikhs are divided into three main sects, the “Khalsa Sikhs”, the “Nirankaris” and the “Namdharis”. Sikhs are easily recognized

by their long-coiled “turban” and the heavy beard. The important “Dos” and “Don’ts” that are presented as a set of beliefs and practices for Sikhs (pp.176-188) seemingly constitute itself as a more meaningful and practicable religion, in comparison with other religions.

Inter religion conflicts that happened between different religions — between Pagans and Christianity, between Christianity and Islam, between Christianity and Hinduism, between Islam and Buddhism, and between Hinduism and Buddhism — of the world all through the history are vividly presented (pp.189-203). The author remarks that the *“Conflict between religions is a natural fallout of the leaders of the religions seeking their political and temporal powers. In many cases, the real reason for conquering countries was to plunder, extract royalties and dominate the population of the conquered lands. The religious conversion of the vanquished people was considered to be incidental.”* (p.202). *“The brutality of persecution of religious minorities matched the norms of the time. The slaughter of the Pagans and the horrific punishments meted out in the Inquests, though shocking by modern standards, were perhaps the accepted punishments of the time. The unfortunate thing is that religious tolerance is on the decline and the ‘Jihad’ or ‘Crusade’ mentality is on the increase. It is also not out of place to mention that Sikh religion has never persecuted any other religion.”* (p.203).

Bitter and continuing conflicts within the Christianity and Islam, and those within Sikhism (that were rare and short run) also find due treatment in intra religion conflicts (pp.204-222). The author opines that the intra religion conflicts in Christianity and Islam which are the largest religions of the world are unfortunate and mind boggling. Irony is that the Catholics, the Orthodox, Anglicans and Protestants all accept Jesus and the Bible. But they have been at each others’ throats since 1054. The brutality with which the sects fought each other has reduced with time. Yet, the conflict simmers in places like Northern Ireland. Similarly, Shias and Sunnis both accept Prophet Mohammad and the Quran. But since the death of the Prophet in 630, they too have been at each others’ throat. The continuing hatred between the two sects and the brutality with which their conflicts are fought seem to get worse in future.

The “Epilogue” (pp.223-229) is full of critical reflections of the author about the current affairs of the religions. To quote, some are: “In most religions, God does not have a form. Abraham or Moses signed a covenant with God but they never described God. Jesus never claimed he was God. He claimed to be the son of God or the Messiah. He did not even write the Old or the New Testament. Popes and the heads of the various Churches have written doctrines in his name. Prophet Mohammad never claimed that he was God. He claimed that he was the last prophet. But the religious leaders of the different sects of Sunni Islam kept on elaborating on the Quran to suit the doctrines they want to be followed. Hindus have many gods and goddesses with different appearances and specializations. But the God Ishwar is without form. Buddha did not claim he was God, nor did Mahavir or Guru Nanak, the fountain-heads of Buddhism, Jainism and Sikhism respectively.” (pp.224-225).

“The priests and the faithful would have us believe that their God controls all that happens in the universe and that God can communicate with them. ... If Gods could communicate, why would Jesus and His Father not lay down the doctrine for the way of life and worship by Christians and combine the Churches. Similarly, why would Allah not lay down the doctrine for way of life and worship of Muslims and stop the bloodshed within his followers. This cannot happen because the religious institutions are sources of wealth and power, and the custodians of these places are unwilling to share the wealth and power that comes from being custodians of their religious institutions.” (p.225). The reviewer could clearly see through the characteristic roles played by the high priests in the name of God.

*“I believe in the power of God. I also believe that whatever happens in this world happens with His knowledge and by His grace. **But His ways are inscrutable. I do not understand why the young and the innocent die but the old and ailing live on. I do not understand why honesty is often rewarded with poverty and great suffering while dishonesty and corruption is mostly rewarded with wealth and power.**”* (p.226). It is rather a critical reflection on the role that the God is playing, if one really exists.

The author’s critical reflections on meaningless conflicts are: “The God of the Christians does not have a name. He is the Father of Christ and Father of the Christians. The God of Muslims is Allah the Great and Merciful. Ishwar is the monotheist Hindu God, who represents all the other gods. Buddhism, Jainism and traditional Chinese religions and Sikhism do not have any name for their Gods. So, do we fight for increasing the market share of our religion? ... .. Do we, the ordinary people, have any reason for falling into their machinations and keep fighting each other.” (p.229).

The author’s concluding words, “**Do we have the faith to believe that God exists, that he created our universe and governs our destiny and to accept that God is compassionate, merciful, a friend of the poor and the faithful; ....?**” (p.229), perhaps reflect his anguish, anger and astonishment.

To conclude, the book is, no doubt, a studious work with well organized and presented chapters. However, if the in-text references have been given in all the Chapters at all appropriate places, along with explicit end references, that would have added to the authenticity and due acknowledgment of the content. Had it been done so, the “Bibliography” would have got better meaning. On the whole, the hard-bound book with befitting, attractive cover and interesting content is a valuable addition to the literature of its kind. It is worth reading by all the religious denominations and equally well by the atheists for objective reflections and actions for paving the way towards building a heaven on earth, instead of waiting till death to reach it as afterlife.

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# INDIAN JOURNAL OF ADULT EDUCATION

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Contents

Editorial

Articles

- Learning Towards the Future – Rethinking Temporal Contingencies  
Schmidt-Lauff, Sabine 5
- Review of Vocationalization & Skilling in School and Higher Education in India  
Jagdish Singh 16  
R.P. Singh
- The Role of Adult Education in Resolving Farmers and Herdsmen Conflict in Edo State  
F. E.O. Omoruyi 34  
Erharuyi Nosakhare Richard
- Relationship between Islam and Buddhism - an inimitable paradigm of Ethnic Harmony  
Idrisa H. Qadri 47
- Professionalising the Semi Profession – the case of B.El.Ed teachers  
Ketaki Saksena 60  
V. K. Dixit
- Significance of Philosophy in Perspective of Education  
Ashok Kumar 67
- Youth and their Concerns: A Case Study of Students from Uttar Pradesh and Bihar Studying in the University of Delhi  
Prakash Narayan 74  
Deepak Goswami
- Prior Learning: Recognition and Status of Implementation in India  
B.Sanjay 81  
V.Mohankumar

|  |     |
|--|-----|
| A study on the Impact of Saakshar Bharat Programme on the neo-literates of Scheduled Caste in Telangana State<br>P.V. S. Reddy | 88  |
| Patterns of Sex Ratio in Manipur<br>Mayengbam Irabot Singh   | 101 |

Every year **August 21** is celebrated as **Senior Citizens Day** to recognize achievements of the more mature representatives of our nation. The day provides an opportunity to show our appreciation for their dedication, accomplishments and services they give throughout their lives. It is not known how many people really celebrate this day and even if they do, are they doing it with reason? This is not an isolated one. Many international and national days are celebrated or observed as a matter of routine by a few in which the general public very rarely show interest, may be they are ignorant of the importance of such events.

Human ageing is not only a biological problem, but also affects human society. The number of the aged is increasing at a tremendous pace all over the world due to advancements in medical and health technologies, health care, control of infectious diseases and better nutrition. This has resulted in increase in the levels of life expectancy, reduced death rates and decline in fertility levels. One must know that the proportion of the elderly in the general population is steadily growing. At present, developed countries have undergone change to become aged societies. There are some countries like Sweden and the United Kingdom where about a third of the population is of persons aged 60 years or more. In Scandinavian countries like Japan, the expectancy of life at birth is over 75 years. Almost all European countries and many others including the USA are also very close to this demographic trend. The phenomenon of ageing and the issues related to it are not primarily confined to developed countries alone. These are emerging concerns in developing nations also, may be having a smaller ramification.

In this context, India is no exception. At the time of Independence, the undivided India had a population of a little over 350 million. Expectancy of life at birth was just 32 years, the female longevity being even less. Within a span of mere five decades, the demographic situation has markedly changed. India's population has gone up manifolds and life-expectancy has almost doubled. Better medical facilities and health care, as well as low fertility have made the elderly the fastest growing sections of society. With the number of the elderly on an increase at a rate faster than the general population, the greying of India has become more visible than ever. India's elderly population aged 60 and above is expected to increase from 71 million in 2001 to 179 million in 2031 and further to 301 million in 2051.

A study of the Indian social system indicates the very high and respectable position of the elders. It was indicative of the gratitude of the younger generation towards their parents and grand-parents for bearing and rearing. It was also related

to the inheritance of property of the elders. Another rationale for the respect and regard for elders was their wisdom and experience. Unfortunately, urbanization, migration and industrialization and westernization have severely affected value systems. The fast changing pace of life has increased the woes of older persons and it has been compounded by crumbling of the erstwhile joint family – the natural support system.

The family as a single unit is likely to change. The old-age dependency will increase more quickly than the decline in child dependency. It will require a great deal of adjustment at the family level to accommodate and care for the elderly. While daughters and daughters-in-law are replacing their role as caregivers to their parents by working outside the home, a new challenge for elderly care will be posed. Day care centres, geriatric hospitals, and old-age homes are likely to play a major role in the living arrangements for the elderly.

I am of the opinion that protection for the old should come in a natural way. Both the old and the generation next should understand the issues and problems. Old people are not like old clothes which can be thrown away once they are worn out. Life is not like a ladder which never grows but it is like trees which always grow. Hence, as long as one lives, he or she has the right to live with respect. Younger generation should always think of the love, affection and guidance given by their parents. The first step of life is always guided by the father/mother. Hence, why not the children extend their hands for the last step of their parents.

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**Schmidt-Lauff, Sabine<sup>1</sup>**

### **Abstract**

Perspectives on temporality in education usually rely on a taken-for-granted view – learning and education are often seen as temporal phenomena and ‘objective fact’ but without much attention paid to time itself. Mostly, time is used implicitly but imbedded in pedagogical contexts. According to this argument, a distinguished conceptualisation of time beyond chronological or chronometrical perspectives is still missing in the study of education. A theory of temporalization and temporalism in (adult) education and lifelong learning does not exist. The idea of this paper is to identify and clarify temporal phenomena in adult learning and education. It explores and illustrates different temporal theorems such as collective, political, social and individual habituations of time, and concludes with a vision of learning as a temporal oasis against the acceleration and dynamic of change.

**Keywords:** dynamic, modernity, adult learning and education, time, temporalities

Perspectives on temporality in education ‘usually rely on a taken-for-granted view’ (Alhadeff-Jones, 2017, p. 33) – learning and education are often seen as temporal phenomena but without much attention paid to time itself. Mostly, time is used implicitly and imbedded in pedagogical contexts such as schedules, didactical-arranged sequences, or within the political norms of lifelong learning. In other words, time is often viewed in education studies as an ‘objective’ fact. In his comparative analysis, Cowen (2002) argued that fields of educational studies or educational theories are differently sensitive to time but most treat time as a routine working concept and, therefore, ‘undertheorize concepts of time’ (Cowen, 2002, p. 413). According to this argument, a distinguished conceptualisation of time beyond chronological or chronometrical perspectives is still missing in the study of education. A theory of

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[This article is based on James A. Draper Memorial Lecture delivered by the author on September 12, 2018 at International Institute of Adult and Lifelong Education (IIALE), New Delhi]

temporalization and temporalism in (adult) education and lifelong learning does not exist. This is different from other disciplines such as the sociology, philosophy or physics of time or chronobiology (cf. Schmidt-Lauff et al. 2019).

In order to understand the interrelations between time and learning, in a very first step, learning can simply be defined as 'action in time'. Learning always takes time (chronometrical) and is imbedded in different stages along a lifespan (chronological; cf. Dolch, 1964). Additionally, educational concepts and theories are historically contextualized (cf. *Journal History of education*). For example, educational policies and strategies – such as lifelong learning – are legitimised by modernisation (era of postmodernity) and the accelerating changes of our global knowledge society. Educational institutions and programmes promote lifelong and lifewide learning opportunities (formal and informal; 'from cradle to grave') to ensure continuous learning. Today, each subject has to react to and adopt transitions throughout their life course. Biographical learning transitions are discussed as 'de-standardised' projectuality (Leccardi, 2013) with limitation to linear development and concerning hereby unpredictable futures.

The idea of this paper is to identify and clarify temporal phenomena in adult learning and education. It starts, in the first section, with general observations inspired by James Draper's lecture concerning the 'Dynamic Mandala of Adult Education' (1992/2016). The second section of the paper explores and illustrates different temporal theorems such as collective, political, social and individual habituations of time. The article concludes with a vision of learning as a temporal oasis against the acceleration and dynamic of change.

### **Adult Education Today – An Indexing by James Draper's Memorial**

I am going to begin this paper by discussing James Draper's controversial work on the 'Dynamic Mandala of Adult Education'<sup>2</sup>. The catchword *Dynamic* together with the metaphor of adult education as a *Mandala* promises inspiring insight for a temporal related analysis and sets the starting point for a theoretical conception of time in adult education (cf. Schmidt-Lauff 2008; 2012; 2017). In order to analyse temporal contingencies in our modernity, and open a way to critically rethinking learning, Draper outlines two key concepts important to such analysis: *dynamic* and *future*.

Both phenomena are carved out briefly, but one finds in his introduction a broad definition of Mandala, which 'encompasses a world view' of adult education, the 'realities of today and a vision of the future' (Draper, 2016, p. 156). Through this, he points out the necessity of understanding adult education in 'its *broadest* perspective' (ibid., p. 156), which means contextualized between the present situation ('today') and the expectations of an upcoming time ('future').

In the next chapter, he speaks about learning as ‘a process whereby, through one’s sense, an individual comes to understand, interpret, interact with and the [!] adapt to one’s environment’ (ibid., p.157). In Draper’s work, adapting to one’s environment means not only reacting to the given situation (the here and now) but ‘to vision the future’ (ibid. p. 157). For him, ‘continuing education begins with a vision of the future’ (ibid., p. 160). He goes further and predicts: ‘In fact, if we lose sight of our vision of the future, we diminish what we do today’ (ibid. p. 160). Present and future are reciprocally interdependent: the temporal direction we are moving into is not a linear forward from the present into the future (e.g., what we learn today will be useful for our life, work, and family someday in the future). However, visions of the future give our present its meaning (the past is still not mentioned).

Learning connects the individual to the world: through learning, the individual gains knowledge, opens new horizons and can become a more reflexive and ‘autonomous person able to act in the social environment and to give reasons for what he or she does’ (Fuhr, 2017, p. 10; Schmidt-Lauff 2017). Learning in its ‘broadest perspective’ (s.o.) emphasizes ‘emancipatory’ developments and comes near to the classic, humanist concept of *Bildung*<sup>3</sup> as a lifelong endeavour. Coming back to James Draper’s implicit temporal aspects within the ‘Dynamic Mandala of Adult Education’, one can find that: ‘A mandala, frequently expressed visually in a circular form, is intended to present a world view, representing a wholeness, a schematized view of a harmonious cosmos. It presents both an outward view of one’s universe or surroundings, and one’s place within it, but also an inner focus representing the effort to reunify and harmonize the self.’ (Draper, 2016, p. 156). A temporal interpretation may concern:

- a) by the word ‘circular’ the non-ending, continuous nature of learning as fixed in the programmatic of lifelong learning and
- b) the non-linear, circular and spiraling nature of learning as, for example, failing process, detour, loop-way.

Accordingly, this perception of learning aims first at a professional responsibility and awareness of ‘the challenge of preparing people for an unknown future’. Draper additionally states that ‘we can no longer predict what knowledge or practice people will need in the future’ (ibid., p. 160). Second, one has ‘to distinguish between the learning process and its outcome’ (ibid., p. 160). His distinction between learning as process and its results as ‘products’ is important in modern times, where time is a limited resource and should be treated carefully (s.u.). For him, ‘the “process” is the journey of the learning itself’ – there is a *present* value, but it is not steerable. ‘[The process] includes the methodologies used and reflects the value of self-discovery’ (ibid., p. 161). From this, there is a coming (*future*) ‘intended outcome’ (ibid., p. 161).

By this short indexing, it becomes visible that adult education and thinking about learning (concerning James Draper) is full of temporality:

- a) Importantly, *time is implicitly mentioned* in terms such as ‘circular’, ‘continuity’, ‘processes’, and ‘vision’ etc.
- b) Hence, *temporal effects and impacts on learning are important* (e.g., disregard of the present; (over)emphasis of the outcome / future) *and are not unfolded or elaborated upon*.
- c) Sometimes, *time-dimensions are explicitly mentioned* (e.g., as past, present, future, today, yesterday, morning, etc.).
- d) But, *time is mostly used or reduced to chronometric observations*, for example, in large scale studies (OECD ‘Education at a glance’<sup>4</sup>) as time spent for learning (measured as countable minutes/hours/years) or as time spent in classrooms for teaching.

Based on these observations, two questions arise: what does time in our modern, highly dynamic knowledge society mean for adult learning and education? And, how might rethinking the way we relate to time, by rethinking temporal constraints and contingencies—as the title says – produce a fundamental reassessment of the way we conceive of adult learning and education? As the German philosopher Rüdiger Safranski (2015) states, ‘If time only means what clocks can measure [...] the answer to all our questions about ‘What is time?’ could be easily given: Time is not more than a countable, objective factor of occurrence. But it seems to me that the proper meaning is merely not touched.’

### **Time and Temporality**

*Time* is directly interwoven with one’s existence and experience. ‘Moreover, modern societal structures and cultures are characterized by a high degree of complexity with regard to time-related phenomena.’ (Schmidt-Lauff, 2018, p. 107).

The Oxford Dictionary defines *time* as the indefinite continued progress of existence and events in the past, present and future regarded as a whole. We use clocks to measure the *quantity of time* and we divide time into units such as seconds, minutes, hours, days, weeks, months and years. On the other hand, one recognizes another modality of time, the *quality of time*. One minute can seem very long while one is waiting and very short when one is busy with concentrated work. Time is, therefore, a relative and relational concept that ‘depends on a frame of references’ (Schmidt-Lauff / Bergamini, 2017, p. 147) such as situation and context, personal experience, personal behavior, social and cultural practices and norms etc.

*Temporality*, by contrast, encompasses all phenomena and modalities related to time while also taking into account the variable characteristics of time in terms of history and culture as well as individual interpretation. Temporality is the generic term used to express the concept of temporalization (cf. Schmidt-Lauff, 2018). It is therefore an analytical term and category and less affected by historical change.

## **Adult Education and Learning Today – Temporal Theorems**

In educational science, the connection between time and learning is a matter of principle, with many facets, and sometimes contradictory (for an overview, cf. Schmidt-Lauff, 2012). Six theorems are outlined here.

### ***Theorem 1: All learning occurs in time***

Learning always takes time<sup>5</sup>. Learning something new, trying to understand, to question, to reflect, etc., as part of the learning process is neither a trivial experience, nor one that is easy to create or simply a teaching outcome (every professional adult educator can tell many stories about this). Käte Meyer-Drawe, a German *Bildungs* theorist, writes of getting ‘carried away’ with learning but also about the invisible in every learning endeavour (Meyre-Drawe, 2008, p. 29). From an educational point of view, she states that human learning will ultimately remain a mystery: ‘Learning can deny itself to me, even when I am motivated. The matter does not disclose itself to me. Learning, forgetting and remembering do not merely constitute a maximization or minimization of the volume of stored thoughts and information. They are specific articulations of our horizon of experience, which are not entirely in our hands’ (ibid., 2008, p. 29).

### ***Theorem 2: Learning is always acting in time***

Learning means ‘acting’ in time, be it in a historical context (epochal era), in a biographical context (the individual lifespan of a person) or in didactical structured sequences (planned time sequences, synchronizing classes). The challenges of cultivating learning over the lifespan as a whole contradict the notion of learning practice as a ‘smooth process’ or a ‘smart’, straightforward approach. ‘While interferences, difficulties and other inadequacies are unpopular because of today’s ideal of smooth, high-speed adaptation in a stress-free environment’, an educational theory of learning ‘ascribes much importance to time-consuming irritations’ (ibid., 2008, p. 15). A resulting ‘professional time-sensitive approach’ for teaching or didactical arrangements (cf. Schmidt-Lauff and Bergamini 2017) will always accept time-consumption. High-quality learning time allows detours, breaks, stimulates reflection and defines learning as a special form of transformation and development.

### ***Theorem 3: Time as a countable resource***

Usually time is seen as a neutral factor entity, based on solid facticity and expressed in a quantified form of measurement (e.g., hours, minutes, clocks, calendars, timetables). Our modern understanding of time defines time as a dimension which is, as a neutral quantity, controllable and steerable. This idea of time grounds itself in the possibility of an economisation of time (critical Schmidt-Lauff and Bergamini 2017). Since industrialisation in the 18<sup>th</sup> Century, the western world defines time as a

scarce resource ('time is money'). This entangles learning too: a.) as an individual, one has to spend or better 'to invest' time for lifelong learning, and b.) in all our decisions individuals are asked to be efficient – setting priorities, being output-concentrated. Nevertheless, personal development and evolution cannot be forced to speed up (as the proverb says, 'A flower will not grow faster if we pull.').

This leads back to James Draper's idea of differentiating between the 'process' and the 'product' or 'outcome'. It is obvious that in an economized understanding of time (time is money), learning-processes are not valued very highly – the outcome remains the important aspect. The moment of learning is not enough. The pleasure of it in itself is not considered valuable, rather, the *future* outcome will give value to it (through the use of our knowledge – acting competently; getting a job, etc.).

This might be acceptable, but two factors can be mentioned critically: a.) by valuing the process instead of only the result, learning becomes worthwhile as transformation, as transitional movement between knowing and unknowing. And b.) for people who need a longer than average time to learn, who need more guidance and support, the orientation towards the future could cause specific learning problems and stress.

#### ***Theorem 4: Time is of great symbolic significance***

In a society in which time is of great symbolic significance, as Norbert Elias states (1988), social or individual phenomena (of disadvantage) can be characterised by temporal attributes. In our society of acceleration, the 'slow ones' are those who have been socially left behind. A school system that is timed around curricula, classes by age, using chronological time standards to evaluate learning progress has the distinct features of an educational time management tool. Alhadeff-Jones talks about 'the power of school's temporal regularities' and criticizes the norm<sup>6</sup> that students have to move 'from grade to grade in a predetermined sequence – without having the freedom to choose their trajectory' (2017, p. 57). Deviations or contemplation are quickly dismissed as a waste of time.

Studies such as PIAAC<sup>7</sup> show that educational disadvantage (e.g., functional illiteracy) could result from negative school experience or a resistance to didactically standardized learning (cf. Dolch, 1964). Critical modern pedagogics award education a 'moral authority' within which a main task is to create a 'time utilization ethics' and capitalism habituation to time (Göhlich and Zirfas, 2007, p. 108).

#### ***Theorem 5: Habituation of time (e.g., acceleration) through education***

In modernity, changes in societal and social time structures are associated with questions of identity formation. Hartmut Rosa, for example, argues that 'the temporal structures and horizons of society [...] are bound to impact on the temporal structures

of the formation and preservation of identity' (Rosa, 2005, p. 237). Without explicitly addressing the concept of learning, Rosa –when referring to the acceleration society – speaks of the 'daily identity work' subjects have to perform and which, more than any other phenomenon, constitutes a 'break between *classical* modernity and what may be labelled *late-* or, depending on one's viewpoint, *post-modernity* (ibid., 2005, p. 237; emphasis in original). The temporal phenomenon of an (perceived) ever-shrinking present, and the consistent notion that the future is already there, results in a feeling of being rushed. Dynamics and the pressure to change and to adapt to changes (e.g., by learning) are no longer limited to individual changes, to a one-after-the-other or continuous reshaping. Rather, they encompass radical reconstruction and profound transformation. The ensuing destabilization of both individual conditions of life and collective orientation principles explains why (multi-) optionality ('anything goes') is neither mandatory for, nor appealing to, everyone. The challenge of discontinuous continuities is also growing increasingly important for the practice of adult education.

Time-slots for critical reflection require slow maturation; transformation via learning needs time and calls for a 'specific form of didactical deceleration' (Dörpinghaus and Uphoff, 2012, p. 115) against procrastination. In subject-oriented learning theories, 'learning conditions vital to critical cognition never emerges as a prompt reaction (to a stimulus)' (Meyer-Drawe, 2008, p. 126). The moments of receiving, processing and reflecting knowledge cannot be short-term instances of updating information (adaptation).

### ***Theorem 6: The agenda of lifelong learning sets temporal norms***

The agenda of lifelong learning follows the idea of using life-time efficiently and appropriately in adaption to the accelerated changes of our modern world and the loss of certainty (see Theorem 5). Lifelong learning is thereby reduced to infinite acts of adaptation. This, in turn, places individuals under constant pressure to learn, unlearn and relearn.

Besides this critical reflection on lifelong learning, it is even more interesting to consider what role adult education is playing here. Adult education may work as catalyser within these processes of lifelong adaption and therefore of acceleration, or, as provider for open spaces and time to calm down, to concentrate and to contemplate. The latter is needed for learning as transformation and is related to reflection, to thinking about meaning schemes and meaning perspectives. 'Where educational tracks are explicit and strong, the individual has little or no opportunity to veer from that track once it has been assigned' (Settersten 1999, p.49 in Alhadeff-Jones, 2017, p.61). For adult learning and education, this means that in 'such a scenario, the likelihood of "second chances", whether to make up for past mistakes or to change earlier decisions seems slim' (ibid., p. 16). This leads back to the beginning of the paper and James Draper's idea of adult education as dynamic Mandala. In his book *Rhythms of Emancipatory Education*, Alhadeff-Jones (2017)

stipulates: 'In the contemporary cultural context, one of the key challenges appears for adults to be able to develop the capacity to negotiate and pilot the temporalities and rhythms of their own life [...]; what Alheit (1994) calls "biographicity". In order to learn to negotiate the crisis, changes and transformation occurring throughout a life, one has to be able to connect past, present and future. [...] The challenge is not just about "time management", and not how one can manage one's daily activity. The challenge is about learning to interpret the way one relates to time, the way one perceives and interprets the heterogeneous temporalities of one's own life as a whole, and beyond one's own individual lifespan, the way one integrates learning made by parents and ancestors, through intergenerational learning' (2011, p. 397).

### **Adult Education and Learning as 'Temporal Oasis' – A Vision**

Time is not only of great importance for our experience of everyday life in modern society. One could also state that modernity itself is defined by a specific temporality (Koselleck, 1989). At the same time, education and learning became crucial under modernisation and the rise of a highly dynamic knowledge society, leading to the overarching, globally spread and deeply anchored programmatic of lifelong learning. If we follow Draper and his idea of Adult Education in 'its broadest way', it might be conceived not simply as a more accelerated adaptation to change. In contrast, learning towards the future could harmonize the three dimensions of past, present and future. The past relays collective traditions and personal experiences. The present means now and today. The future, as a kind of vision, could be seen as expectation, always unknown in the end, unforeseeable and unpredictable. Learning, therefore, means more than orientation towards the future – it might connect and unite us to our past and present. Our history teaches us that there is no longer a simple belief in future as (positive)progression. In a complex world, progress is never a linear transition or easy improvement. Our experience of time globally becomes more and more a temporal alienation which suggests a 'shrunk present'. The time span of familiar continuity keeps shortening. In a knowledge society, one particularly learns to cope with tomorrow. Presupposing future effects of social changes as current facts increases the pressure on the present.

*Adult education and learning might be able to generate learning as a counterpart to or against acceleration. This generates perspectives distanced from the general meaning of using time 'efficiently'. Instead of using the future exploitability of learning as a yardstick, learning is given a value related to the now, the moment and the present.*

This opens up a perspective for periods of time when the joy of learning may (re) emerge. As studies have shown, learning, especially adult learning, should be characterised by unburdened time explicitly devoted to learning (Schmidt-Lauff, 2008; Schwarz et al., 2019). Time for processes in which learning can take place should not continue to be further dispersed between work and life. What is needed, apparently,

is time unburdened by the pressures of daily life, which in that respect may be understood as an 'oasis of deceleration' (Koller, 2012, p. 120).

This puts the emphasis on learning in a specific form; it gives learning a meaning of its own (in that it does not focus exclusively on outcomes); and it does not reduce the moments of receiving, processing and reflecting knowledge to short-term instances of updating information. Learning takes on a different temporal quality if there is time explicitly devoted to learning. If 'things slow down' and learners have the opportunity to 'immerse themselves in their learning', 'valuable learning time' will unfold (Schmidt-Lauff, 2008).

The complexity of time and temporality in adult education and learning is immense and even growing, but it is challenging and might be understood as an *invitation* to take time to consider variations, scenarios and utopian ideas as different entrances to (learning towards) the future!

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**(Footnotes)**

<sup>2</sup> The 2016 published paper is a revised version of a Roby Kidd memorial lecture James draper gave in 1992.

<sup>3</sup> To point out one important aspect, how to understand the concept of Bildung: 'Bildung has worth in its own right. While Bildung can entail vocational learning, it should not be limited by utilitarian purposes and be only vocational' (Fuhr,2017, p. 10).

<sup>4</sup> Available: <http://www.oecd.org/education/education-at-a-glance/>[17.12.2018]

<sup>5</sup> In contradiction, the idea of digitalization and e-learning as learning 'everywhere and at any time' denies this general principle and suggests implicitly 'one click and everything is in your mind, learned'.

<sup>6</sup> By the end of the 15th century, in our Western Society and European Context "time schedules had already become a widely implemented formality in schools" (Göhlich and Zirfas, 2007, p. 108). Knowledge and skill development is defined within clear steps of learning, understanding and knowing. The functional and symbolic aspects of time in School education shall balance the intergenerational inequalities. Regulation belongs to age norms and the idea of synchronizing it in 'classroom'-settings.

<sup>7</sup> PIAAC (***Programme for the International Assessment of Adult Competencies***) initiated by the Organisation for Economic Co-operation and Development (OECD) and is steered by the PIAAC Board of Participating Countries. Over thirty countries, including Germany, are participating in the second cycle (start 2018) of PIAAC. PIAAC aims to assess basic skills of the adult population in an internationally comparable way. The skills assessed – literacy, numeracy, and adaptive problem solving – are considered to be essential for successful participation in modern society and to be a foundation for developing numerous other, more specific, skills and competencies. PIAAC provides information about the extent to which the adult population in the respective participating countries differs in terms of the basic skills assessed. In addition, it examines factors associated with the acquisition, retention, and maintenance of these skills, and sheds light on their effects on social and, in particular, economic participation. Available at <https://www.gesis.org/en/piaac/piaac-home/> [17.12.2018].

# **Review of Vocationalization & Skilling in School and Higher Education in India**

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## **Abstract**

Education plays an important role in the all-round development of human being, society, nation- state, and the entire world. It is a unique investment in the present and it ensures the safety of the future. Every nation-state develops its own system of education to express and promote its unique socio-cultural-economic-political identity besides meeting the challenges of time to leverage the existing potential opportunities and realizing its strengths. India, at present, is recognized as one of the youngest nations in the world with over 50% of the population under the age of 30 years which is most suited as a productive manpower. It is estimated that by 2025, India is expected to have 25% of the world's total workforce. In order to harness the full demographic dividend, India needs to build an educational ecosystem which may provide education of high quality, affordable, flexible and relevant to the individuals, economy and to the society as a whole and may prove munificent to the entire world.

Presently, our country faces a demand-supply mismatch, as the economy needs added skilled, well-trained workforce and also managers and entrepreneurs than produced annually. In fact, a majority of the existing institutions of learning (both school and higher educational institutions) remain almost disengaged with the requirements of the highly specialized workplace in different streams and areas as per the industry needs. The traditional education system in the country is also rigid in terms of duration of courses, timings for teaching-learning, pace and place of study, choice of subjects, evaluation pattern and even the provision of hands-on-training opportunities/internship. Further, it has been observed that the skill oriented courses already available in the market have low credibility and acceptability with the employers in the various sectors of production and also in the swiftly growing

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service sector. Therefore, there is a need for introduction of more robust and appropriate vocational education at school as well as higher levels. There is a need for integration and intra and inter-subject mobility (both horizontal and vertical) in terms of vocational subjects. National Skill Qualifications Framework has tried to do the job to some extent. The present paper is an attempt to assemble all bits and pieces in the field of vocational education and skill building in the education system of the country.

**Keywords:** Trained workforce, Service sector, Traditional education, Vocational education, Skill Qualification Framework.

## **Skilling**

Skilling may be defined as development of competence and excellence of a person in performance, expertness and agility for a certain kind of job or work. In other words, skill is needed in crafts, trade, or job requiring manual dexterity or special training in which a person has competence and experience. This may also be treated in the lifelong learning perspective, as life is a continuous process, which may be lived by skilling oneself in essential things all the time in formal, non-formal or informal ways.

## **Vocationalism and Vocationalisation of Education**

Vocationalisation relates to a vocation or vocations and to providing, or undergoing training in a special skill to be pursued in a trade or world of work. The practice or policy requirement of vocational training for all college or high-school students is called Vocationalism. The urge to earn is developed in human being, which may pave the way for provision of skill development and vocationalisation for those who do not have interest in the academic form of education. According to Mahatma Gandhi "*true education ought to be for them (boys & girls) a kind of insurance against unemployment*". According to Jawaharlal Nehru "*education has mainly two aspects: the cultural aspect which makes a person grow and the productive aspect which makes a person do things. Both are essential. Everybody should be a producer as well as a good citizen and not a sponge on another person even though other person may be one's own husband or wife*". Therefore, vocational education indicates that one has to be skilled in a particular vocation or trade in order to become productive, employable and socially respectable.

## **Skilling through Vocationalisation**

Skilling can be brought about in a variety of ways. During the era since independence we have followed a path of skilling the youth workforce of our country for serving not only the national interest but the entire world, more so as we have an opportunistic demographic dividend. The skilling of the workforce can be done through vocationalisation of education.

We are making sincere efforts towards vocationalisation since independence. The Secondary Education commission (1952-53) emphasized the 'Improvement of Vocational Efficiency'. The Education Commission (1964-66) suggested 'Relating Education with Productivity'. The Ishwerbhai Patel Committee (1977) has preferred the term 'Socially Useful Productive Work' over the label 'Work Experience'. Adishesiah Committee (1978) recommended 'removal of unemployment'. The bigger strides in the direction have been taken after the National Policy on Education (NPE) 1986. The NPE 1986 inter alia states: "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 NPE (1986) set the target to cover 10% higher secondary students under vocational courses by 1990 and 25% by 1995. Having observed that the targets remained unfulfilled, the Plan of Action (1992) reset the target of diversification of students in vocational streams at Plus 2 level to 10% by 1995 and 25% by 2000<sup>1</sup>. The initiatives in the direction of skilling through Vocationalisation of education in the last three decades areas are follows:

### **Vocationalisation of Secondary Education (1986-2001)**

The National Working Group on Vocationalisation of Education (also known as the V.C. Kulandaiswamy Committee, 1985) reviewed the Vocational Education Programme (VEP) extensively and developed guidelines for the expansion of the programme beyond the then existing scope. The recommendations of the Committee/ Working Group led to the initiation of the centrally sponsored scheme on Vocationalisation of Secondary Education in February, 1988. Vocational Education was one of the thrust areas of the Eighth Five Year Plan. It was targeted that by the end of 1991-92, about 8.7% of the higher secondary students (5.85 lakhs) would have been diverted to vocational stream<sup>2</sup>, which was low as against the target set by the NPE (1986). By the end of 1995-96, the programme of vocationalisation had been extended to 6476 schools with intake capacity of 9.35 lakh students, indicating that 11.5% of the students were in vocational streams. In spite of creating capacity for diversion of 11.5% secondary pass students to vocational courses, only 4.8% students could be diverted for vocational courses in post-secondary studies. A programme to provide pre-vocational training to students enrolled at the secondary stage was initiated in 1993-94.

During the Ninth Five Year Plan the Scheme of Vocational Education was implemented through the State Governments/UT Administrations in the formal sector and non-government organisations (NGOs) in the non-formal sector. The main objectives of the scheme were to enhance individual employability, reduce the mismatch between demand and supply of skilled manpower and provide an alternative for those pursuing higher education without particular interest or purpose. In the formal sector, the State Governments implemented the scheme at the Plus 2 stage

through approximately 6,700 schools and the Budget allotted in the Central Ministry was Rs. 100 crore. More than 150 courses were offered in six major disciplines: agriculture, business and commerce, engineering and technology, health and para medical services, home sciences and humanities. In the non-formal sector, the scheme provided assistance to NGOs for taking up innovative programmes for promotion of vocationalisation of education on the project basis. A total of 168 NGOs were financially assisted during the 9th Plan Period. Funding of the various programmes in the scheme was shared by the Centre and the States/UTs. The Central Government provided 100% assistance for 11 components including apprenticeship training, district vocational surveys, textbook development, workshops, instructional material subsidy, resource persons training, workshop/ laboratory building, equipment to schools, teacher training courses, and curriculum development workshop. Fifty per cent assistance was given to the States for five components viz. (i) vocational wings at State Directorates of Education, (ii) State Council of Educational Research and Training (SCERT) vocational wings, (iii) district vocational wings, (iv) provision of raw material/contingency funds and (v) field visits by students. The Centre provided 75% of the expenditure on staff of vocational education school while the State governments funded the remaining 25%.

It was also envisioned in the Ninth Five Year Plan that the vocational education would be expanded at under-graduate level in disciplines which have strong linkages with industry and improve employability<sup>33</sup>. The Ninth Five Year Plan (1997-2002), Volume-II, Planning Commission, Government of India, New Delhi

. University Grants Commission (UGC), in collaboration with the universities, was envisioned to re-structure the under-graduate courses and actively involve industrial houses in the development of curriculum, on-the-job training etc.

### **Emphasis on Vocationalisation during the Tenth Five Year Plan (2002-2007)**

Keeping in view the growing problem of unemployment, the Planning Commission constituted a separate Working Group on Vocational Education for the Tenth Five Year Plan in 2000. In line with the recommendations of the Working Group, the Centrally Sponsored Scheme on Vocationalisation was recast in the Tenth Plan with the following features: (i) competency-based vocational courses in schools in modular form with credit transfer system and provisions for multi-point entry/exit; (ii) establishment of linkage between vocational courses at the Plus 2 level and courses at the university level with change in admission criteria for entry into vocational courses at the graduation level; (iii) strengthening of the on-going scheme by involving industries (through memoranda of understanding) in designing of the courses, development of the curricula, training of faculty/students and certification of the courses; (iv) provision for schools for charging of fees or designing of the courses on self-financing basis in order to sustain the scheme; (v) envisioning the apprenticeship training facility to be utilised fully and made compulsory by ensuring the placement

of those who have completed vocational studies for apprenticeship and training to be decided by the Board of Apprenticeship Training immediately after the results of the Plus 2 examinations; (vi) Close involvement of local industry and business schools in conducting surveys on need assessment before starting the vocational courses; (vii) Mandatory facilities for running vocational courses for the Kendriya Vidyalaya and Navodaya Vidyalaya school systems; (viii) Special treatment for persons with disabilities in designing vocational courses and appropriate action for their needs and their integration into courses thereof; and (ix) Reactivation of the All India Council for Technical Education's (AICTE) Vocational Education Board 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 recommended that vocational education at the secondary school level, Polytechnic education and Industrial Training Institutes (ITIs) should come under one Department of the State Government for better networking, linkages, focused targeting and optimal utilisation of resources. This gained momentum to some extent as many of the State Governments brought all such education streams under technical education departments.

The Committee felt that the scheme of Vocational Education could not meet the targets of previous Plans because of (i) low priority being accorded to vocational education by States; (ii) working of Directorate of School Education in isolation or with little interaction with other relevant departments; (iii) reluctance shown by all State Governments towards appointment of full time vocational education teachers because of their unwillingness to take up long term commitment liability in case of closure of the scheme; (iv) no provision for training of vocational teachers; (v) no serious adoption of curriculum designed by National Council of Educational Research and Training/Pandit Sunderlal Sharma Central Institute of Vocational Education (NCERT/PSSCIVE) in most of the States; (vi) negligible utilization of training seats by vocational pass outs as placements are rarely available within one's own district; (vii) lack of linkages with trade, industry and business; (viii) old and outdated vocational courses being taught with no linkage to employment market; (ix) no scope for induction of new and emerging technologies; (x) lack of flexibility in vocational courses with no scope for vertical mobility for students who wish to specialize in the same course or take up additional courses; and (xi) no scope for competency testing.

Accordingly, some of the initiatives were taken during the Tenth Five Year Plan and the Centrally Sponsored Scheme (CSS) on Vocationalisation of Secondary Education was re-introduced with some modifications. An outlay of Rs. 350 crore was allocated for scheme in the Tenth Plan period. However, the desired results could not come out in the Tenth Plan period also.

### **Vocationalisation during Eleventh Five Year Plan (2007-2012)**

The Plan document envisaged evolving a comprehensive scheme in order to create a diverse and wide range of skills for our youth that would enable the country to reap the scientific and demographic dividend. The emphasis was on demand-driven Vocational Education (VE) programmes in partnership with employers. The programme was restructured with emphasis on hands-on training/exposure, vertical mobility, and flexibility. Greater emphasis was placed on the services sector and, therefore, on soft skills and computer literacy including flexi-time. The development of generic and multiple skills were prioritized, so that persons might respond to changes in technology and market demands. Generic skills that cut across a number of occupations would enable an individual to transfer from one field to another during his/her working life. VE was targeted to be expanded to cover 20000 schools/sections with intake capacity of 25 lakh by 2011-12. The programme was to ensure mobility between vocational, general and technical education with multiple entries and exit options.

However, the revised scheme could not take off in full swing. As against the Budget Estimate of Rs. 123.7 crore for four years (2008-09 to 2011-12)<sup>4</sup>, the Revised/ Actual Expenditure was only Rs. 23.5 crore which was less than 20% of the allocation. This shows the apathy towards the scheme implementation due to a number of reasons. Further, only 193 schools could be covered under the scheme, which was far behind the target.

### **Vocationalisation during Twelfth Five Year Plan (2012-2017)**

It was envisaged to implement vocational education from class IX onwards, unlike the Tenth and Eleventh Five Year Plan periods, with provision for full-fledged implementation of the scheme from class XI, and subsume the scheme under Rashtriya Madhyamik Shiksha Abhiyan (RMSA). It was also envisaged that the Vocational Education courses would be based on National Occupation Standards (NOS) framework brought out by the Sector Skill Councils (SSCs) that determine the minimum levels of competencies for various vocations. Academic qualifications were to be assessed and certified by educational bodies and vocational skills to be assessed and certified by respective SSCs (till date, the NSDC Board has approved 38 Sector Skill Councils). Creation of a mechanism for convergence of vocational courses offered by various ministries, private initiatives and vocational education institutions, and use schools as the outlet for vocational education of young people were also envisioned in the document. A comprehensive repertoire of vocational courses, duration of each course, equipment and facilities, costs and agencies were envisaged to be developed.

The process for revamping of the scheme of vocational education at the higher secondary stage was initiated. This was first aligned with National Vocational Education

Qualifications Framework (NVEQF) and later to National Skill Qualifications Framework (NSQF) to create clear educational pathways from school to higher education level and provide more options to students to choose vocational modules depending on their aptitude and economic requirements.

The revised scheme has been designed to address the weaknesses identified in the current system of vocational education. The salient components of the revised scheme include (i) strengthening of existing schools imparting vocational education; (ii) establishing new schools; (iii) in-service teacher training of seven days for existing teachers; (iv) 30-day induction course for new teachers; (v) support to private schools in PPP mode; and (vi) support to NGOs for carrying out innovative practices.

Further, under the scheme competency-based modules have been developed for each individual vocational course. It is mandatory for schools to revise their curricula every three years to ensure that it is guided by the needs of the industry. A separate Pilot programme within the NSQF was launched in Haryana during the Eleventh Plan Period. Later, the programme was further piloted in Assam, West Bengal and Karnataka. Based on the learning from the pilots, the scheme was scaled up in the Twelfth Plan. An MIS and web portal on vocational education have been set up to share best practices and experiences. A nodal resource centre has been created at the national level to support the State Governments. Students pursuing vocational courses at Plus 2 level were provided facilities for apprenticeship training under the Apprenticeship Act. It was also envisaged that while skill formation has to be mainstreamed in the formal education system right from class IX onwards, skill creation outside the formal education system needs coordinated action and innovative approaches. A Vocational Education section has been established within the Central Board of Secondary Education (CBSE). The States would also be encouraged and supported to set up similar cells in the State Boards and encourage students to take vocational courses along with academic courses either as combination subjects or additional subjects, and allow credit accumulation and transfer on the pattern of Central Board of Secondary Education-National Institute of Open Schooling (CBSE-NIOS) collaboration. The National and State Boards would draw up a detailed scheme of evaluation with respective SSCs to enable competency-based assessment of students<sup>5</sup>.

### **Current need for Vocational Education**

With a dramatic growth in elementary education enrolments and improvements in retention and transition rates in recent years, particularly after the enforcement of Right to Education Act (RTE) Act, the demand for secondary school education and higher education is growing rapidly. Meeting this demand is critical for three reasons. First, *secondary education fulfils large manpower needs of the semi-organized and the organized sectors of the economy*. Second, it is the supply chain for higher education. Finally, it caters to the needs of teachers for primary schooling.

In parallel, vocational education and skill development efforts also need to be strengthened, in tandem. As the country moves on the high growth trajectory, low educational attainments for a vast majority of population are most likely to undermine growth prospects and pose problems for peace and prosperity of the nation. At this juncture, we therefore have a much greater stake in maximizing gains in the limited window of opportunity of demographic dividend and taking legitimate advantage of the fast changing process of globalization through increasing the pace in Vocational Education.

### **Current Status of Implementation of Vocational Education in School Education**

The Scheme of *Vocationalisation of Higher Secondary Education* approved by the Government in September 2011, and subsumed under the Rashtriya Madhyamik Shiksha Abhiyan (RMSA) with effect from April 2013, was further revised in February 2014. The main reasons for revision were continuation of the scheme during the Twelfth Plan, incorporating experiences emerging from the Haryana Pilot on NVEQF, subsuming of the Scheme under the umbrella scheme of RMSA and alignment of the Scheme with NSQF. The revised Scheme is now known as *Vocationalisation of Secondary and Higher Secondary Education*. The Scheme aims to (i) enhance the employability of youth through demand driven, competency based, modular vocational courses; (ii) maintain their competitiveness through provisions of multi-entry multi-exit learning opportunities and vertical mobility/ interchange ability in qualifications; (iii) fill the gap between educated and employable; (iv) reduce the dropout rate at the secondary level; and (v) decrease the pressure on academic higher education.

The revised Scheme not only introduces vocational education for the first time nationally, at the secondary level, but also seeks to integrate vocational education with general academic education. It calls for greater involvement of industries in design, delivery and assessment of skills sets and also has a provision for incentivizing Government aided and Private schools. The Scheme is demand driven with modular vocational courses referenced to National Occupation Standards (NOSs) and offered through secondary and higher secondary government, government aided and recognized private schools.

Till March 23, 2018, around 8227 government schools in 33 States/UTs have been approved for introduction of the scheme of vocationalisation of secondary and higher secondary education. This is about 5% of government/government aided/ social welfare department/local body secondary and higher secondary schools. The CBSE offers 40 vocational courses at senior secondary level and 15 courses at secondary level in its affiliated schools. The NIOS also runs 103 vocational courses up to higher secondary level. Over 100 Job Roles have been identified by MHRD in consultation with PSSCIVE, NSDC and SSCs. The PSSCIVE is in the process of preparing of curricula and courses for such job roles<sup>6</sup>. The scheme is still struggling to achieve momentum. The target of covering at least 20000 schools by the end of

Twelfth Five Year Plan is far behind the reality. Something exceptional needs to be done in the area in order to reach the targets and achieve the realisation of the recommendations of various committees and commissions including the National Policy of Education. The NVEQF has been revamped as NSQF. The details are given as under:

### **Revitalization of National Vocational Education Qualifications Framework (NVEQF) to National Skills Qualifications Framework (NSQF)**

As per the Executive Order vide dated September 2, 2014, NVEQF has been assimilated in the National Skills Qualification Framework (NSQF). This was notified for the country on December 27, 2013. The NSQF retains the basic spirit and components of NVEQF. (*NSQF Guidelines*)

**Credit Framework:** In order to provide progression routes within the Indian education and vocational/skill training system and to facilitate *vertical and horizontal mobility of learners* both *within vocational education* and *vocational training and among vocational education, skill training, general education and technical education*, the Document on Credit Framework named SAMVAY (Skill Assessment Matrix for Vocational Advancement of Youth) for competency based skills and vocational education under NSQF was released by the Hon'ble President of India on November 11, 2014. The Credit Framework, using the NSQF and National Occupation Standards (NOS), is an exercise in recognizing skills and education as part of an integrated learning system. It could be suitably adapted and adopted by the States / UTs.

**Education in Sector Skills Council:** There are total 38 Sector Skill Councils (SSCs) already formalized including SSC in Education. It has been set up by the Ministry of HRD and was notified by the Ministry on October 13, 2014. The scope of the SSC (Education) covers job roles other than academic faculty in Universities and Colleges and teacher qualifications in school education. The functions of the Sector Skills Council (Education) include (i) setting up of Labour Market Information System (LMIS) to assist planning and delivery of training; (ii) identification of skill development needs and preparing a catalogue of skill types; (iii) developing a sector skill development plan and maintaining skill inventory; and (iv) developing skill competency standards and qualifications<sup>7</sup>. It has been thought that with the creation of NSQF there could be scope of vertical mobility in the area of vocational education beyond higher secondary levels. Therefore, higher and technical education has also been opened for vocational education and skill development.

### **Vocationalisation of Higher & Technical Education**

All India Council for Technical Education (AICTE) has already introduced Degree/ Diploma programmes in Vocational Education under National Skill Qualifications Framework (NSQF) in 13 specializations for AICTE approved Institutions. Under this scheme, Education Component is taught by the institute and the skill component is

covered by the Industry Partner or Skill Knowledge Provider (SKP) approved by AICTE or NSDC or any Government Agency.

The University Grants Commission (UGC) is implementing three schemes namely Community Colleges, B.Voc. Degree Programme and Deen Dayal Upadhyay KAUSHAL Kendras in Universities and Colleges for imparting skill development based vocational courses offering Certificate/Diploma/Advance Diploma/B.Voc./M.Voc. and Research level programme. However, from the data of All India Survey of Higher Education (2017-18) it has been observed that there are a total of 23,628 students enrolled in B.Voc. Degree course and 1138 in D.Voc. course and no admissions in M.Voc. courses<sup>8</sup>. The skill components of courses are imparted in collaboration with the industry partners based on the basis of NOS for the concerned job roles. A lot more is required to be done in the area of promotion of Vocational Education in Higher and Technical Education and emphasis needs to be placed on enrolment in Masters, M.Phil and Ph.D.

### **Community Colleges**

Creation of Community Colleges (CCs) was envisioned in the Twelfth Five Year Plan. The last Plan document of the erstwhile Planning Commission also laid a special emphasis on expansion of skill-based programmes in higher education. It recommended setting up of CCs to serve multiple needs including (i) career oriented education and skills to students interested in directly entering the workforce; (ii) training and education programmes for local employers;(iii) high-tech remedial education for secondary school graduates who are not ready to enrol in traditional colleges, giving them a path to transfer to three or four year institutions; and (iv) general interest courses to the community for personal development and interest. The Plan document also stated that CCs would be located to facilitate easy access to underprivileged students and such colleges could either be established as affiliated colleges of universities or as entirely autonomous institutions. Such colleges could either be established as affiliated colleges of universities, governed, guided and managed through a 'Department of Skills and Lifelong Learning' (DSL) or as entirely autonomous institutions linked to SSCs.

The features of CCs conceptualized in the Twelfth Five Year Plan are as follows:

- (i) They make provision for modular credit-based courses with entry and exit flexibility that conforms to the NSQF;
- (ii) They offer programmes leading to certificates (after one year), diplomas, advanced diplomas or associate degrees (after two years) with options to transfer to regular degree programmes;
- (iii) Their curricula would include an appropriate mix of academic and vocational skills and will be aligned to National Occupational Standards determined by employer-led sector skill councils;

- (iv) The assessment of vocational skills and training provided by CCs would be done in accordance with assessment protocols developed by SSCs;
- (v) Their faculty would typically consist of a permanent core, who will teach fundamentals (language, mathematics, science) and a large pool of adjunct or part-time faculty who will focus on specialisations;
- (vi) Well-designed online offerings would be integrated with face-to-face instruction to enhance and maintain quality;
- (vii) CCs would be located in habitations with large potential student population; and
- (viii) There would be local community involvement in their academic and administrative boards<sup>9</sup>

The CCs should not be a part of departments of a university /college and should have a separate entity within the institution. In the scheme guidelines it has been stated that while selecting the host institution for the CC, preference will be given to such colleges / universities which have proximity to the local industry partners, in order to address local job requirements and/or youth aspirations of the region. Considering an Autonomous College as host institution of the CC may have added advantages for curriculum design, assessment and governance etc; and, therefore, will be accorded priority under the scheme.

### **Performance of Scheme of Community Colleges**

Government of India decided to set up 200 pilot Community Colleges in existing colleges/polytechnics from the academic session 2013-14. In 2014-15 the scheme was made independent. This was communicated to the States/UTs with the request for time bound action for submission of proposals. The pilot scheme is being implemented by UGC & AICTE. It was decided that UGC would fund the community colleges hosted in a college, while AICTE would fund the polytechnics hosting the community college. So far, 202 colleges have been approved in 26 States/UTs. This includes a maximum number of 37 colleges in Maharashtra followed by 27 in Assam, 19 in Kerala, 15 in Tamil Nadu, 13 in Punjab and 12 in Karnataka.

### **B.Voc. Degree Programme**

With the objective to embed the competencies required for specific job roles in the higher education system for creating employable graduates the UGC has launched a scheme on skills development based higher education as part of college/university education, leading to degree in Bachelor of Vocation (B.Voc.) with multiple exits such as Diploma/Advanced Diploma under the NSQF. The B.Voc. programme is focused on universities and colleges providing undergraduate studies which would also incorporate specific job roles and their NOS along with broad-based general education. This would enable the graduates completing B.Voc. to make a meaningful participation in accelerating India's economy by gaining appropriate employment,

becoming entrepreneurs and creating industry appropriate knowledge. The objectives of the scheme are:

- (i) to provide judicious mix of skills relating to a profession and appropriate content of General Education;
- (ii) to ensure that the students have adequate knowledge and skills, so that they are ready for work at each exit point of the programme;
- (iii) to provide flexibility to the students by means of pre-defined entry and multiple exit points;
- (iv) to integrate NSQF within the undergraduate level of higher education in order to enhance employability of the graduates and meet industry requirements. Such graduates apart from meeting the needs of local and national industry are also expected to be equipped to become part of the global workforce; and
- (v) to provide vertical mobility to students coming out of 10+2 with vocational subjects.

All the universities and colleges included under Sections 2(f) and 12(B) of the UGC Act, 1956 and receiving Plan grant from the UGC are eligible for UGC financial assistance under the scheme. A total of 162 colleges in 26 States/UTs have been approved under the scheme. The maximum number of colleges/universities approved are in Maharashtra (37) followed by Punjab (17) and Kerala (15). All these colleges are operational.

### **Deen Dayal Upadhyay KAUSHAL Kendras**

While the schemes of Community Colleges and B. Vocational Courses are being implemented in the Higher Education Sector, it was also realized that there is a need to give further push to vocational education on an even larger scale. It is therefore proposed to establish as many as 100 “Deen Dayal Upadhyay Centres for Knowledge Acquisition and Upgradation of Skilled Human Abilities and Livelihood (KAUSHAL)” during the XII Plan period. These Centres would take-up vocational education to new levels and offer courses beyond B. Voc. degree also. These Centres would also embed and follow the guiding principles of NSQF, QPs, and NOSs for their programmes and would not focus on skilling alone but also develop entrepreneurship traits. The Centres may endeavour to maintain a pyramidal structure of student enrolment with respect to Diploma, Advanced Diploma, B. Voc. and further studies.

The main objectives of the scheme are as follows:

- i) Creation of skilled manpower for industry requirements at various levels, as the scheme provides for vertical mobility from short term certificate courses to full-fledged post graduate degree programme, and further research in specialized areas; the courses would be planned/ designed to have provision

of multiple entry and exit at various levels culminating upto research degree level; these shall also include courses which are offered under the CC Scheme and B.Voc. degree programme of UGC;

- ii) Formulation courses at postgraduate level keeping in mind the need of (a) industry in specialized areas; (b) instructional design, curriculum design and contents in the areas of Skills Development; (c) pedagogy, assessment for skills development education and training; (d) trained faculty in the areas of skill development; and (e) entrepreneurship; etc.
- iii) Working for coordination between the higher education system and industry to become a Centre of Excellence for skill development in specialized areas;
- iv) Networking with other such centres, universities and colleges imparting vocational education under the scheme of CC and B.Voc. degree programme in their region and coordinate with them for targeted development of skill oriented education;
- v) Undertaking research and development in the areas related to skill education & development, entrepreneurship, employability, labour market trends etc at the post-graduate and research level;
- vi) Acting as a finishing school by providing supplementary modular training programmes so that a learner, irrespective of his/her training background, is made job ready with necessary work skills (soft, communication, ICT skills etc) and fill the gaps in the domain skills measured against QPs/NOSs;
- vii) Provisioning for Recognition of Prior Learning (RPL) framework for job roles at NSQF Level 4 onwards by conducting assessment and certification with respective Sector Skill Councils (SSCs)/ Directorate General of Employment and Training (DGET);
- viii) Maintaining 'Labour Market Information' for respective regions in coordination with other government agencies and industry associations; and
- ix) Developing and aggregate curriculum, content and learning materials for skills development in different sectors.

The four categories of institutions eligible for having KAUSHAL Kendras are: (i) Category-I which includes UGC approved CCs and/or B.Voc. degree imparting institutions with UGC assistance; Category-II which includes all the Central Universities; Category-III which includes other universities and colleges recognized u/s 2(f) and 12(B) of the UGC Act, 1956, eligible to receive general development assistance from UGC and which have either been accredited by the NAAC/NBA or

have applied for accreditation; and Category-IV which includes self-financing institutions not eligible to receive general development assistance from UGC and which have either been accredited by the NAAC/NBA or have applied for accreditation. Such institutions will not receive any assistance from UGC. However, they will abide by the UGC guidelines as amended from time to time. There is a provision of financial assistance by UGC within an overall ceiling of Rs. 5 crore during Twelfth Five Year Plan period. A total of 64 such Kendras including 16 in self-financing mode have been established.

## **Challenges**

Despite the best efforts of the Government of India and the State Governments for introducing schemes/programmes of vocationalisation from time-to-time, the scheme of vocationalisation could not gather momentum. We have been short of the targets all the time in school education as well as in higher education. In school education we have been short of budgetary targets, too. As against the Budget Estimate of Rs.123.7 crore for four years (2008-09 to 2011-12), the Revised/Actual Expenditure was only Rs. 23.5 crore which was less than 20% of the allocation. This aspect of fund utilisation has to be taken care of. As against the target of 20000 schools till 23<sup>rd</sup> March 2018, only 8227 government schools in 33 States/UTs have been approved for introduction of the scheme of vocationalisation of secondary and higher secondary education. This is about 5% of government/government aided/ social welfare department/local body secondary and higher secondary schools. This shows that the targets have remained unmet since inception. Any scheme can flourish only if the physical and financial targets are met by the stakeholders. Since the scheme was demand driven all the States/UTs could not come under the ambit of the scheme. We have to think afresh to realize the NPE (1986) and POA (1992) target of covering 25% schools for vocational courses.

Similarly, in Higher Education, apart from Community colleges, the B. Voc. Degree Programme and Deen Dayal Upadhyay KAUSHAL Kendras schemes/programmes could not take off in full speed. Further, data from AISHE, 2018 shows that the number of students enrolled for D. Voc. and B. Voc. are below 30000 across the country which is less than 0.05% of the total higher education enrolments in the country. This may create a persisting pressure on mainstream higher education. The lower coverage could be owing to lack of awareness or lesser demand in the market. This may also be presumed that vocational education is considered by the society as a second or third resort. These issues have to be dealt with carefully and supported by substantial research in the sector and future strategies need to be formulated based on the results of the empirical researches and appropriate evidence.

## **Way Forward**

1. Despite best efforts for vocationalisation of school education earlier at Secondary level (since 1988) and vocationalisation of secondary and higher

secondary education (since 2011), the targets have remained unmet. At present, also, we are not in a comfortable position. Therefore, a thorough review needs to be done so that the country could reap the demographic dividend.

2. There is no proper response to the scheme of Deen Dayal Upadhyay Centres for Knowledge Acquisition and Upgradation of Skilled Human Abilities and Livelihood (KAUSHAL). This needs to be scaled up as targeted.
3. International experience suggests that what employers mostly want are young workers with strong basic academic skills and not just vocational skills. The present system does not emphasize general academic skills. The relative wages of workers with secondary education are increasing<sup>10</sup>.
4. Sometimes, insufficient infrastructure in educational institutions may become big hurdles for the achievement of targets. This needs to be carefully assessed and necessary inputs need to be provided.
5. The infrastructure gaps to some extent may be bridged through innovative means. For example, secondary schools in every panchayat can be used for vocational training outside the school hours or in second shifts. A formal system of vocational education certification needs to be evolved for certifying students and youths which acquire skills through this method.
6. The courses provided under the vocational streams at secondary and higher secondary levels and B.Voc. and certificate and diploma levels at higher education are considered to be inferior to the Diploma in Polytechnic and B.Tech/ B.E. Degree of technical institutions. There is a need for making some academic linkages between these B. Voc. and D.Voc. courses and values of these courses need to be made at par with their diploma and degree courses in technical streams in terms of recognition.
7. In order to maintain quality of vocational qualifications, the students pursuing vocational courses at Plus 2 levels and at higher education level should be provided facilities for apprenticeship training to the extent of 100% under the Apprenticeship Act.
8. Suitable amendments in regulations for industry need to be framed for engaging the vocational pass outs in order to increase the market value of the courses under vocationalisation.
9. Suitable researches and evidences need to be gathered in order to suggest anything concrete in the direction of strengthening the schemes/programmes of vocationalisation of education at school as well as at higher education level.
10. The Twelfth Plan had aimed to increase the percentage of the workforce which received formal skills through vocational education and training from 12% to 25% by the end of the Twelfth Plan. However, this target remained unfulfilled and remained far below the target as observed in the above discussion. Fresh targets coterminous with the Fifteenth Finance Commission and India @ 75 needs to be set so that we could harness India's demographic dividend well.

**Table-I: Financial Performance of Vocationalization of Secondary Education**

(Rs. In Crores)

| S. No. | Year    | BE    | AE/RE |
|--------|---------|-------|-------|
| 1.     | 2008-09 | 36.70 | 7.0   |
| 2.     | 2009-10 | 36.70 | 0.0   |
| 3.     | 2010-11 | 25.0  | 0.0   |
| 4.     | 2011-12 | 25.0  | 16.50 |
| 5.     | 2012-13 | 100.0 | 79.71 |
| 6.     | 2013-14 | 80.00 | 65.12 |

*Source: finmin.nic.in***Table-II: Physical Performance in the Scheme (Cumulative)**

| S. No. | Year    | No. of States covered | No. of Schools Covered |
|--------|---------|-----------------------|------------------------|
| 1.     | 2011-12 | 3                     | 193                    |
| 2.     | 2012-13 | 11                    | 733                    |
| 3.     | 2013-14 | 21                    | 1119                   |
| 4.     | 2014-15 | 24                    | 2035                   |
| 4.     | 2017-18 | 33                    | 8227                   |

*Source: Annual Reports, MHRD***References**

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# The Role of Adult Education in Resolving Farmers and Herdsmen Conflict in Edo State

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## Abstract

*This study examined the role of adult education in resolving farmers and herdsmen conflict in Edo State. Four research questions were raised to guide the study. The questions bothered on the effect, the causes, role of government, and adult education strategies in resolving herdsman/farmers conflict in the State. The study employed the descriptive survey research design. A sample of 150 respondents was used for the collection of data. A 20 - Item questionnaire was used for data collection and descriptive statistics used for the analysis of the data obtained. A correlation index of 0.75 was obtained. In the findings, it was observed that the activities of herdsmen have become unbearable and have affected farm crops and human lives in Edo State. It was also observed that Adult education strategies; through nomadic education, conflict resolution and peaceful coexistence can mitigate and resolve the persistence conflict between Farmers and Herders in the State. In line with the findings, the following recommendations were made: Stakeholders should adopt Adult education strategy like nomadic education to sensitize the herdsmen and farmers on peaceful co-existence and conflict resolution. The state government should also enact laws restricting and discouraging the nefarious activities of herdsmen in the State. This would prevent the occurrence of the frequent conflict between the farmers and the pastoralists.*

**Keywords:** Adult Education, Farmers, Herdsmen & Conflict

## Introduction

Conflict is inevitable in human social life, from the family to the organisational level in all societies. Many countries around the globe experience myriad of conflicts

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ranging from religious, political, intertribal, social, economic to educational. These crises no doubt have caused destruction of lives and properties in the nation. Ebenebe (2012) observed that *“the crises in Nigeria have had tremendous effects not only on the nation’s stability with threats of disintegration but also on the gross national economic and technological development as a result of wanton destruction of lives and properties that followed these crises”*.

Conflict results from human interaction in the context of incompatible ends and where one’s ability to satisfy needs or ends depends on the choices, decision and behaviour of others. In view of the above statement, Ofem and Inyang (2014) defined conflict as a disagreement between two or more parties who perceive that they have incompatible concerns. To him, individuals, groups, organization, countries do experience conflicts whenever an action by one party is perceived as preventing or interfering with the goals, needs or actions of another. Omoruyi, Airhiavbere and Erharuyi (2015) sees conflict as all manners of disagreements or dissenting opinions or interests on issues or matters affecting two or more people. Conflict therefore, is any disagreement over social issues, beliefs and ideologies. Most often when conflict escalates it leads to violence and the devastating consequences is destruction to both sides.

Prior to the 20th century, cattle rearing was prevalent in the Guinea, Sudan and Sahel Savanna belts where crop production was carried out on small scale only during the short rainy season. This gave cattle herdsmen access to a vast area of grass land. However, the introduction of irrigated farming in the Savanna belt of Nigeria and the increased withering of pasture during dry season has made pasture less available for cattle. The herdsmen had to move southward to the coastal zone where rainy season is longer and the soil retains moisture for long in search of greener pasture and fresh water for their cattle (Ofuoku & Isife, 2009). As the herdsmen migrate southward where the grass is much lush often intrude into spaces long claimed or cultivated by settled farmers, conflicts usually ensued (Olaniyan, Francis & Okeke-Uzodike, 2015).

According to Ofuoku and Isife, more than 40 million worth of crops are usually lost annually due to invasion of cattle in the South-South region of Nigeria, especially Delta and Edo States. This has not only created an impediment to the survival of the host communities but has forced many crop-farmers to abandon farming for lesser occupations such as Okada (commercial motorcycling) riding and other artisan work

The fact still remains that these nomadic herdsmen care less about land ownership because they are always on the move. The nomads used to embark on seasonal migrations from the North to the South but this movement has become an all season’s affair. The reason has been that over-grazing in the far north has given way to

desertification and the normal alternating wet and dry seasons have metamorphosed into some unusual weather conditions now known as climate change.

This conflict is believed to have existed since the beginning of agriculture and either increased or decreased in intensity or frequency depending on economic, environmental and other factors (Aliyu, 2015). Clashes between cattle herdsman and crop farmers have been a major cause of increasing violence and general insecurity in Nigeria. There has been increasing economic adverse effects and social or relational implications such as; loss of human and animal lives, reprisal attacks, displacement of persons and animals, etc.

According to the Global Terrorism Index(2015), these Fulani militants are the fourth deadliest militant group in the world with a record killing of about 1229 people in 2014. In 2017, clashes between nomadic herdsman and local farmers resulted in 549 deaths across 14 States, while thousands were displaced. Clashes between herdsman and farmers in 5 States have resulted in 168 deaths in January, 2018 alone (Amnesty International, 2018). It has been established from communities' reports around the country including Edo and Delta States that besides the destruction of crops by the cattle, the herdsman have been found to be involved in crimes such as murder, rape and stealing which has resulted in clashes between them and the host communities (Idowu, 2017). Hameed (2014) also reported that Ologbo community in Ikpoba – Okha Local Government Area of Edo State protested what they called the barbaric and inhuman behaviour of the herdsman who they accused of destroying their crops and threatening the peace of the community.

Thus, it was in view of the rampant cases of criminal activities allegedly involving some suspected herdsman in different parts of the country that the senate was reported to have urged “ the security agencies to halt, arrest and prosecute Fulani herdsman for raping and killing six Edo Women, among other criminal activities across the country” (Opera & Akenzua, 2017). Moreover, there were other cases of rape involving suspected herdsman. Otabor (2017) reported that a married woman was raped by suspected Fulani herdsman after beating her husband in a farm at Ubuneke – Ivbinro in Owan East Local Government Area of Edo State.

### **Herdsman Activities in some Communities in Edo State**

The attacks by nomadic herdsman are on the increase in the state. Some of the clashes in Edo State as recorded or reported by online, national dailies, news headlines and researchers are as follows:

- **March 2016:** Herdsman struck in Edo State, kill ex-LG Boss, kidnap 15 others (March 17, 2016, [www.legit.ng](http://www.legit.ng))
- **April 2016:** Fulani herdsman killed a farmer in Okada community in Ovia North East Local Government Area of Edo State (April 9, 2016, Thisday newspaper)

- **May 2016:** Three youths, a woman and two herdsmen died as fulani herdsmen clashed with Evbotubu community in Egor Local Government Area of Edo State (May 14, 2016, Nigerianobservernews.com)'
- **May 2017:** Fulani herdsmen rape, kill two women in Ewu community in Esan Central Local Government Area of Edo State (May 23, 2017, National daily newspaper)
- **June 2017:** Woman, 39, shot dead by suspected herdsmen in the presence of husband and children at Uluoke, near Auchi in Etsako West Local Government Area of Edo State ( June 11, 2017, Vanguard newspaper)
- **September 2017:** Suspected herdsmen killed father of 12 in Oben community in Orhionmwon Local Government Area of Edo State ( Sept 2, 2017, Punch newspaper)
- **September 2017:** Fulani herdsmen kill a man in Ologbo community in Ikpoba – Okha Local Government Area of Edo State (Sept 2, 2017, www.nairaloaded.com.ng)
- **January 2018:** Fulani herdsmen arrested after attacking and killing bus driver at Igarra town in Akoko Edo Local Government Area of Edo State ([www.naijaloaded.com](http://www.naijaloaded.com))
- **March 2018:** Suspected herdsmen killed five and injured several others in Ughoha and Odiguetue communities, in Esan South – East and Ovia North – East Local Government Areas of Edo State (March 18, 2018 Punch newspaper)
- **May 2018:** Herdsmen attacked farmer and raped his wife at Ubuneki – Ivbairo in Owan East Local Government Area of Edo State ( sunnews online)

Since conflict is inevitable in human social life, it can be effectively controlled through the use of human oriented programmes of adult education. Nigeria needs an educational approach that can accommodate young and old adults (male, female, the poor and rich) and serve as empowerment tool for livelihood and national development. Education remains the only principal vehicle for achieving national development in line with the global trend (Egunyomi, 2008). At independence, most African countries pledged to develop their economies to democratize their political systems and to promote social justice and peace among their peoples as this is the key to human development and the backbone of any national development (Ihejirika, 2013). These aims require, among other things, the broadening of educational opportunities, especially adult continuing education, for their fulfillment because adults are the major occupants of the production sectors of the economy.

The benefits of adult education to individuals and nations cannot be over-emphasized. Adult education can be relied upon for sensitising people to analytically assess the impact of government's economic, political, social environmental and general policies (Onyenemezu, 2013). Adult education emphasizes all forms of functional education programmes for youths and adults outside the formal school system. Such educational programmes include basic literacy programme, post literacy

programme, continuing education programme, vocational education programme, nomadic education, special education, etc. These adult education programmes are geared towards human and national development. Onyenemezu, submitted that adult education exerts enormous influence on the larger society in terms of national development. Fasokun (2010) observed that; 'adult education is concerned with not just preparing people for life, but rather, with assigning people (adults) to live more successfully as useful and acceptable members of their societies and contribute meaningfully to the development of those societies'.

Through Adult education, individuals could form different advocacy groups towards the promotion of peace in the country. Adult educators could as well advocate for peace on behalf of others using propaganda. This can be done through organising outreach programmes at the community levels to persuade people both old and young towards the promotion of peace in the community. From the grass root level to the state as well as federal level.

Through sensitization as an adult education strategy, individuals can become aware of the need for tolerance and peaceful coexistence. Adult education aims at organising peace or conflict awareness programmes for people on how to handle conflict. Community sensitization and mobilization can be organized through community outreach where information on peace is disseminated to people either through interpersonal contact, mass and local media channels. In sensitising communities, trusted authorities and community members can be engaged to disseminate information to create credibility to the programme. Individuals may be sensitized through workshops, seminars, conferences etc. Posters or pictures on those affected by conflicts could serve as a means of creating awareness.

Adult education enables people to alter societal contradictions, improve relations and interactions and encourage changes in attitude in a way that can reduce the risk of conflict and help build a sustainable peace. It creates awareness on people to learn to live together and act as responsible citizens in local and global setting. Through Adult education, men, women and youths are conscientized towards knowing their rights, being an active being as well as take their destiny in their hands.

Adult education strategies lay emphasis on peace education. As counselors, adult educators perform their functions acting as mediators in resolving conflict between individuals or groups. Through this process, peace talks are organized both locally and globally on the necessity for peace in families, communities and the nation in general.

Negotiation is another adult education strategy. Gaya (2006) defined negotiation as a structured process of dialogue between conflicting parties about issues in which their opinions differ.

Adult education enables people understand the need for tolerance and live cooperatively among themselves. Adult education as a lifelong education process creates opportunities for people to live in harmony and avoid unnecessary grievance that can lead to conflicts.

### **Statement of the Problem**

The necessity to provide food, crop and animal, as well as raw materials for industry and export in order to meet evergrowing demands, has led to both "intensification and extensification" of land use (Nyong & Fiki, 2005). The competition between these two agricultural land user-groups, however, has often times turned into serious overt and covert manifestation of hostilities and social friction in many parts of Nigeria. The conflicts have demonstrated high potential to exacerbate the insecurity and food crisis particularly in rural communities where most of the conflicts are localized. These problems constitute a cog in the wheel of Nigeria's economic growth and development and as a result hinder human growth and development and improved human well-being. However, inspite of violent clashes between nomadic herdsmen and farmers in Edo State, adequate social research attention has not been given to finding how best these conflicts and problems can be resolved. It is against this background that this study attempts to examine the role of Adult education strategies in resolving farmers and herdsmen conflict in Edo State, Nigeria.

### **Research Questions**

In order to address the issue raised in the statement of problem, the following questions were formulated to provide the lead.

- 1) What are the causes of herdsmen/farmers conflicts?
- 2) What are the effects of herdsmen nefarious activities on farmers and host communities?
- 3) To what extent can adult education strategies resolve herdsmen/farmers conflict?
- 4) What is the role of government in resolving these conflicts?

### **Research Methodology**

The area of study is Edo State which is made up of eighteen (18) Local Government Areas. This study employed the descriptive survey research design. The target population for this study consists of all onfarmers and elders in Edo State. Ten (10) communities were used for the study. One hundred and fifty (150) farmers and elders were selected using simple random sampling procedure. The data for this study was obtained through the use of questionnaire. The items in the questionnaire were structured using the modified Likert scale comprising four levels of measurement. It was validated by three lecturers in the Department of Adult and Non-Formal Education,

University of Benin. The Test - re test method of estimating reliability was used to ascertain the reliability coefficient of the instrument. A correlation index of 0.70 was obtained. This shows that the instrument was reliable. Descriptive statistical techniques such as frequency counts and simple percentages were used to analyze the data collected.

## Results

**Research Question – One:** What are the causes of herdsmen/farmers conflicts in Edo State?

**Table -1: Mean Rating of Respondents on the causes of Herdsmen/ Farmers Conflict.**

| S/N               | Items                                  | X           | SD   | Remark       |
|-------------------|--|-------------|------|--------------|
| 1                 | Destruction of crops by cattle.        | 3.27        | .77  | Agree        |
| 2                 | Uncontrolled grazing by herdsmen.      | 3.32        | .79  | Agree        |
| 3                 | Indiscriminate bush burning.           | 2.77        | 1.11 | Agree        |
| 4                 | Sexual harassment of community women.  | 3.08        | .85  | Agree        |
| 5                 | Pollution of community rivers/streams. | 3.24        | .76  | Agree        |
| <b>Grand Mean</b> |  | <b>3.14</b> |      | <b>Agree</b> |

The data in Table - 1 above revealed that all the items represent the causes of herdsmen/farmers conflicts in Edo State. For item 1, the respondents agreed that destruction of crops by cattle is one of the causes of herdsmen/farmers conflicts in Edo State with a corresponding mean score and standard deviation of 3.27 and 0.774 respectively. For item 2, the respondents affirmed that uncontrolled grazing by herdsmen has been responsible for herdsmen/farmers conflicts in Edo State with a corresponding mean score and standard deviation of 3.32 and 0.797 respectively. For item 3, the respondents agreed that indiscriminate bush burning is responsible for herdsmen/farmers conflicts with a convincing mean score and standard deviation of 2.77 and 1.112 respectively. For item 4, the respondents agreed that sexual harassment of community women is one of the major causes of herdsmen/farmers conflicts with a corresponding mean score and standard deviation of 3.08 and 0.855 respectively. For item 5, the respondents agreed that pollution of community rivers/streams by cattle has been the cause of herdsmen/farmers conflicts in Edo State with a corresponding mean score and standard deviation of 3.24 and 0.766 respectively. Majority of the respondents in the study believed that negative intentions and activities of herdsmen have been the bane of their conflict with farmers in different communities in Edo State.

**Research Question – Two:** What are the effects of herdsmen activities on farmers and host communities?

**Table-2: Percentage distribution of responses on the effects of herdsmen activities on farmers**

| S/N | Items                                  | Frequency (%) |        | Frequency (%) |        |
|-----|--|---------------|--------|---------------|--------|
|     |  | Agree         |        | Disagree      |        |
| 6   | Loss of revenue.                       | 111           | (74)   | 39            | (26)   |
| 7.  | Hunger and starvation.                 | 129           | (86)   | 21            | (14)   |
| 8.  | Unnecessary anxiety.                   | 126           | (84)   | 24            | (16)   |
| 9.  | Loss of lives and properties.          | 139           | (92.7) | 11            | (7.3)  |
| 10. | Encourages hatred among ethnic groups. | 97            | (64.7) | 53            | (35.3) |

**Source:** Field work, 2019.

The data in Table-2 above revealed that all the items represent the effects of herdsmen activities on farmers and host communities. For item 6, 111 of the respondents representing 74% agreed that farmers suffer loss of revenue as a result of herdsmen activities. While, 39 of the respondents representing 26% disagreed. For item 7, 129 of the respondents representing 86% agreed that farmers and host communities suffer hunger and starvation as a result of herdsmen nefarious activities. While, 21 of the respondents representing 14% disagreed. For item 8, 126 of the respondents representing 84% agreed that the nefarious activities of herdsmen has caused unnecessary anxiety to both farmers and host communities. While, 24 of the respondents representing 16% disagreed. For item 9, 139 of the respondents representing 92.7% agreed that the activities of herdsmen have resulted in Loss of lives and properties. While, 11 of the respondents representing 7.3% disagreed. For item 10, 97 of the respondents representing 64.7% agreed that the activities of herdsmen have encouraged hatred among ethnic groups in the State. While, 53 of the respondents representing 35.3% disagreed. It therefore means that the activities of herdsmen have negative effects on the farmers and their host communities.

**Research Question – Three:** To what extent can adult education strategies resolve herdsmen/farmers conflict?

**Table-3: Percentage distribution of responses on how adult education strategies can resolve herdsmen/farmers conflict**

| S/N | Items   | Frequency (%) |        | Frequency (%) |        |
|-----|---|---------------|--------|---------------|--------|
|     |   | Agree         |        | Disagree      |        |
| 11. | Adult education through nomadic education teaches pastoralists peaceful co-existence. | 123           | (82)   | 27            | (18)   |
| 12. | Adult education teaches conflict resolution.  | 114           | 76     | 36            | (24)   |
| 13. | Adult education teaches co-existence.   | 97            | 64.7   | 53            | (35.3) |
| 14. | Adult education teaches crisis management   | 109           | (72.7) | 41            | (27.3) |
| 15. | Adult education creates awareness on peace and unity in the community.                | 102           | (68)   | 48            | (32)   |

**Source:** Field work, 2019.

The data in Table-3 above revealed that all the items represent Adult Education strategies in resolving herdsmen/farmers conflict. For item 11, 123 of the respondents representing 82% agreed Adult education through nomadic education teaches pastoralists peaceful co-existence. While, 27 of the respondents representing 18% disagreed. For item 12, 114 of the respondents representing 76% agreed that Adult education teaches conflict resolution. While, 36 of the respondents representing 24% disagreed. For item 13, 97 of the respondents representing 64.7% agreed that Adult education teaches co-existence. While, 53 of the respondents representing 35.3% disagreed. For item 14, 109 of the respondents representing 72.7% agreed that Adult education teaches crisis management. While, 41 of the respondents representing 27.3% disagreed. For item 15, 102 of the respondents representing 68% agreed that Adult education creates awareness on peace and unity. While, 48 of the respondents representing 32% disagreed. Majority of the respondents believed that Adult education through nomadic education can enlighten or sensitize the herdsmen/pastoralists on peaceful co-existence and conflict resolution.

**Research Question - Four:** What is the role of government in resolving these conflicts?

**Table-4: Percentage distribution of responses on role of Government in conflict resolution**

| S/N | Items   | Frequency (%) |        | Frequency (%) |        |
|-----|---|---------------|--------|---------------|--------|
|     |   | Agree         |        | Disagree      |        |
| 16. | Advocate for clear demarcation between grazing land and farmland.                     | 106           | (70.7) | 44            | (29.3) |
| 17. | Get security agents to beefed up surveillance in order to maintain peace in the area. | 111           | 74     | 39            | (26)   |
| 18. | Ensuring payment of compensation for farmlands and properties destroyed               | 108           | 72     | 42            | (28)   |
| 19. | Formulating policy preventing the herdsmen from entering the community farmlands.     | 118           | 78.7   | 32            | (21.3) |
| 20. | Enactment of laws restricting and discouraging the nefarious activities of herdsmen.  | 120           | 80     | 30            | (20)   |

**Source:** Field work, 2019.

The data in Table-4 above revealed that all the items represent the role of government in resolving herdsmen /farmers conflicts. For item 16, 106 of the respondents representing 70.7% agreed that government should advocate for clear demarcation between grazing land and farmland. While, 44 of the respondents representing 29.3% disagreed. For item 17, 111 of the respondents representing 74% agreed that security agents should be beefed up in other to maintain peace in the area. While, 39 of the respondents representing 26% disagreed. For item 18, 108 of the respondents representing 72% agreed that negotiation for compensation of farmlands be put in place. While, 42 of the respondents representing 28% disagreed. For item 19, 118 of the respondents representing 78.7% agreed that

sensitizing herdsmen from entering the community farmlands should be encouraged. While, 32 of the respondents representing 21.3% disagreed. For item 20, 120 of the respondents representing 80% agreed that government should enact laws restricting and discouraging the nefarious activities of herdsmen. While, 30 of the respondents representing 20% disagreed. It means that majority of respondents in the study want government to enact a policy on herdsmen activities and create for them a grazing land outside community farms.

## **Discussion of Findings**

The findings in Table-1 revealed that the negative activities and intentions of herdsmen such as destruction of crops by cattle, uncontrolled grazing, indiscriminate bush burning, sexual harassment of community women and pollution of community river or stream are the major causes of conflicts between herdsmen and farmers. This corroborates the findings of Adebayo and Olaniyi (2008). According to them, the damaging or intentional grazing on crops has been the most predominant cause of conflict between farmers and herdsmen. To corroborate this, Adeoye (2017) affirmed that deliberate grazing of cattle on crops and indiscriminate bush burning by herdsmen are the notable causes of conflict between farmers and herdsmen.

The findings in Table-2 revealed that the negative effects of the activities of herdsmen on farmers in the community include loss of revenue, hunger and starvation, unnecessary anxiety, loss of lives and properties, it also encourages hatred among ethnic groups. The Fulani herdsmen travel miles in large numbers and are often armed with different weapons (like daggers, machets, arrows, guns, etc.) to protect their livestock. Mikailu (2016) described them as group that are violent in nature and kill at random if confronted. This is why in most communities, the visit of this group is accompanied with violent attacks by community farmers. In recent times, Nigeria has witnessed series of violent communal clashes arising from the activities of the nomadic herdsmen who move about on a daily basis with their cattle in search of water and greener pastures.

The findings in Table-3 showed that adult education through monadic education can sensitize the herdsmen/pastoralists on peaceful co-existence and conflict resolution. In this regard, adult education teaches on the need for peaceful coexistence and create conflict awareness programmes for people to learn how to handle conflicts. Community sensitization and mobilization can be organized for both herdsmen and farmers where information on peace can be disseminated to people. Ani (2003) supported this view when he stated that adult education is education for change and promoting the desire to live peacefully in the environment. This also was supported by Oyitso and Erharuyi (2018) to the effect that adult education strategies are associated with more "open-minded" perspectives on ethnicity, greater understanding of people from different backgrounds.

The findings in Table-4 revealed that policy measures are needed from the government to restrict the herdsmen from carrying their activities to farmlands. In the same vein, both parties can meet to consider options on a better strategy for grazing. However, the government is in a better position to mediate directly between the herdsmen and farmers with a view to finding lasting solution to their conflicts. In this case, a negotiated agreement can become a contract reached and be enforceable by the government (Faniran & Akintayo, 2012).

## Conclusion

Farmer-herdsmen conflict is definitely having its toll on agricultural production, particularly on the actors' households in Nigeria. Ironically, it needs not be as intractable as it currently seems. This study revealed that the activities of herdsmen have become unbearable and have affected farm crops and human lives. The government has made efforts by using the military and police force to address the situation but all to no avail. There is need for peaceful co-existence. This we can achieve through using adult education programmes to resolve conflicts and promote peace.

## Recommendations

Based on the findings, the following recommendations are offered:

- Since cattle rearing is a personal business, the stakeholders should collaborate with the different community leaders, to get a good portion of grazing land. This would prevent the occurrence of frequent conflict between the farmers and the pastoralists.
- The law enforcement agencies should endeavour to monitor the activities of herdsmen and should be fair, unbiased and neutral in handling every conflict.
- Stakeholders should adopt Adult education strategy to sensitize the herdsmen and farmers on peaceful co-existence and conflict resolution.
- The state government should enact laws restricting and discouraging the nefarious activities of herdsmen in the State.

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# **Relationship between Islam and Buddhism - an inimitable paradigm of Ethnic Harmony**

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## **Abstract**

The relation between Islam and Buddhism is cited as a unique example of ethnic harmony in multi-religious societies. Evidently, this is a longstanding relationship formed over a very long period of time and developed & preserved with trust and good understanding between the two communities. As such, it has stood the test of time and has been able to withstand the numerous attempts made by various colonial powers and chauvinistic racist elements to destroy it (Razick, et.al., 2015). The purpose of this study is to identify and examine the history of relations between Islam and Buddhism and their coexistence, areas of cooperation, problems and issues in Buddhist-Muslim dialogue and the implications of such dialogue for the contemporary religious scene.

**Keywords:** Islam, Buddhism, History, Religion, Ethnic harmony.

## **Introduction**

All the major religions of world were created to understand and regulate life. They attempt to answer the basic questions about a Supreme Being and our place in this world. The whole universe has been created to benefit the human beings, may be Allah, God, Bhagwan or any other name that is used for the Supreme. It is this variety, this unity in diversity, which gives it strength and beauty (Yusuf, Imtiyaz 2013). The other point emphasized is that the religions, Eastern or Abrahamic, arrived to preach the betterment of human beings, of the time; however, the evolution of religion had been in progressive mode. Modifications took place to facilitate the life, according to environment. Both Islam and Buddhism had their representative thinkers and philosophers who interpreted the spirit of love, brotherhood and coexistence flowing in the texts of Quran and Tripitaka Buddhacarya respectively like great rivers mingling in the one ocean at large.

## **Areas of cooperation between Buddhists and Muslims**

Existence of diverse religions all over the globe is an accepted fact which in turn demands tolerance and respect to the 'other' from every one. Religion is an important basis of dialogue between Islam and Buddhism for peaceful coexistence and

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development. There is a long history of peaceful co-existence between religions except for few instances in which there had been frictions and conflicts due to reasons that are more political and economic and less motivated by religious impulse. The coexistence of Islam and Buddhism relation took place in the middle of the 8th century. Although both religions originated from different sources, Muslim scholars were the first to study about Buddhism (Ramli et.al 2018).

As far as demography of religions is concerned, Muslims stand next to Christians and Buddhists next to Muslims in the world. Buddhists are estimated at around 488 million (9% of the world's population) and the Muslims at around 1.8 billion (23.9% of the world's population). This makes Islam, the second and Buddhism, the world's fourth largest religious community in the world.

Islam is the faith of around 24% of world's population. The *ummah* (global ideological group) is divided about evenly among Africa, the middle East, South Asia and maritime Southeast Asia, with a large European population as well (Al Attas 1963).

Nine percent or 488 million people are Buddhist centered in Sri Lanka and mainland Southeast Asia, Mongolia, Tibet, China, Taiwan, Korea, and Japan.

Muslims and Buddhists have coexisted in different parts of world, their exchange has been largely political, military and economic instead of doctrinal and only a few scholars have studied the relationship between the two traditions in any detail (Berzin 2007).

A good number of the Muslim Community have been living in the Land of Buddha (Bodh Gaya) for the last 300 years and during that period not a single untoward incident ever took place, direct or indirect between the two communities.

Just next to the Maha Bodhi Temple premises, there exists a beautiful complex having a Mosque and a Madrasa. The Madarsa Zeyaul Uloom was established in 1965 whereas the masjid has been functioning there since the Muslim community inhabited in Bodh Gaya. No animosity ever prevailed in the area.

### **Prophetic dimensions-Islam and Buddhism**

Now, the time has come to discover the shared values and commonalities as love, respect, tolerance, forgiveness, mercy, peace, brotherhood and freedom among the religions. It is on the basis of the shared values we can evolve a framework for peaceful coexistence.

The East is an heir to a great spiritual tradition nurtured by the religions like Hinduism and Buddhism and in the teachings of these religions one can easily

discern a glimpse of Prophetic teachings. Islam recognizes diversity and pluralism, and this is clearly indicated in the following verse of Quran.

**“Had God so willed he could surely have made them all one single community” Quran 42:8**

Diversity is presented as a factor which contributes to the enrichment of human life, culture and civilization whereby different groups, communities and nation come to know each other in the spirit of tolerance and mutual understanding.

The Qur’anic concept of *risalah*, or prophethood, offers an analogue with the Buddhist concept of “Buddha” in certain ways. Buddha is not a personal name, but a designation which may be considered, if not identical with, then somewhat similar to, the designations of *nabi* or *rasul* (prophet). Buddhas appear in different epochs to teach the path to nirvana, and Buddhist sources mention that 27 Buddhas have appeared over a period of 5000 years (Fozdar 1973; Griffiths 1994). Both Muhammad and the Buddha sought answers to age-old questions about the human predicament: What does it mean to be human? Why is there anguish and suffering? The Buddha called this phenomenon *dukkha* (suffering), whereas the Qur’an refers to man as being created in *kabad*, or affliction (Qur’an 90).

Through the achievement of nirvana, the Buddha was liberated from the fetters of suffering (*dukkha*) and entered a state of relief, peace, and rest. He was freed from confusion, turmoil, anguish and distress, and entered a state of bliss (detachment). Similarly, the Prophet’s experience of *wahy* (revelation) liberated him from the suffering caused by religious ignorance obtaining in his milieu, including *shirk* (polytheism, that is, attribution of divine qualities to aught but God) and *kufr* (rejection/denial of the existence of One Unseen God). Thus, Muhammad entered the state of *salam* (peace). The Buddha realized the state of being an *arahant* (an enlightened human being), Muhammad the state of being *rasul* (the Messenger of God). Each of them defeated the antagonistic forces of evil, called *mara* in Buddhism and *Shaytan* in Islam. A *hadith* states: “*aslama shaytana*” – my *shaytan* has become a Muslim, and does whatever I order him – meaning that through internal *jihad*, the Prophet had turned his lower faculties and instincts to the service and obedience of God. The Prophet thereby became *al-insan al-kamil* (the perfect man), with full control over the *Shaytan* (Schimmel and Ernst 2011).

The Buddha’s experience of nirvana (enlightenment) and the Prophet Muhammad’s *wahy* (revelation) became important sources of their essential religious message. The significance of these two prophets is rooted in their achievements as message-bearers of enlightened and humane worldviews to overcome ignorance. In the case of the Buddha, the ignorance he targeted is the cause of the cycles of *samsara* (endless rebirth and re-death) and *dukkha* (suffering). In the case of Muhammad, ignorance stems from the illusions of *kufr* (human rebelliousness or human rejection/denial of

the existence of God) and *shirk* (polytheism or attribution of divine qualities to aught but God) as the cause of *khusr* (loss) (Qur'an 103: 1–3).

To have a better appreciation of the matter it would be pertinent to bear in mind that the Buddha was born and lived in a world full of belief in magic, petty gods, nature spirits (trees, mountains, rain, rivers and sky), and a world wherein priests had a vested interest in conducting prayers and rituals to appease these gods and spirits. All this, however, did not bring an end to the mental anguish or social suffering of birth, sickness, old age and death, which were the Buddha's primary concerns.

In the Buddhist scripture of the *Ud ā na* (Inspired Utterances), the Buddha describes the supramundane realm as eternal: There is, O Bhikkhus, an unborn, unoriginated, uncreated, unformed. Were there not, O Bhikkhus, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed. Since, O Bhikkhus, there is an unborn, unoriginated, uncreated, unformed, therefore is there an escape from the born, originated, created, formed. (Strong 2010). Nonetheless, a significant difference should be highlighted again: the Buddha obtained nirvana from within himself, on the basis of self-effort, whereas Muhammad was given his spiritual stature through *wahy* (revelation), from outside himself, while seeking to comprehend the meaning of being *insan* (human) within God's creation.

Islamic–Buddhist dialogue need not stumble in any final way over fundamental differences in theistic perspective, particularly if the broader and more flexible concept of ultimate reality, interpreted as personal or non-personal, is used. It may also be possible to use a concept of God as *in precipe*, or a principle of axiological value, rather than *in esse*, an essential nature or creator God. (Al-Faruqi 1962; Fletcher 2011).

### **Muslim- Buddhist relationship in historical perspective**

There are some general observations about Islam; how it encountered Buddhism in the course of its historical expansion and the interaction between the two for over a period of thousand years has turned out to very constructive.

The first contact between Islam and Buddhism occurred during the Umayyad Period (661-750 CE), with the expansion of Muslim rule in central Asia (Foltz 1999), northern Afghanistan and western Turkistan and later in south and Southeast Asia (Al-Attas 1963) and with the capture of Balkh in 663 A.D, the land to which Buddhism already spread came under Muslim rule (Fyre, 2012). The Umayyad rulers called a council of *Ulamma* to render a judgment. The judgment allowed the Buddhists to worship their Gods as they please, to maintain their temples and to determine their lives by the precepts of their faith.

An exposition of Buddhism and its customs drawing parallel with certain Islamic practices was given by an Arab writer Umar-bin-Al-Azreq Al-karmani, in his writings. A detailed account of Nava Vihara (Nawbhar) is presented in the later century work of Kitab-u-Baldam of Ibn-ul- Faquih al Hamadani was given by Al Karmani at the beginning of the 8<sup>th</sup> century. Nava Vihara a Buddhist monastery near the ancient city of Balkh in the Greater *Khurasan* province, in addition to other Iranian monasteries, remained under the supervision of the *Barmak* family (Bulliet 1976; Foltz 1999; Xinru Liu 2011). The vihara depicted an open and respectful attitude by the Arab Muslims in trying to understand Buddhism.

Kashmiri Muslims who settled in Tibet from the 17<sup>th</sup> century CE married Tibetan Buddhist women within the context of Islamic Law. Buddhists and Muslims have interacted with one another culturally, politically, economically and sometimes militarily for the last thirteen and half centuries.

*Ghazan Khan* invited to his court Bakshi Kamalashri, a Buddhist monk from Kashmir to assist the historian in writing a section on the life and teaching of Buddha and he is classed as prophet with a book called "*Abi Dharma*"

Islam and Buddhism share some common values that could form a strong basis for dialogue between these two religions. The historical records also speak of numerous wars and conflicts between the communities, but Buddhist- Muslim conflicts have never reached the stage of overt violence in the world. The tension primarily occurred because of economic rivalry between the two groups and because of doctrinal difference. Johan Elsverkog has recently commented that Buddhist views that Muslims destroyed Nalanda University in 1202 and that Islam caused the general demise of Buddhism in India, is an invented myth. Nalanda University continued to function until the 13<sup>th</sup> century CE, Buddhist rulers remained in power after making deals with Muslim leaders and the Buddhadhamma survived in India until the seventeenth century CE. He believes that the Dhamma declined because of its own failings (Elverskog 2010).

Another negative Buddhist image of Muslims is contained in the Kalacakra Tantra, a text containing passages that may be construed as demonizing Muslims, including a prophecy about a holy war between Buddhists and *mleccha* – barbarians in general, but commonly interpreted as Muslim invaders of central Asia and India (Berzin 2012). The Kalacakra narrative continues to shape the Buddhist view of Islam and Muslims. Shiite Persians settled in the Siamese Kingdom of Ayutthaya and at the court of King Phra Narai (r. 1656–88), whose reign witnessed great commercial and diplomatic activities. Several Persians served as Prime Ministers and ambassadors at the court of King Phra Narai (Marcinkowski 2005) and there was close diplomatic communication between Safavid Iran and Ayutthaya between 1660s and 1680s, including an exchange of embassies. The primary account of the state of the Persian community in Ayutthaya is contained in Ibn Muhammad Ibrahim's *Safi nai Sulaimani*,

or *Ship of Sulaiman*, where the author suggests that Buddhism should be understood as idolatrous (Alam and Subrahmanyam 2010; O'Kane 1972). In Siam and modern Thailand, Muslims are often viewed as a threat toward Buddhism, and as violent toward the Thai Buddhist state. The roots of this image lie in the history of political relations between premodern Siam and its Malay Muslim vassal states, Patani and Trengganu, at the southern cultural border between the ethno-religious worlds of Thai Buddhism and Malay Islam (Baker and Pasuk Phongpaichit 2005; Ibrahim Syukri 1985; Milner 2008; Teeuw 1970). At Wat Matchimawat in the southern Thai city of Songkla, a mural depicting the Buddha's defeat of Mara during the night of the Buddha's enlightenment shows a bearded Muslim figure embedded in Mara's retinue (Keyes, 2008/2009). Besides suspicion and rejection, the relationships between Muslims and Buddhists have also included numerous positive expressions of respect and receptivity. The classical Muslim scholar of comparative religion 'Abd al-Karim al-Shahrastani (1086–1153 CE), in a section called *Ara'al-Hind* (The Views of the Indians) within his magnum opus, *Kitab al-Milal wa'l-Nihal* (*Book of Religious and Philosophical Sect*), shows a high regard for Buddhism and its spiritual richness, identifying the Buddha with the Qur'anic figure of al-Khidr as a seeker of enlightenment (Al-Shahrastani 1910; Lawrence 1976; for al Khidr see Qur'an 18: 64). Rashid al-Din (1247–1318 CE) who was attached to the Persian Il-khanid court, wrote a detailed introduction to Buddhism in his monumental *Jami al-tawarikh* (*Compendium of Chronicles*), aiming to make Buddhism accessible to Muslims (Canby 1993; Elverskog 2010).

Today Islam and Buddhism co-exist in South Asia, Southeast Asia, East Asia and the West. The state of this relationship is varied and diverse, a diversity that can be appreciated only in the context of the local histories of each region. Recently, the late Professor Muhammad Hamidullah (d. 2002) promoted a view of the Buddha as a Prophet. He refers in particular to the mention of a fig tree in the Qur'an (95:1), which, according to several old and new commentators of the Qur'an, "may refer to the Bodhi tree of the revelation of Buddha; and his birth place Kapila-Vastu is supposed to have given the name of the prophet Dhu'l-Kifl" (Hamidullah 1974). Hamidullah concludes that because the Buddha attained *nirvana* under a wild fig tree (*Ficus religiosa*) – and because that tree does not figure prominently in the life of any of the Qur'anic Prophets – the Qur'anic verse itself must refer to Gautama Buddha (Hamidullah 1974 and Scott 1995). The general contemporary Thai Muslim attitude towards Buddhism is that of "live and let live": "Unto you, your religion (moral law), and unto me mine" (Qur'an 109:6). Educated Thai Muslims tend to view Buddhist understandings of *dukkha*, or suffering, and the search for nirvana, as a philosophical and methodical approach to life, while more popular Thai religious beliefs in spirits and demons appear strange and unwise. Whilst relations between Buddhists, and Muslims are generally good across Southeast Asia, with evidence of considerable cultural interaction and productive borrowing, the emergence of conflict in certain regions has the potential to undermine this (Greg Barton & Virginie Andre 2014).

Compassion and mercy are central to Buddhist ethics. Buddhism places much emphasis on *Muditha* (sympathetic joy) and *Upekka* (equanimity) as means of avoiding resentment. It is the unique rather non-peril example since the inception of Buddhism till date that not a single drop of blood has been shed during the time span of 2600 years in the name of or in pursuance of the propagation of Buddhism. The Buddha or after Him, His followers never forced any person to become monk or laity. Similarly, Prophet Muhammad (SAW) taught his followers not to use force for this purpose. According to Buddha love and compassion will be generated only in a mind which is free from anger and hatred.

### **Contemporary Issues and themes of dialogue**

There is a theoretical, historical and regional variety in the character of Muslim–Buddhist relations and dialogue shaped by the dominant form of religious practice and national identities of their followers.

Muslim minorities in majority Theravada Buddhist countries such as Sri Lanka and those of South-east Asia where both Islam and Buddhism have taken strongly ritualistic and ethno-nationalistic identities are concerned about maintaining their ethno-religious identities and protecting and preserving their political status as citizens in face of rising conservative Buddhism (Satha-Anand, 2003). Similarly, Buddhist minorities in Pakistan, Malaysia and Indonesia are concerned about protecting their status and freedoms in face of the rise of Islamic puritanism, exclusivism and religious intolerance (Andree Feillard 2010 ). For example, Thai and Chinese Buddhists in Malaysia are grappling with the challenges of maintaining their ethno-religious identities and claiming their political rights as non-Malay citizens in a Muslim-majority country (Johnson 2012), and in Indonesia, Buddhists of the native and immigrant Chinese communities are also engaged in safeguarding their constitutional rights and civil liberties as Indonesian citizens. In these Buddhist and Muslim countries there is strong link between state and religion. Thus dialogue is centered around matters of Halal/non-Halal, Hijab, linguistic, cultural and religious identities and freedom of religion such as permission to build mosques and temples, teaching of religion in public schools, inclusion of the minority's history in national historical narratives, etc. In predominantly Mahayana Buddhist countries like Taiwan, Korea and Japan, where Buddhism assumes a more philosophical orientation, the space for dialogue between Buddhism and Islam and other religions is more open. Muslim–Buddhist relations in the Indo-Tibetan-Mongolian cultural spheres of Kashmir, Ladakh and Tibet which in the past have seen wars and political tensions today experience more peaceful co-existence and the tensions between their communities are largely economic rather than religious. The contemporary dialogue between Buddhism and Islam takes many forms. Some converts to Buddhism attempt to overcome the ethnic divides between Buddhists and Muslims and attempt to engage in a purely spiritual dialogue, leaving aside the historical and political relations between the two traditions. While some Muslims have recognized the Buddha as prophet from within

the Islamic notion of prophet hood, others do not see him as prophet since he did not preach *Tauhid* – the oneness of God. Muslim minorities in Buddhist countries often recognize the Buddha as a sage for the purpose of building harmonious relations between Muslims and Buddhists (Obuse 2010). Traditional Buddhists, of course, assert that the Buddha was more than a prophet.

Shifting the focus somewhat, Maria Habito has suggested that the notions of *tathagata-garba*, or Buddha-Nature, and *Haqiqah Muhammadiyah*, or Muhammadan reality, can serve as a ground for dialogue between Islam and Buddhism (Habito 2010). Somparn Promta has called for the need to distinguish between Buddha's open-mindedness towards other religions and the views or interpretations of later Buddhist scholars and writers (Promta 2010). Reza Shah Kazemi has called for a dialogue of spiritual affinities between Islam and Buddhism, rooted in the concepts of Allah as *al-Haqq* and dharma as ultimate reality or truth (Kazemi 2010). And Chandra Muzaffar and Sulak Sivaraksa, Muslim and Buddhist activists from Malaysia and Thailand respectively, have discussed the role of Islam and Buddhism as a basis for political transformation, social reconstruction and civil society for Asian Buddhist and Muslim societies. They believe that mutual appreciation and exchange may help to find common solutions to national and global issues facing the two religions (Sivaraksa 1999).

The most devastating event in recent Islamic–Buddhist relations was the Taliban's destruction of the Bamiyan Buddha statues in March 2001. That act of destruction has left a lasting negative impression of Islam and Muslims among many Buddhists, though this is not expressed publicly in Buddhist countries. And although relations between these two religious communities are often constituted by mutual tolerance and peaceful relations, there are ongoing areas of conflict, such as the simmering ethno-religious conflict in southern Thailand, (Jerryson 2011; Pitsuwan 1985; Yusuf 2006) the expulsion of Rohingya Muslims from Myanmar, (Berlie 2008; Yegar 2002) and the political impacts of the ethnic conflict in Sri Lanka on the Tamil Muslims in that country (Ali 2004; Iqbal et al. 2011; Mcgilvray 2011). Among intellectuals, an example of significant recent contact between Islamic and Buddhist scholars occurred on 29–30 May, 2009, at a conference titled "Buddhism and Islam: Encounters, Histories, Dialogue and Representation," jointly organized by the Faculty of Religious Studies, the Institute of Islamic Studies, and the Centre for Research on Religion at McGill University in Montreal, Canada.

At the level of local religious community initiatives, the Islamic Center in Bangkok, Thailand holds occasional dialogues with Thai Buddhist monks, scholars and laypersons about issues of common national and international concern. Similar initiatives are undertaken by both Muslims and Buddhists in Sri Lanka, Malaysia and Indonesia. Muslims and Buddhists have jointly engaged in relief and social work in face of natural disasters, such as the 2004 Tsunami in Indonesia, Thailand and Sri Lanka, and other local disasters, such as floods or other national hardships. At the

international level, in the wake of the destruction of the Bamiyan Buddha statues and the 9/11 tragedy in the United States, the Taiwanese Dharma Master Hsin Tao, Chief Executive Officer of the Museum of World Religions, initiated a series of dialogues between Buddhists and Muslims in many parts of the world. The first of these dialogues took place at Columbia University in New York City on March 7, 2002, followed by dialogues in Kuala-Lumpur in May, 2002, and in Jakarta in July, 2002. These dialogues were designed to foster new awareness between the Muslim and Buddhist communities, and to find effective ways of educating both communities about shared commonalities. On May 5–7, 2003, a Buddhist–Muslim Dialogue Conference on Global Ethics and Good Governance took place at UNESCO headquarters in Paris, and similar symposia were held in November, 2005 in Morocco, in China in 2006, and at the United Nations Headquarters in New York in September, 2008. Attended by Muslim and Buddhist scholars, activists and community leaders, these meetings discussed topics such as: Global Ethics and Good Governance; Religious Responses to Violence; Interfaith Peace Education and Community Partnership Building; Poverty and Social Inequality; and Ecological Healing and Earth Rights. Though Islam and Buddhism appear externally different they can find common ground through mutual dialogue and mutual engagement concerning topics mentioned above by recognizing of interdependence between religious claims and lifestyles in the pluralistic age through cooperation not confrontation (Yi, 2012; Yi and Habito, 2005).

The coming formation of the ASEAN community in 2015 made up of South-East Asian group of nations highlights the urgent need for religions of Southeast Asia to move from co-existence to dialogue. In the ASEAN community Islam and Buddhism will make up the two largest religions, with Muslims making up 42 percent and Buddhists making 40 percent of the total ASEAN population, along with Christians and others. As the ASEAN region continues to gain economic and political importance, Muslim–Buddhist relations will become an increasingly significant issue for building harmonious socio-cultural relations in Southeast Asia. In light of this developing situation, the Center of Asian Studies (CENAS), Jakarta, Indonesia in collaboration with Museum of World Religions (MWR), Taiwan, the Global Family for Love and Peace (GFLP) – a UN-affiliated NGO – with support from the Fetzer Institute of USA, organized the Buddhist–Muslim Youth Camp in Yogyakarta, Indonesia on May 7–14, 2012 on the theme of “Love and Forgiveness.” The goals of the youth camp were: to provide opportunities for Buddhist and Muslim youth to develop friendships through shared tasks and dialogical encounters, in ways that will influence their lives as individuals, and in their respective communities and organization; to foster harmonious life between Buddhists and Muslims in Indonesia; to promote religious pluralism, protect minority groups and build constructive relationships between Buddhist and Muslim youth leaders, as future leaders of the nation (Buddhist– Muslim Youth Camp 2012). On July 17–18, 2012, CENAS organized a national conference on the theme, “Love and Forgiveness in Asian Religions” also in Jakarta, Indonesia, with the aim to build harmonious relations between Buddhists and Muslims in Asia. The conference discussed following topics: history of Islam and Buddhism in Southeast Asia; concepts

of love, forgiveness and compassion in Islam and Buddhism; inter-religious dialogue in Southeast Asia; peace in southeast Asia; ecological issue from the perspectives of Islam and Buddhism. The participants also practiced meditation session led by Dharma Master Hsin Tao and visited the Istiqlal mosque in Jakarta to observe Muslim prayer ritual (Buddhist–Muslim National Conference 2012).

## Conclusion

Doctrinal differences between the two religions will always be there and, of course, these need to be known and acknowledged so as not to cause inadvertent offence. Religion is to step inwards. Religion should mean more about 'belonging' to humanity rather than belonging to one sect or the other. At the first instance, one should commit to become more peaceful himself. The next step is to create a practicing society of living in peace. This long historical interaction between Islam and Buddhism is an eloquent testimony to the fact that it is only through understanding, tolerance and mutual respect that fruitful dialogue could be established between religions and cultures. Religious tolerance is not achieved by reducing all religions to one denominator nor by explaining away differences in belief and practices as accident of historical development. Tolerance in respect of different religions involves the capacity to confess the differences and diversities as real, basic and fundamental and to make a sincere effort to rise above these differences identifying the shared values and commonalities.

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## **Professionalising the Semi Profession – The Case of B.El.Ed Teachers**

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### **Abstract**

Teachers' since time immemorial are considered to be the backbone of a school. Understanding their role is paramount to understanding the education system. The role, however, has been defined as generic in nature with little control over the working environment. Often compared with lawyers and doctors teachers' work is regarded as too simplistic, especially if it involves young students. With a specialized body of knowledge not available to the common man the knowledge in 'possession' of doctors and lawyers is exclusive to the members of the profession who have a codified systematic format to apply it. The characteristics possessed by them are also in contrast to that of teachers. Long and rigorous training with a test in technical competence at the end is in contrast to the training given to teachers (short, easy to master with lower benchmark for selection and completion). This paper discusses teachers' work when the individuals have undergone training in the Bachelor in Elementary Education (B.El.Ed) programme and explores if their identity and status as teachers stands changed.

**Keywords:** teacher, teacher education, identity, profession

### **Introduction**

Two hundred teachers (87 from private schools and 113 from government schools) were interviewed to determine their perception of the profession and themselves as teachers. The sample included teachers with minimum 5-10 years experience so as to be able to reflect on their teaching practise. The age group was adequately represented by 7 percent teachers falling in the age group 30-39. Seventy eight percent teachers who had undergone B.El.Ed preferred private schools and taught till Class VIII. Pursuing higher studies/research was not ruled out in their case. Many of them planned taking up M.Ed and clear the National Eligibility Test for Lectureship (NET) and move to university level teaching. These clearly emerged as higher aspirations in their case as compared to teachers who had done DIET. Twenty three teachers had cleared the entrance for both B.El.Ed and DIET and chose the

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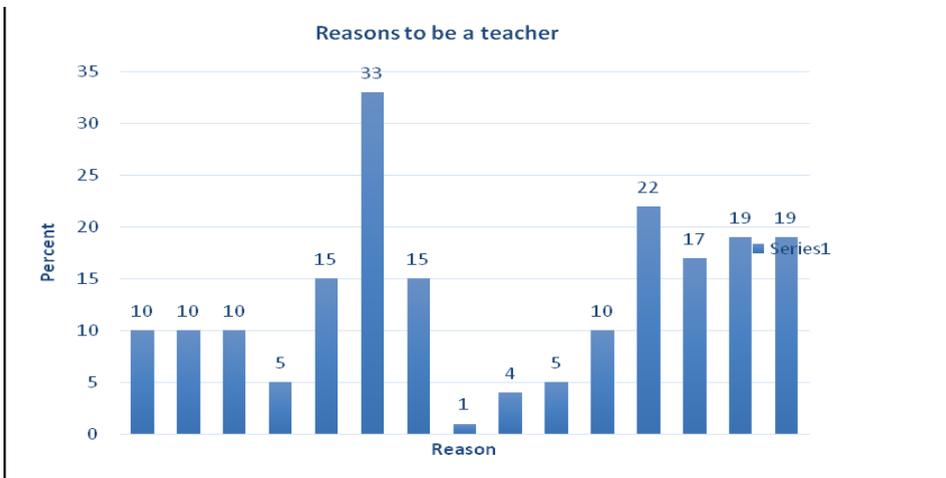
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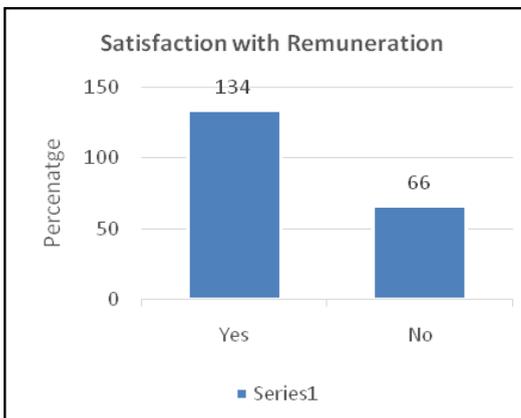
latter as it was a shorter course. Those who pursued B.Ed or DIET were keen to only teach and were not found interested in higher studies/research/university level teaching.

### Reasons to be a Teacher

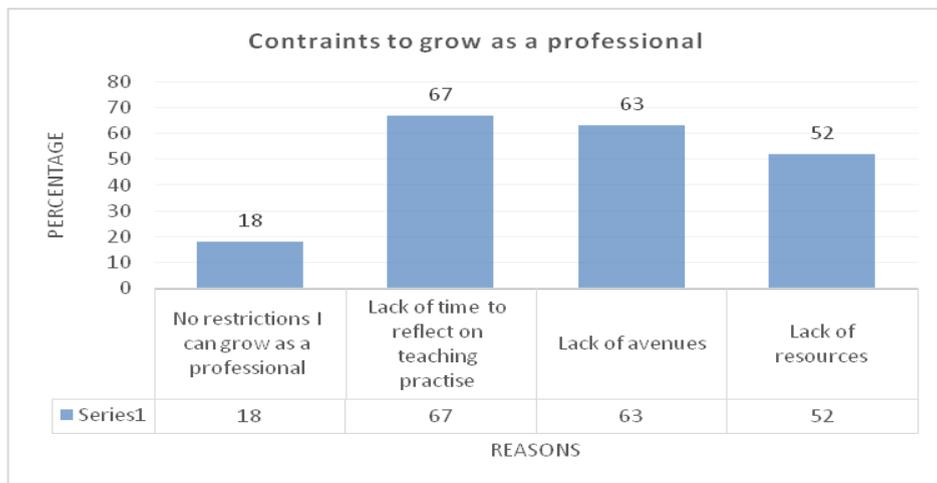
Reasons for taking-up the course were many - primarily related to the nature of the profession and the fact that it is closely linked to students. Women teachers especially responded with “like being with students” as the reason for taking-up the teaching profession. Only 33 percent wanted to become a teacher without linking it to any third factor. Other reasons cited were family involvement in the profession and teachers in the family (past generations). Interestingly 5 percent considered it to be a noble profession and presented an idealistic view of their work.



### Higher Aspirations and Professional Growth



Thirty percent teachers from the sample were actively pursuing higher studies (M.Ed) or had plans to do so. Their belief in the nobility of the profession stood the test of time and made them undertake higher studies. However significant number of teachers also mentioned that they had little other choices to go for. Teaching was in many cases a ‘fall back option’ if the first option didn’t materialize.



In such situations many had embraced it as their calling however these were few for whom it had turned out to be a compromise. Majority of the teachers (134) expressed dissatisfaction with their remuneration hinting that it impacts motivation. They also mentioned that status of a teacher and the remuneration was complimentary to each other. Teachers did mention constraints to grow as a professional. Only 18 percent teachers said that they do not feel any such constraints. Lack of teaching time and reflection on teaching practise constituted 67 percent of the reasons for not able to grow as a professional. Sixty three percent teachers cited lack of avenues though by whom (government or private) was not stated. Clearly implying that for a government teacher the engagement with academics ended with the pre-service training. The teachers in private schools did mention having a career progression in mind. Some of them considered it to be an intermittent activity to gain experience before they move on to pursuing a higher degree and/or study while teaching.

The profession was more suitable for women was reiterated with a sense that it is a decision making factor. Teaching being a half a day's job women would also be able to take care of household responsibilities identified as completely women's domain. Women empathize better with students and understand them better as was shared by most of the teachers in the sample. "They are humble and soft which is important when one deals with students" as shared by one of the male teachers in the sample. They are more emotional and better mentors as they also take care of their families. They work equally hard and are more likely to contribute gainfully when it comes to teaching young students.

When asked on how she contributes in the lives of her students the response from a female teacher was that "Interaction with the students is very satisfying, teaching is never boring, always new things to learn in teaching and there are new chapters, new activities and new responses given by students every year". Enrolment

has received a huge impetus with the mid-day meal scheme. However, the teachers said that quality of education, notwithstanding, has not been the result of better schools but better schemes.

### **Professional Autonomy**

Professional Autonomy was a significant factor for teachers 'towing the line' and submitting to authorities. The administration in private schools demanded more hands on activities, frequent review of lesson plans and demonstration to the effect that students were exposed to other ways of learning. The Multi Grade Multi-Level (MGML) learning technique was espoused as ideal for classes where students are at varied learning levels. Execution remained weakest among the sample teachers. The lack of practise of MGML technique meant that they demonstrate only a theoretical understanding of it when it is critical to regularly practise it considering the number of students falling below the grade especially in government schools. Teachers however did share making of separate groups for students with special needs and also emphasised individual attention as key to their progress.

However the process did not seem institutionalised as there was absence of individual student portfolios essential for tracking individual need. At the same time since the process was not institutionalised it was the teacher's personal interest/self-motivation that made him/her start such an initiative and sustain it. From among the teachers interviewed only 10 percent demonstrated such interest and capabilities. The other surprising and disturbing revelation was the general opinion that students will learn less or not learn at all so resulting in not teaching at a higher level. This left little scope to go beyond the syllabus and discuss things to arouse curiosity among students for exploration. The mind-set also hinted at teachers not putting their 100 percent which could clearly be the difference between an ordinary and an extra ordinary class.

Often difficult subjects or "hard spots" as they described it remained unattended causing huge learning gaps. For example geometry was last of their priorities causing serious learning gaps in Mathematics – a deficit hard to meet in later years and causing students to steer away from the subject for lack of having explored it with their teachers. They however showed enthusiasm in developing new teaching learning material (TLM) and expressed interest in attending workshops to learn innovative techniques especially from private third party working in the field of education (CSOs for example).

### **Teaching Methods**

Teachers recounted the method adopted for teaching as important. "The B.El.Ed course (112 teachers) by its very orientation has a unique approach to teaching. The innovation is in the combination of studying a particular discipline (Social Science,

Mathematics, English) and the know of how to teach (pedagogy). This unique combination equips the teachers more than anything else to face a classroom and tackle the most challenging teaching issues based on the premise that any new concept is based on known to unknown concept (National Curriculum Framework 2005).

Teachers also mentioned that oral practise was frequent especially on the concepts being taught. The assumption being that “if they are responding they are learning”. Eighty percent of the teachers mentioned this process to be helpful during active teaching. More non B.El.Ed teachers mentioned this indicating an over simplistic means of assessment. The practice also seemed inaccurate as oral response became an indicator of learning when often it could be the result of learning by rote or answering collectively with peers in the class. It was also not clear, as many teachers agreed whether oral response is an indicator that the child has understood. Further in examination students are assessed on written and not oral skills. On the other hand every child in the class irrespective of his/her learning level gets a chance to respond orally including those facing challenges in developing writing skills. This process would always keep the students who are vocally active and responding. Mass response that comes from the entire class is “a view of the majority” and hides those students who have not followed the teacher and/or too shy or introvert in responding to the question.

Teachers further added that the only way in this case was individually asking students to answer related to the subject being taught. Thirty two teachers believed in oral discussion with a focus on students who are not the top response givers in the classroom. This according to the teachers is an effective way to get response from all students. Play method was used only by 16 teachers. Though the number of activities was not very exhaustive it was still commendable that teachers made efforts to use play method for students at elementary level when it was most needed to ignite a lifelong interest in students for learning. The number (16) however was dismal in a sample of 200 teachers. It was also interesting to note that the use of play method was not divided on the basis of type of school, that is, government and private schools both used these methods (though government teachers used them sparingly). It was more a question of teacher motivation and interest in teaching and also genuine effort on her/his part to ensure that students not only learn but enjoy learning.

Related and topic related questions were asked by teachers (20). Teachers who had undergone B.El.Ed training demonstrated better skills in conducting this type of teaching methodology. The key difference was in the nature of questions asked which ranged from being ‘close’ or ‘open’ ended. Close ended single word answers were more textbook related emphasising on rote learning of the “correct answer”. Open ended questions on the other hand involved discussion and dialogue. Going out of the classroom and learning from ones surroundings was hailed by 29 teachers.

Thirty four teachers clearly specified that they are not into “going beyond the textbook”. “*Yehikar le bahuthar*” “(If they do this much it is enough) was the usual response. Completing the syllabus held primary priority for these teachers. Their classes were not only dull and boring but it also impacted the daily attendance.

Teachers with B.El.Ed background were found to be having more engaging classrooms on an average irrespective of whether they taught in a private or government school. It was here that it became clear the course provides a different orientation to teachers and instils them the methodology that students do not require mere engagement so they rote learn but actually self-learn out of self-interest, motivation with a spirit of exploration. Connecting daily experiences with classroom learning was also practised by 53 teachers – the highest in the sample.

### **Addressing Different Learning Needs of Students**

Teachers shared that reaching minimum levels of learning as prescribed by students age and grade are the guiding factors while teaching. A significant factor is their age, background and grasping power. While most of them agreed that engaging them in suitable activities has a positive correlation with increase in interest to learn and enhanced performance most of the teachers could hardly share more than 5 activities that they are doing on regular basis with students. Those teaching in government schools were not keen to share what their teaching styles are, on probing they mentioned chalk and talk method and oral exercises including read aloud sessions in class. When observed in a few cases their classes seemed similar in approach with minimal teaching learning material.

### **Conclusion**

B.El.Ed programme prepares an individual from being a school pass out to being a full-fledged professional. Having said so, B.El.Ed teachers face just as many challenges as those from other training institutes as their working conditions are similar (it is important to highlight here that private schools are only a shade better in this case). Government schools being dull, demotivating and more administrative in nature where the teacher is nothing but a “cog in the wheel” (Batra 2005) and private schools characterised by the politics of control where regulations turn the teacher into an effective professional, not necessarily an empathising teacher. Little surprise that many of them opt out of teaching for higher studies (defeating the purpose of the programme to a certain extent) even though, with B.El.Ed programme they lose their ability to choose Science subjects for higher studies. It was observed during the study that many of them aspired for higher studies and found inter college or university teaching far more respectable and high in status than a school teaching job raising pertinent questions on challenging the status quo.

From the reflections that teachers' part of this study made teaching in India is yet to acquire the status of a coveted profession. Teachers themselves do not form a cohesive group especially at the school level nor do they follow a uniform code of conduct. In case a fresh orientation to the profession and the nature of work of a teacher is attempted through the B.El.Ed programme the same is marred down because of several conflicting factors.

Teachers' sense of efficiency, that is, their belief in their ability to have a positive effect on students' learning is one of the few teacher characteristics identified to be consistently related to and effecting student achievement. The B.El.Ed programme is a huge value addition to this construct. The limiting factors therefore are the limited number of colleges that offer the programme and its limitations to generate mass interest in revamping teacher preparation courses proving to be an isolated pilot programme in a country in dire need of complete overhaul of the teacher education system.

The study recommends that such initiatives (B.El.Ed) be lauded for their attempt to provide the profession its due recognition and if not in its entirety at least in its structure and orientation the programme is able to generate policy level changes. - This paper dwelt on the most crucial factor in an individual's life that decides his/her teaching experience. There is not a single individual who can say that his/her teacher was not instrumental in shaping not just the mind, intellect but also confidence."There is not a country in the world that has become a super power without a sound teaching system and it is unlikely that India will be able to do so" said Amartya Sen (2015) in *The Country of First Boys and other Essays*. This paper recommends that teachers be accorded their due identity and status as befitting other professions so as to ensure we actually reap a rich demographic dividend.

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# Significance of Philosophy in Perspective of Education

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## Abstract

The paper "Significance of Philosophy in Perspective of Education" emphasises on the significance philosophy in relation to Education. As well as it also stresses on how philosophy (thought) influences the educational perspective (such as that of the teachers, students, curriculum, teaching methods, discipline etc.) or vice-versa. Moreover, Education and philosophy are nothing without each other. They are complementary to each other like soul and body. Philosophy is the actual thought process and education is the functional side of the same thought. Therefore the paper would be helpful for developing the conceptual understanding about the significance and relationship between education and philosophy from various perspectives.

**Keywords:** Education, Philosophy, teacher, students, discipline, perception.

## Introduction

Philosophy is a perception, ideology and point of view towards life as well as day to day phenomenon. This perception and point of view of the person is developed on the basis of day to day personal experience. For example: love is an emotion which is universal. Every individual longs for it but its pursuit is different for different people, i.e. few find love in God, few in persons and few others find love in destroying it. Interestingly, this perception is also developed on the basis of one's own personal experience.

In this regard, *Kilpatrick* said that "philosophy is the point of view, principal and outlook on life" and at the same time *Huxley* said that "men live in accordance with their philosophy of life, their perception of the world. So every person has his own point of view towards life and the things" and according to *Schopenhauer* "every man is a born philosopher".

The word philosophy is derived from two Latin words i.e. "Philos" and "Sofia". Philos means love and Sofia means wisdom. Thus, philosophy is love of wisdom or love of knowledge. Plato in his book, Republic says "he who has a taste for every

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sort of knowledge and who is curious to learn and never satisfied may be termed as a philosopher.” In Indian scripts term philosophy is ‘Darshan’. It has been derived from Sanskrit word ‘Drishti’, which means to see or to perceive. It encourages a man for the pursuit of the realization of truth (atman) and this realization is called ‘moksha’. Therefore, Darshan is aimed at achieving moksha (Salvation).

Philosophy has been defined by various other philosophers as well. *Plato* opined that “philosophy aims at knowledge of eternal nature of things”. *Aristotle* defined “philosophy is a science, which investigates the nature of being at it is”. *Kant* said “Philosophy is the science of criticism of cognition”. Furthermore, *Fichte* defined philosophy as the science of knowledge. Therefore, philosophy can be defined as the science of knowledge and knowledge of absolute values.

If we try to study the philosophy at a deeper level, it can be perceived within the three domains i.e. Metaphysical, Epistemology and Axiology. In Metaphysics it can be perceived as Meta (Away) + Physics (Material) i.e. something which is away from material is the Truth. So, it is the study about the truth or the theory of the truth. Epistemology is the theory of knowledge. This school of thought tries to find out about the sources of Knowledge such as Sense, Intuition, Authority, Experiments and Experience. Finally, Axiology is the theory of value which delves into the concepts like Logic, Ethics and Aesthetics.

## Education

In simple term education prepares the child for the real life and helps in overall development of the child. It is the process of lifelong learning (i.e. formal, informal and non-formal) which starts its journey from “cradle to grave” and from “womb to tomb”. Thus, education is a process and not a product. Basically it helps to develop the innate power of the child and make him capable to face the real life situations. As Upanishad said “Education is the realisation of self”.

The Etymological meaning of education: the word ‘Education’ has been derived from different Latin words ‘educare’ which means ‘to bring out’ or ‘to nourish’ and ‘educere’ which means ‘to lead out’ or ‘to draw out’ and ‘educatum’ which means ‘act of teaching’ or ‘training’ and ‘educatus’ which means ‘to bring up, rear, educate’.

In Indian context the word ‘Shiksha’ is derived from Sanskrit verbal root ‘shas’ which means ‘to discipline’, ‘to control’, ‘to instruct’ and ‘to teach’. Similarly the word ‘Vidya’ is derived from Sanskrit verbal root ‘vid’ which means ‘to know’.

Various educationists such as *Mackenzie* defined it as “a process that goes on throughout the life and is promoted by almost every single experience of life”. Moreover, *Socrates* defined education as “a process which helps in bringing out of the ideas of universal validity which are lateral in the mind of every man”. *Swami Vivekananda*

defined – “Education is the manifestation of divine perfection already exist in man.” *Aristotle* opined – “Education is the creation of sound mind in a sound body” and *Rousseau* described “Education is the child’s development from within.” Therefore, education is a lifelong process, helps in modification of behaviour, purposive, and instructional and direction oriented. Education is a continuous reconstruction of our experiences. It helps in overall development (social, moral, spiritual, physical and cognitive etc.) of the child.

### **Relation between Education and Philosophy**

Philosophy and education are related as soul and body i.e. both are complementary to each other. It encompasses ideologies, perceptions, and point of views towards life, things and thoughts. As it is already explained that education is a process which has various components such as teacher, students, curriculum, teaching methods and discipline, it can be best imparted when its philosophy is understood properly. It is stated by *Ross* that “philosophy and education are both side of a coin”. Both are mutually dependent and inseparably connected i.e. one is dynamic and other is practical. According to *Fichte* “the art of education can never attain complete clarity in itself without philosophy.” With the similar view, *Gentle* opined that “the process of education cannot go along right lines without the help of philosophy.”

Therefore education as a process starts its work after getting the thought, ideology which is provided by the philosophy. As *Adams* said “education is the dynamic side of philosophy”. Furthermore, *John Dewey* said that “philosophy is the theory of education is the general phase. Therefore education and philosophy is nothing without each other and has the relation as soul and body, useless without each other. It is philosophy, that provides the purpose or the aim of the education and it is education which makes philosophy look practical and tangible. Education is seen as the modification or behaviour. The direction in which, modification has to be carried out is determined by philosophy. Education is a laboratory where philosophical theories and speculations are tested and made concrete. Education may, therefore, be rightly called “applied philosophy”.

### **Philosophy in the Context of Education**

There are two aspects of philosophy in education both the terms appearing same but it has a small difference which generally creates confusion among the learners.

**Educational philosophy:** it is the branch of philosophy in which educational problems are discussed and their solutions presented. It also discusses the question related to education such as what is education, what are the aims of education, what should be the curriculum and discipline, etc. *Henderson* said “philosophy of education is the application of philosophy to the study of the problems of education.”

**Philosophy of Education-** it is the branch of knowledge which permits a philosophical theory of education which develops through analysis of various interaction i.e. formal and informal education situation. Philosophy of education deals with the process of philosophy applied to education.

## **Functions of Philosophy in Education**

### **Teaching**

Teaching is a purposeful and meaningful process. It is a bi-polar (teacher and students) process in which teacher provides the information to the students and students follow it. The process of Teaching includes child, teacher and curriculum. The teacher establishes the relationship between student and curriculum. B.O. Smith defines teaching as a system of actions intended to produce learning teaching and modify the behaviour (psychomotor, cognitive and affective domain) of the students. According to Gage, "Teaching is a form of interpersonal influence aimed at changing the behaviour potential of another person." Ryans defines "Teaching is concerned with the activities which are concerned with the guidance or direction of the learning of others."

### **Teaching and Philosophy**

There are many students in the class with different point of views. It is difficult to manage the classroom in proper manner till the teacher tries to understand all types of philosophies, perception and ideology of the students. Educational philosophy can be divided into various schools such as Idealism, pragmatism, naturalism and realism. So the vision/thoughts of most of the students come in these philosophies. Therefore through these philosophies the teacher can understand the point of view and ideology of the students. After knowing this ideology the teacher can easily understand the students and teach with the right perceptive. The teacher is able to deliver whatever the content teacher has. So the philosophy plays an important role to deliver the content by the teacher to the students in a proper manner.

### **Philosophy and Teacher**

Teacher is a driver of the class, who handle the class and enjoy the journey, so a teacher is an important aspect of the teaching learning process. And education is the backbone of the nation. The success and failure of the teaching is dependent on the efficiency of the teacher. Teacher most influences the students with his theory, thoughts, and ideology or whether he is an optimist and a pessimist. These thoughts of teacher emanate from philosophy. So a teacher cannot work in the absence of philosophy.

## **Philosophy and aims of Education**

Philosophy provides the aims to education which is required to the society. Education without aim is like 'treading in dark alley'. Aims of education are dependent on goals of life. Goals of real life may be determined by the philosophy. Ross said "the educational aims and methods are corollaries of philosophical doctrine". So aims are more essential for the process of education, which is possible by the philosophy. Philosophy determines the aims of education and curriculum determines how these aims can be attained.

## **Philosophy and Curriculum**

Philosophy plays an important role in determining the curriculum. Basically curriculum is influenced by philosophy and curriculum in any country or society is according to its ideology, beliefs, which is influenced by the philosophy. Spencer said "true education is practicable only by a true philosophy. This philosophy plays an important role in influencing the curriculum.

## **Philosophy and Methods of Teaching**

As teaching is an art, there are different students with different ideology in the class and everyone is expecting for interesting teaching, thus it is difficult to handle the class and fulfilling the expecting of every students.

Philosophy provides the way of the teaching on the basis of the ideology of the students. For example, idealistic students prefer the lecture method and naturalistic students prefer the learning by doing, learning by playing etc. After knowing the need, ideology and point of view of the students the teacher can easily handle the students in the class. In this regard, philosophy plays an important role for the teacher as Ross said "the education methods and aims are related to philosophical theories."

## **Philosophy and Discipline**

The term discipline 'originates from the Latin words *discipulus*, which means pupil, and *disciplina*, which means teaching

John Walton (1963)<sup>8</sup> states, By discipline I mean a body of subject matter made up of concepts, facts, and theories, so ordered that it can be deliberately and systematically taught.

Adams discussed the different type of discipline in his book as following:

**Repressionistic Discipline:** This concept of discipline is based upon authoritarian ideologies. There is freedom for children so this police method of control. Physical punishment and obedience is enforced upon them.

**Impressionistic Discipline:** This concept is based upon idealistic philosophy, which believes that the teacher has a powerful influence upon the thinking and behaviour of children. Teachers' behaviour influences the whole environment of the school and develops a sense of self discipline.

**Emancipator Discipline:** This type of discipline is based upon the naturalism that advocates full freedom for the child to think and behave as they like. This freedom will develop him like a flower.

Therefore Philosophy determine the nature and the form of discipline whether school should be strict, rigid, flexible.

## Conclusion

Each one of us has a set method towards life and its dealing. We apply this view point only in either a habitual or premeditative manner in our day to day endeavours. This set outlook is our perception, ideology or point view towards life. It can be referred to as our personal philosophy. Our philosophy is capable of evolving as we add on our life experiences. Philosophy in general, is a comprehensive system of beliefs or ideas about life. It seeks insight in the basic realities – the physical world, life, mind, society, knowledge and values. Philosophy is the science of knowledge and knowledge of absolute values.

Education is an endless systematic process which goes from “cradle to grave” and responsible for a harmonious development of the individual. In other words, education awakens and channels one's talent and potentialities to handle our real life scenarios.

Education and philosophy are nothing without each other. They are complementary to each other like soul and body. Philosophy is the actual thought process and education is the functional side of the same thought. Therefore education is unthinkable without philosophy or vice versa. As teaching is a process, employed to impart instructions to students and thereby affect desirable changes in their behaviour. It involves the use of systematic and scientific methods for effective communication of ideas, values and knowledge. Teacher establishes the link among the students, curriculum and methods of teaching. Infact, teacher is a crucial component of the education system and can also be regarded as the backbone of the nation. In this context, philosophy plays an important role for the linking and shaping the nation.

Teaching styles are affected by the nature of students, subject matter in hand. It also depends upon the teacher who can be authoritative or non authoritative and teaching methods being employed which can be constructivist or lecture method. But all these factors are influenced by the philosophical positions held by the students and teachers. Thus when a teacher enters in the classroom, teacher should be aware of the philosophical position. In such situation, teacher considers different

students with their different philosophical positions. These different philosophical will help the efficacy with which communication of ideas and values to the students can be initiated.

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# Youth and their Concerns: A Case Study of Students from Uttar Pradesh and Bihar Studying in the University of Delhi

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## Abstract

University of Delhi is one of the largest universities in India with 16 faculties, 87 academic departments, 90 colleges and 13 Centres spread across the city. Every year thousands of students come to University of Delhi to pursue higher education from all parts of the country, particularly from the states of Uttar Pradesh and Bihar. The number of students coming from these two states is increasing every year which raise many questions. This paper is based on the outcome of a survey conducted among the students of Uttar Pradesh and Bihar studying in the North Campus of the University of Delhi.

**Keywords:** University of Delhi, Higher Education, Worries, Career Preferences

## Introduction

The University of Delhi, also known as Delhi University (DU), is one of the most prestigious universities of India. It was established in 1922 as a unitary, teaching and residential university by an Act of the then Central Legislative Assembly of the British India. Since then it has grown into one of the largest universities in the India. At present, there are 16 faculties, 87 academic departments, 90 colleges and 13 Centres spread across the city<sup>1</sup>. It is a dream of most of the students to study in DU where every year thousands of students come from all parts of the country as well as abroad to attain supreme level of education. However, a large number is from Delhi and the neighbouring states like Uttar Pradesh (UP), Haryana, Bihar, etc. In the year 2018 alone DU received 1,38,450 applications from Delhi followed by 76,042 from Uttar Pradesh, 45,542 from Haryana and 16,838 Bihar<sup>2</sup>.

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The University of Delhi has two campuses, North and South and among them North campus caters to a very large number of students from Uttar Pradesh and Bihar who can be vertically divided into two groups, i.e. those who enroll in courses with different subjects and the other mainly to prepare for competitive exams. Hence, the number of students seeking admission from these two states is increasing year after year. This has risen a few questions in mind like (i) what leads them to choose DU as the first choice? (ii) What is their biggest worry in Delhi? and (iii) What is the biggest problem in their hometown to pursue further studies?

Keeping in view the above questions in mind a study was conducted, the details of which as follow:

### **Hypothesis**

- Employability is the biggest concern of students from Uttar Pradesh and Bihar
- Poor facilities in the institutions of higher learning in Uttar Pradesh and Bihar which make students to come to mega city like Delhi.

### **Objectives**

- To understand the biggest concerns of students belonging to Uttar Pradesh and Bihar
- To know their career preferences
- To find out the educational facilities available in their hometowns
- To know the biggest problem they face in their hometown.

### **Methodology**

Survey method was used for this study and the questionnaire was given to 250 students from Uttar Pradesh and Bihar pursuing under graduate, post graduate and research in DU's North campus with the request to fill the same and furnish all the relevant information. However, out of 250 the researchers could find complete information when the questionnaires were returned from 210 students only. Hence, 210 has become the final sample of students which was analyzed based on the variables. The survey was taken in the month of November-December 2018 and the method used was simple random sampling.

### **Survey Analysis**

A set of brief questions was asked in the survey which could help in study. Descriptive statistics was used to interpret data collected through the survey.

**Table-1: Age group of the respondents**

| Age   | Frequency | Percentage | Cumulative Percentage |
|-------|-----------|------------|-----------------------|
| 17    | 9         | 4.3        | 4.3                   |
| 18    | 24        | 11.4       | 15.7                  |
| 19    | 31        | 14.8       | 30.5                  |
| 20    | 20        | 9.5        | 40.0                  |
| 21    | 22        | 10.5       | 50.5                  |
| 22    | 13        | 6.2        | 56.7                  |
| 23    | 17        | 8.1        | 64.8                  |
| 24    | 14        | 6.6        | 71.4                  |
| 25    | 16        | 7.6        | 79.0                  |
| 26    | 9         | 4.3        | 83.3                  |
| 27    | 9         | 4.3        | 87.6                  |
| 28    | 10        | 4.8        | 92.4                  |
| 29    | 6         | 2.8        | 95.2                  |
| 30    | 2         | 1.0        | 96.2                  |
| 32    | 4         | 1.9        | 98.1                  |
| 33    | 3         | 1.4        | 99.5                  |
| 35    | 1         | .5         | 100.0                 |
| Total | 210       | 100.0      |                       |

Out of 210 students taken as sample 50.5% belong to the age group 17-21 years, 28.5% in the age group 22-25 years and 21% in 25+ age group.

**Table- 2 Native state of the respondents**

| State         | No. of Respondents | Percentage |
|---------------|--------------------|------------|
| Bihar         | 99                 | 47.1       |
| Uttar Pradesh | 111                | 52.9       |
| Total         | 210                | 100.0      |

Table-2 reflects the number of sample students pursue education and research in DU. The number of sample students from Uttar Pradesh (111) is slightly higher than the number of sample students from Bihar (99). Though, Bihar is far away from Delhi and there seems to be the courses offered by DU are more in demand in Bihar, may be due to inadequate facilities of the higher education institutions or quality of education offered in the available colleges/universities.

**Table-3: Biggest concern of the respondents**

| Concerns   | No. of Respondents |            | Total       |
|------------|--------------------|------------|-------------|
|            | Bihar              | UP         |             |
| Education  | 33 (33.3%)         | 27 (24.3%) | 60 (28.6%)  |
| Employment | 57 (57.6%)         | 68 (61.3%) | 125 (59.5%) |
| Health     | 9 (9.1%)           | 16 (14.4%) | 25 (11.9%)  |
| Total      | 99 (100%)          | 111 (100%) | 210 (100%)  |

For analysis of the problem three aspects have been taken – education, employment and health.

One of the main questions of the survey was what is the biggest concern of the respondents? The above table shows that the biggest concern is employment as the maximum number of sample students have responded on this (59.5%) followed education (28.6%) and health (11.9%). It was interesting to learn from the respondents that if they have assured employment, they can very well avail best of education and health facilities.

**Table – 4: Biggest problem in their hometown**

| Problem area | No. of Respondents |            | Total      |
|--------------|--------------------|------------|------------|
|              | Bihar              | UP         |            |
| Agriculture  | 7 (7.1%)           | 5 (4.5%)   | 12 (5.7%)  |
| Health       | 17 (17.2%)         | 17 (15.3%) | 34 (16.2%) |
| Education    | 34 (34.3%)         | 34 (30.6%) | 68 (32.4%) |
| Law & Order  | 10 (10.1%)         | 15 (13.5%) | 25 (11.9%) |
| Employment   | 31 (31.3%)         | 40 (36.0%) | 71 (33.8%) |
| Total        | 99 (100%)          | 111 (100%) | 210 (100%) |

The respondents were of the view that getting employment is the biggest problem in their hometown (33.8%) followed by education (32.4%), health (16.2%), law and order (11.9%) and agriculture (5.7%). They are of the view that if their education is from a prestigious university which is recognized all over the country by the employers they may have better employability and hence, they have chosen DU to pursue their higher education.

Though, majority of the respondents belong to rural areas, only 5.7% have expressed their concern about agriculture. This may be a valid area for further research.

**Table – 5: Choice of the respondents after study**

| Choice                     | No. of Respondents |                   | Total             |
|----------------------------|--------------------|-------------------|-------------------|
|                            | Bihar              | UP                |                   |
| Guaranteed Job at hometown | 68 (68.7%)         | 76 (68.5%)        | 144 (68.6%)       |
| Job in a big city          | 31 (31.3%)         | 35 (31.5%)        | 66 (31.4%)        |
| <b>Total</b>               | <b>99 (100%)</b>   | <b>111 (100%)</b> | <b>210 (100%)</b> |

Table-5 reflects clearly that the respondents are more interested to get employed in their hometown itself (68.6%) so that they remain close to their family members and take care of the elders in the family. However, 31.4% of the respondents preferred to get jobs in big cities. They were of the opinion that they have already lived in villages for long and for career they would like to be in cities so that the facilities available are enjoyed to the maximum and lead a more comfortable life.

**Table - 6: Available educational facilities in hometown (School Education)**

| Availability | No. of Respondents |                   | Total             |
|--------------|--------------------|-------------------|-------------------|
|              | Bihar              | UP                |                   |
| Yes          | 39 (39.4%)         | 66(59.5%)         | 105 (50.0%)       |
| No           | 60 (60.6%)         | 45 (40.5%)        | 105 (50.0%)       |
| <b>Total</b> | <b>99 (100%)</b>   | <b>111 (100%)</b> | <b>210 (100%)</b> |

The above table shows about the availability of schools in the hometown of the respondents. 60 respondents out of the total 99 in Bihar have informed that school education facilities are not adequately available in their hometown while 45 respondents out of 111 in Uttar Pradesh said the same about their hometown. In comparison UP seems to be better than Bihar but still not in a far better position as 40.5% responded in negative is not a small percentage. It is found that a lot more care must be taken by the governments of both the states to place the available infrastructure and other facilities for the students to pursue their school education as close as to their hometown.

**Table - 7: Available educational facilities in hometown (Higher Education)**

| Availability | No. of Respondents |                   | Total             |
|--------------|--------------------|-------------------|-------------------|
|              | Bihar              | UP                |                   |
| Yes          | 10(10.1%)          | 26(23.4%)         | 36(17.1%)         |
| No           | 89 (89.9%)         | 85(76.6%)         | 174(82.9%)        |
| <b>Total</b> | <b>99 (100%)</b>   | <b>111 (100%)</b> | <b>210 (100%)</b> |

From Table – 7 it is clear that higher education facilities in the hometown of the respondents is grossly inadequate as 89 out of 99 respondents in Bihar and 85 out

of 111 in UP have said that availability is not there for them to pursue higher education in their hometown. Hence, it may be the reason for a large number of students seeking admission in Delhi University to pursue their higher education.

**Table – 8: Preference of Respondents to live, study and work in their hometown**

| Preference   | No. of Respondents |                   | Total             |
|--------------|--------------------|-------------------|-------------------|
|              | Bihar              | UP                |                   |
| Yes          | 78 (78.8%)         | 85 (76.6%)        | 163 (77.6%)       |
| No           | 21 (21.2%)         | 26 (23.4%)        | 47 (22.4%)        |
| <b>Total</b> | <b>99 (100%)</b>   | <b>111 (100%)</b> | <b>210 (100%)</b> |

When a specific question was asked to the respondents about the given choice of living, studying and working in their hometown, a large number both from Bihar (78.8%) and UP (76.6%) preferred positively for the same. It is clear that they love their native places and would like to live much closer to their near and dear ones. They have also said that in case, their hometown offer good opportunities they would never think of any other place including DU for higher studies.

**Table – 9: Career preference of the respondents**

| Career preference           | No. of Respondents |                   | Total             |
|-----------------------------|--------------------|-------------------|-------------------|
|                             | Bihar              | UP                |                   |
| Govt. job with low salary   | 40 (40.4%)         | 36 (32.4%)        | 76 (36.2%)        |
| Private job with higher pay | 26 (26.3%)         | 29 (26.1%)        | 55 (26.2%)        |
| Self-employment             | 33 (33.3%)         | 46 (41.5%)        | 79 (37.6%)        |
| <b>Total</b>                | <b>99 (100%)</b>   | <b>111 (100%)</b> | <b>210 (100%)</b> |

A very interesting question was posed to the respondents with regard to their career preference as it is always believed that most of the students joining DU nurture a dream of appearing for competitive examinations. When the question regarding their career preference was posed to our surprise 40 out of 99 in Bihar (40.4%) and 36 out of 111 in UP (32.4%) have responded they would like to go for government job even the salary is low while 26 out of 99 Bihar (26.3%) and 29 out of 111 in UP (26.1%) only have chosen private sector as their choice even though it offers higher remuneration. It is a revealing factor that 33 out of 99 respondents in Bihar (33.3%) and 46 out of 111 in UP (41.5%) have shown their interest in self-employment to become future entrepreneurs.

## Conclusion

It is clear from this study that both the hypothesis, i.e. employability a big concern and poor education facilities at the hometown of the respondents have been

proved. In case, the respective governments of the two states take necessary action to improve the higher educational facilities in their hometown and also create more job opportunities in the state they can restrict the students migrating to cities like Delhi. As already said the interesting thing revealed in this study is regarding career preferences of the respondents. They are ready to accept government jobs even with low salary than going to private sector with higher emoluments.

The least concern of respondent towards agriculture and their preference for self-employment may be valid areas for further research.

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### **(Footnotes)**

<sup>1</sup> [www.du.ac.in](http://www.du.ac.in)

<sup>2</sup> Times of India (10<sup>th</sup> June, 2018), Delhi University: Maximum applicants from Delhi

## **Prior Learning: Recognition and Status of Implementation in India**

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### **Abstract**

In the recent time the Government of India is giving a lot of importance for skilled manpower so that they have more opportunities in the market for gainful employment. However, the number of persons undergoing training in formal technical and vocational training institutions is far less than the persons who are engaged in technical and vocational jobs in the market. Though, they are having much needed practical skills in the vocations they are engaged, they are not in any way getting the monthly emoluments to that of their counterparts who have trained in the formal vocational training institutions as they do not have any certificate to show their proficiency in the skill(s) issued by a competent authority. Hence, there is an urgent need to recognize and certify the persons with skills for their prior learning so that they are not only eligible for getting gainful employment in India and abroad also. Such a certificate will place them according to their efficiency and knowledge in an appropriate place like worker in the shop floor or supervisor cadre or managerial cadre which will give them a vertical mobility in their career promotion. Hence, the article analyses the importance of recognition of prior learning and also status of implementation in India.

**Keywords:** Prior learning, Certification, PMKVY, NSQF, NSDA, NIOS, MSDE Perspective

As per Census 2011 data nearly 54% of India's population is below 25 years of age and over 62% of the population is in the working-age group. Simultaneous studies and estimates by many independent agencies published during the same period show that every year more than 13 million Indians enter the working age. However, the country has an annual training capacity of 3 million on adding up all the training and educational facilities available in Industrial Training Institutes (ITIs), Polytechnics, Graduate Colleges, Professional Colleges and similar such training institutions that amounts to only around 4.69% of its total workforce eligible and interested in availing skill training and seeking gainful employment. Employment and Unemployment

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Surveys (EUS) conducted by the National Sample Survey Organisation for 2011-12 estimated employment in the informal component to be about 75% of the total usual status employment (principal and subsidiary) in the rural areas and 69% in urban areas. The figures for informal employment are likely to be even larger because enterprises identified as “employer’s households”, which account for employment like the provision of domestic services are excluded from the definition of the informal sector. Concurrent skill gap reports suggest that over 109 million incremental human resources will be required in India alone across 24 key sectors by the year 2022 while 93% of India’s workers work in the unorganized sector and acquire skills through informal channels and lack formal certification. Hence, equipping India’s skill training ecosystem to cope with these challenges has become pertinent.

### **PMKVY and RPL Interventions**

Keeping this not so welcoming a situation in view, opinion makers, both in and outside the establishment, advocated for conceptualizing and implementing such comprehensive policies and programmes that may enable the country to garner the demographic dividend in its favour which means captivating almost one in 5 of the world’s working age population by 2025 which will be Indian (18.3%). Those required interventions are – (i) redesigning the existing structure, course curriculum and system of accreditation of vocational and skill education in the country so that the persisting lacunas are sorted out, overall quality is improved to suit international standard and a more flexible system in terms of entry and exit is at place to enable scope for skill enhancement to all irrespective of their age group and academic background (ii) institutional and infrastructural development, coordination between various agencies and stakeholders and finally for creating employment opportunities and an atmosphere conducive for encouraging youth to avail the newly created opportunities for enhancing their quality of life.

The first intervention came in terms of the adoption of National Skill Qualification Framework (NSQF) which was the enhanced version of National Vocational Education Qualification Framework (NVEQF). Implementation of NSQF has come-up as a quality assurance framework and has helped to organize qualifications according to a series of levels of knowledge, skills and aptitude. These levels are defined in terms of learning outcomes which the learner must possess regardless of whether they are acquired through formal, non-formal or informal learning. The NSQF has helped in shifting the emphasis earlier according to inputs to outcome based learning - both in the general and vocational space and hence has improved the scope of employability and mobility of students. The credit accumulation and transfer system that has been integrated in NSQF will also allow people to move between education, vocational training and work at different stages in their lives according to their needs and convenience. It would also help in the alignment of Indian qualifications to international qualifications.

Apart from this, NSQF has also facilitated the domain of vocational and skill education in the country with the concept of Recognition of Prior Learning (RPL) that was largely missing in the present education and training scenario. RPL is a platform to provide recognition to the informal learning or learning through work to get equal acceptance as the formal levels of education. It aims to appreciate prior learning irrespective of the medium of achieving it. In short, RPL is a process of assessment of an individual's prior learning to give due importance to learning as an outcome rather than learning as a process. To ensure that the candidates being assessed under RPL are also oriented to the standardized NSQF levels, QP-NOSs (Qualification Packs under National Occupational Standards) that would be followed under RPL will be the same as the one followed under fresh training.

The second most important intervention was adoption of a comprehensive policy towards Skilling India and thereby setting-up of a separate Ministry for Skill Development and Entrepreneurship (MSDE) on November 9, 2014 so that due focus is given to the enhancement of youth employability and all the efforts made in this regard be consolidated. The Ministry of Skill Development and Entrepreneurship launched a flagship skill development scheme by the name Pradhan Mantri Kaushal Vikas Yojana (PMKVY) to provide fresh impetus to competency based skill development in India. The objective of this skill certification and reward scheme is to enable and mobilize a large number of Indian youth to take-up outcome based skill training, become employable and earn their livelihood. This scheme is targeted to address lack of industry driven competency based training institutions and also focus on addressing some of the market failures pertaining to competency based training. The scheme was launched pan-India basis on July 15, 2015 on the occasion of World Youth Skills Day.

### **PMKVY & RPL: The Mandate**

PMKVY has the mandate to improve productivity in the informal sector through creation of a pool of industry and NSQF aligned skilled workforce. It also requires that at least 70% successfully assessed trainees are provided with wage employment. The scheme provides incentives to Training Providers for successfully attaining the required placement norms. Being a flagship skill development scheme, providing a significantly large pool of skilled manpower trained on industry aligned NSQF standards to informal sector for improved productivity would be a key impact of this scheme.

### **PMKVY: Target, Implementation & Achievements**

The first year (2015-2016) of PMKVY scheme was utilized in setting the right foundations to further scale-up the scheme. Later on a target to benefit 24 lakh persons with training of 14 lakh fresh entrants and certification of 10 lakh persons under RPL within one year was set forth under PMKVY. Deliberations in the Parliament

revealed that as on November 30, 2015 a total of 5289 candidates were enrolled in 65 training centres under PMKVY- RPL for 27 job roles developed by 17 Sector Skill Councils (SSCs) in 17 States and one Union Territory with the coverage of 50 districts.

A total of around 17.95 lakh people completed fresh training and 1.8 lakh people were up-skilled as part of RPL training in PMKVY-1. Experiencing a successful implementation in the very first year, the Union Cabinet approved the Scheme for another four years (2016-2020) to impart skilling of 10 million youths in the country. It is understood that Pradhan Mantri Kaushal Vikas Yojana (2016 - 2020) called as PMKVY2.0 is a modified and improved version of PMKVY-1. It has now become the new flagship outcome-based Skill Training Scheme of the MSDE. The statistical details of the scheme are as follows:

| Key Function        | Target<br>(in lakh) | Scheme Outlay<br>(in crore) |
|---------------------|---------------------|-----------------------------|
| RPL                 | 40                  | Rs. 12,000                  |
| Short Term Training | 36                  |                             |
| Special Projects    | 4                   |                             |
| State Engagement    | 20                  |                             |
| <b>Total</b>        | <b>100</b>          | <b>Rs. 12,000</b>           |

### **RPL: Implementation and Achievements**

Keeping in view the large training deficit calculated to be around 500 million people by 2022, the role of RPL component is also expected to play a vital role.

It may be noted that with the notification of NSQF, National Skill Development Agency (NSDA) decided to take-up pilot projects in select sectors for RPL implementation along with the National Institute of Open Schooling (NIOS) and other important stakeholders. Against this background a national level consultative workshop on "Strategy Planning for Implementing RPL for Informal Sector" was jointly organized by NSDA and NIOS on April 24, 2014 at NIOS Headquarters in NOIDA, Uttar Pradesh. The objective of the workshop was:

1. to understand the conceptual framework related to assessment and validation of the prior learning;
2. to gather International experiences on assessing prior learning in the context of developing labour force and education at all levels;
3. to gather the Indian experience from various stakeholders who have been engaged in RPL in India till date
4. to find out concern and issues related to related to assessment of prior learning and linking the same with the further learning continuum in a training and education set up;

5. to develop an action plan on RPL execution in the context of skill development and within the framework of NSQF in India;
6. to identify institutional responsibilities, including industries, on assessment and validation of the prior learning experiences in the context of developing empowered workforce.

The outcome of the workshop was selection of five sectors for RPL Pilot Study - Construction, Domestic workers, Gems and Jewellery, Agriculture and Capital Goods and outline to conduct the pilot study.

Initially RPL Scheme was launched as a pilot in October 2014 across five States - Haryana, Telengana, Delhi, Odisha and Chhattisgarh in selected above said five sectors. As per the data of MSDE out of 507 workers pre-assessed 316 were recommended for training. On completion of training period 181 appeared in final assessment and 174 declared as passed. The rate of successful learners was calculated to be 34.31% only. When the outcome of pilot project was placed before the Parliamentary Committee, the reason given for non-appearance of some of the trainees in final assessment was due to construction workers leaving their designated sites to other sites for want of better wages. This had happened despite the fact that workers selected for the scheme did not lose out on their wages for the duration of the training as the wage compensation for them was paid by the State Welfare Boards from the cess fund collected for workers' welfare.

It has to be noted that RPL component of PMKVY primarily focuses on assessing and certifying the skills of informal sector workers and the government took several steps in this regard. One such thing is Skills Development and Certification Initiative for the purpose of skill up-gradation of workers in the construction sector based on the concept of RPL. Beneficiaries of this scheme are construction workers registered with State Labour Welfare Department. Expenses incurred towards training, assessment and wage compensation of these workers are met from the Building and Other Construction Workers (BOCWs) Cess. In this the workers are pre-assessed as per the pre-determined criteria on the basis of which they are provided skill gap training. Training providers are reimbursed the training cost @ Rs. 30/- per hour per trainee and workers are given wage compensation at the rate of Rs. 35/- per hour per person.

In the First Phase of RPL the Steering Committee approved to allocate 3.58 lakh persons to 31 Sector Skill Councils. However, this target was revised to 5 lakh as given below:

| <b>Sector Skill Council</b>                           | <b>Final Target for RPL<br/>(persons)</b> |
|---|---|
| Agriculture   | 70,000                                    |
| Apparel   | 30,000                                    |
| Automotive  | 10,800                                    |
| Beauty and Wellness                                   | 25,000                                    |
| BFSI  | 12,500                                    |
| Capital Goods   | 4200                                      |
| Construction  | 30,800                                    |
| Domestic Worker                                       | 4200                                      |
| Earthmoving & Infrastructure                          | 4200                                      |
| Electronics   | 25,000                                    |
| Food Industry   | 14,100                                    |
| Furniture & Fitting                                   | 4100                                      |
| Gems & Jewellery                                      | 25,000                                    |
| Handicrafts   | 4200                                      |
| Healthcare  | 12,500                                    |
| Indian Plumbing                                       | 12,500                                    |
| Iron & Steel  | 4100                                      |
| IT- Information Technology<br>Enabled Services (ITeS) | 20,000                                    |
| Leather   | 20,000                                    |
| Life Sciences   | 12,500                                    |
| Logistics   | 20,800                                    |
| Media & Entertainment                                 | 5200                                      |
| Mining  | 10,000                                    |
| Power   | 4200                                      |
| Retailers Associations                                | 30,000                                    |
| Rubber  | 4200                                      |
| Security  | 20,800                                    |
| Sports  | 4100                                      |
| Telecom   | 25,000                                    |
| Textiles & Handloom                                   | 10,000                                    |
| Tourism and Hospitality Services                      | 20,000                                    |
| <b>Total</b>  | <b>5,00,000</b>                           |

The report of Parliamentary Standing Committee on Labour placed in Lok Sabha on March 20, 2017 reveals that the achievement under different components of PMKVY was as below:

| <b>Particulars</b>            | <b>2015-16</b> | <b>2016-17</b>    |
|-------------------------------|----------------|-------------------|
| Fresh Training Completed      | 14,98,443      | 3,17,749          |
| RPL Training completed        | 85,719         | 1,43,829          |
| Cumulative Training completed | 15,84,162      | 4,61,578          |
| <b>Total</b>                  |                | <b>13,16,775*</b> |

\* This includes target under training, mobilization, enrollment and registration

According to the information available as on May 13, 2019 around 51,06,763 people were enrolled in RPL, Short Term and Special Projects out of which 35,81,661 passed out as given below:

| <b>Particulars</b> | <b>No. Enrolled</b> | <b>No. Passed out</b> |
|--------------------|---------------------|-----------------------|
| RPL                | 20,13,029           | 14,05,592             |
| Short Term         | 29,93,209           | 21,28,764             |
| Special Projects   | 1,00,525            | 47,305                |
| <b>Total</b>       | <b>51,06,763</b>    | <b>35,81,661</b>      |

Source: PMKVY.gov.nic.in

In order to popularize RPL even the President of India came forward and helped the Ministry in reaching out to 1500 employees at Rashtrapati Bhawan and to certify them under RPL component of PMKVY across 18 job roles. Many other organizations like Family Welfare Association (CWA) of CRPF took active part in popularizing the scheme in their operational areas. However, RPL is yet to get the recognition of a Tool in the Development of India. It requires due awareness generation amongst those who have received and are going to receive training through the means available in the informal sector of learning so that they can utilize the opportunity in a hassle free manner. Voluntary sector, if sensitized properly, can definitely bridge the gap.

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# **A study on the Impact of Saakshar Bharat Programme on the neo-literates of Scheduled Caste in Telangana State**

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**P.V. S. Reddy<sup>1</sup>**

## **Abstract**

Saakshar Bharat Programme (SBP) was launched in 2009 for imparting functional literacy to 70 million non-literates in India and in united Andhra Pradesh it was 7.6 million. It has been in operation in Telangana state since 2010 and lakhs of non-literates were made literates and they are attending Lok Shiksha Kendras / Adult Education Centres for life-long learning to improve the knowledge and skills for better quality of life. Till today adequate studies have not been attempted to understand the impact of SBP relating to different areas viz, social, financial, political and legal. Although many studies are explored on the literacy component, studies available on the impact are very less and even available systematic studies carried out in the present area i.e impact of Saakshar Bharat programme for the neo-literates of Scheduled Caste (SC) Communities in Telangana State appeared to be negligible. Therefore the impact of Saakshar Bharat as a research study was undertaken to find out the financial and legal awareness and the extent of application level of financial and legal areas. The results would be useful not only for strengthening the awareness levels of the learners/neo-literates but also useful for developing the literature to be used by the neo-literates.

**Keywords:** Saakshar Bharat Programme, Impact, Neo-literates, Scheduled Caste, Telangana, State

## **Introduction**

The Prime Minister launched Saakshar Bharat, a centrally sponsored scheme of Department of School Education and Literacy (DSEL), Ministry of Human Resource Development (MHRD), Government of India (GOI), on the International Literacy Day, 8th September, 2009. It aims to further promote and strengthen Adult Education, specially of women, by extending educational options to those adults who having lost the opportunity of access to formal education and crossed the standard age for receiving such education, now feel a need for learning of any type, including, literacy, basic education (equivalency to formal education), vocational education (skill development), physical and emotional development, practical arts, applied science,

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sports, and recreation. The Planning Commission made an in depth study on the performance of the literacy programme. The appraisal had revealed certain inadequacies in the design, architecture and mode of implementation of the programme, most conspicuous being, non-viability of a single solution, limitations of voluntary approach, limited involvement of the State Governments in the programme, lack of convergence, weak management and supervisory structures, lack of community participation, poor monitoring and inadequate funding. The Planning Commission made necessary modifications to meet the contemporary challenges. To recast the mission, a protracted process of countrywide consultation with stakeholders was gone through. A series of consultative meetings were held across the country with representatives of the government of States, NGOs, Literacy practitioners, Managers, Administrators, State Resource Centres, Universities, Social Activists and other Stakeholders.

### **Objectives of Saakshar Bharat Programme**

The Mission has four broad objectives, namely: a) Impart functional literacy and numeracy to non-literate and non-numerate adults b) Enable the neo-literate adults to continue their learning beyond basic literacy and acquire equivalency to formal educational system c) Impart non and neo-literates relevant skill development programmes to improve their earning and living conditions and d) Promote a learning society by providing opportunities to neo literate adults for continuing education.

### **Saakshar Bharat Programme in Telangana State**

The population of the State is predominantly rural with 61.33 per cent of people residing in rural areas and the remaining 38.67 per cent of people residing in urban areas. While the growth of total population in the State has moderated to 13.58 per cent in the decade 2001 to 2011 from 18.77 per cent in the preceding decade, the growth of the urban population has been witnessing a significant increase. Urban population in the State grew by 38.12 per cent in the decade 2001 to 2011 as compared with 25.13 per cent in the preceding decade. Nearly 80 per cent of the State's population consists of backward classes including SCs, STs, Minorities and other Backward Classes. The higher percentage of backward classes in total population lays a greater responsibility on the State Government in terms of empowering and assisting them to come up to the level of other castes.

In Telangana State, there are 82,40,762 non-literates, out of which 37,84,353 are male and 44,56,409 are female non-literates as per survey conducted by the State Dept. of Adult Education. As per the Zilla Lok Shiksha Samithi (ZLSS) Mahabubnagar district, the total enrolment of SC non-literates in Adult Education centres are 411849, out of which 189362 are male and 222487 are female and out of 411849 learners enrolment 178942 were made literates ( male-36605 and female-142337).

The SBP has been implemented both in Andhra Pradesh (AP) and Telangana (TS) since 2010 and so far around 7 million adults were made literates. (Note of Directorate of Adult Education/Andhra Pradesh State Literacy Mission Authority, Govt. of Andhra Pradesh). However, no studies on the impact of SBP on the marginalised communities in the state of TS have been reported. Hence, the present study was undertaken to assess the impact of SBP on SC communities in the state of Telangana.

## **Review of literature**

Dighe (1995a) studied on the women and literacy in a re-settlement colony in Delhi, India and found that the empowerment effect apart from autonomy in the family also effect on the opportunity for women to interact. The study of (Dighe, 1995b) on the women literacy and empowerment in Andhra Pradesh, evidenced, instances of social mobilisation due to literacy programmes tackling gender issues at a community level account of the campaign as against alcohol in Nellore district. Studies of Kell (1996) have on revealed that the literacy programme made positive social and economic impact on participants. Burchfield et al. in Bolivia and Nepal (2002a and 2002b) have evaluated a wide array of impacts linked to integrated literacy programmes. These programmes were defined as those that offered literacy training within efforts to improve women's social and economic development. Lind (2004) assessed the gender equality and national adult basic education programmes and ascertained empowerment effect of attending the literacy class in terms of increased confidence, self-esteem and assertiveness. Reddy (2015) has conducted a study on SBP beneficiaries in TS and found that, the awareness levels among the neo-literates is more than 88 per cent pertaining to various components viz., Health, Financial, Legal, Political and Social and with regard to application level the SB has demonstrated in creating high level of awareness in the above areas. Around 44.8 per cent contribution is made by the SB to the awareness of the participants. The application level of the participants is equally as high as 77.94 per cent in the four dimensions except legal literacy. This study was limited to six model adult education centres only.

## **Research gap**

Researches in adult education gained momentum with the creation of National Literacy Mission Authority (NLMA) and its flag ship programme *Saakshar Bharat*. The research findings provide required knowledge and perspectives for effective planning and implementation of literacy programmes, which can facilitate in the eradication of illiteracy in the state / country. These researches may be useful in providing better insights into the problems relating to adult education and developing future strategies to the policy makers, implementers, experts, researchers and practitioners of adult literacy programmes in India and elsewhere. No systematic efforts were made to find out the impact of the SBP on marginalised communities regarding financial and legal components. Similarly, no in-depth studies were made to find out the impact of SBP

beneficiaries of Scheduled Caste Community for making the policy guidelines more realistic.

### **Need of the study**

Saakshar Bharat was launched in 2009 for imparting functional literacy to 70 million non-literates in India and in united Andhra Pradesh it was 7.6 million. Saakshar Bharat programme has been in operation in Telangana state since 2010, till today adequate studies have not been attempted to understand its impact. Although many studies are explored on the literacy component, studies available on the social impact are very less and even available systematic studies carried out in the present area i.e Impact of Saakshar Bharat Programme for SC community is appeared to be negligible. Therefore, the present study "Impact of Saakshar Bharat Programme for the neo-literates of SC community" was undertaken. The results would be useful not only for strengthening the awareness levels of the learners /neo-literates but also be useful for developing the literature for use by the neo-literates.

### **Objectives of the research study**

Following are the objectives of the research study:

1. To study the awareness level of the beneficiaries/participants of Saakshar Bharat Programme in respect of financial and legal aspects
2. To examine the application level of the beneficiaries/participants in the area of financial and legal areas

### **Research methodology**

#### **Sample**

Simple random sampling technique was used in the selection of samples. Survey method has been adopted for the study as the data was collected from the neo-literates. This method was used for its relevance and aptness.

Mahabubnagar district was selected for the present research study which is low in literacy level in Telangana state. Two Mandals/Blocks were selected on the basis of high and low literacy rate in the Mandals of the district. 140 beneficiaries of SC community were selected for the study. The present study has also elicited the opinion of 50 stakeholders of SBP on Focus Group Discussion (FGD) with the teachers, village coordinators and field functionaries who were associated with Saakshar Bharat Programme/ Adult education. In total, one district, 2 mandals, 14 villages and 140 beneficiaries of SC community and 50 stakeholders were selected for the study.

## Tool

In the present study an interview schedule has been devised and it was administered to the neo-literates. The tool consists of two dimensions viz., financial and legal. On the whole, the tool contains 23 items of financial and legal areas (12 and 11 items). The areas are quite familiar and were discussed during the teaching learning process and even the primer contains this kind of information. The items are closed end and two options such as 'yes' or 'No'. The second part contains the items to extent the application part of the knowledge acquired and it has three options viz., Used, not used and occasion did not arise. The tool also contains the personal data of respondents.

## Scoring

The right answer gets one mark and the wrong zero mark for the first part of the tool. Accordingly the total score for each area was calculated. This procedure was followed for the part -1 of the interview schedule and part-2 does not have scoring as such.

## Data collection and plan of the study

The relevant data was collected both from secondary and primary sources. The primary data was collected with the help of ZSS and JSS Mahabubnagar district through questionnaire, informal discussions, and focused group discussions. The starting point for the study was collection of relevant information from the official documents, reports of the institutions. In the second stage discussions were held with the officials, and other stakeholders. FGD was undertaken in the third stage.

## Data analysis and interpretation

The collected data was analysed on the basis of objectives of the study and interpreted as follows. Percentages were calculated for interpreting the data.

**Table No- 1: Age-group of beneficiaries**

| S.No | Age-group    | Beneficiaries | Percentage |
|------|--------------|---------------|------------|
| 1    | 15-25        | 44            | 31.43      |
| 2    | 26-35        | 76            | 54.28      |
| 3    | Above 35     | 20            | 14.29      |
|      | <b>Total</b> | <b>140</b>    | <b>100</b> |

The above table shows that 54.28% of the respondents belonged to 26-35 age group which is considered to be productive and hence, helpful not only to the family but also to the society. 31.43% of the respondents belonged to 15-25 age group and 14.29% of the respondents in the age group 35 and above.

**Table No- 2: Marital status of beneficiaries**

| S. No | Marital status | Beneficiaries | Percentage |
|-------|----------------|---------------|------------|
| 1     | Married        | 104           | 74.29      |
| 2     | Un-married     | 36            | 25.71      |
|       | <b>Total</b>   | <b>140</b>    | <b>100</b> |

The above table shows that 74.29% of the respondents married and hence have added responsibility of maintain the family while 25.71% unmarried.

**Table No-3: No. of beneficiaries – Gender-wise**

| S.No. | Gender       | Beneficiaries | Percentage |
|-------|--------------|---------------|------------|
| 1     | Male         | 24            | 17.14      |
| 2     | Female       | 116           | 82.86      |
|       | <b>Total</b> | <b>140</b>    | <b>100</b> |

The above table shows that 17.14% of the respondents male while 82.86% female. NLMA has often given priority to women under Saakshar Bharat Programme.

**Table No-4: No. of beneficiaries - Occupation-wise**

| S.No | Occupation             | Beneficiaries | Percentage |
|------|------------------------|---------------|------------|
| 1    | Agricultural labourers | 88            | 62.85      |
| 2    | Agriculturists         | 36            | 25.72      |
| 3    | Tailors                | 16            | 11.43      |
|      | <b>Total</b>           | <b>140</b>    | <b>100</b> |

The above table shows that 62.85% respondents are agricultural labourers, 25.72% are in agriculturists and 11.43% are tailors.

**Table No-5: Annual income of beneficiaries**

| S.No | Income (In Rs.) | Beneficiaries | Percentage |
|------|-----------------|---------------|------------|
| 1    | Below 20,000    | 100           | 71.43      |
| 2    | 20,000-40,000   | 32            | 22.86      |
| 3    | Above 40,000    | 08            | 05.71      |
|      | <b>Total</b>    | <b>140</b>    | <b>100</b> |

The above table shows that 71.43% had annual income below Rs.20,000/-, the income of 22.86% had between Rs.20,000-40,000/- and 5.71% had the income Rs.40,000/- and above.

**Table No-6: Habitation of beneficiaries**

| S.No | Habitation   | Beneficiaries | Percentage |
|------|--------------|---------------|------------|
| 1    | Own house    | 124           | 88.57      |
| 2    | Rented house | 16            | 11.43      |
|      | <b>Total</b> | <b>140</b>    | <b>100</b> |

As shown in the table 88.57% of the beneficiaries have their own houses while 11.43% reside in rented houses.

**Objective - 1: To study the awareness level of the beneficiaries/participants of Saakshar Bharat Programme in respect of financial and legal aspect**

### 1. Financial Awareness

**Table-7: Awareness of beneficiaries in financial aspects**

| S.No | Awareness in financial aspects   | No. of beneficiaries responded<br>(including percentage) |     |     |    |
|------|--|--|-----|-----|----|
|      |  | Yes  |     | No  |    |
|      |  | No.  | %   | No. | %  |
| 1    | Saving – a need of the hour  | 140  | 100 |     | -  |
| 2    | Do you have an account in Bank or Post Office  | 140  | 100 |     | -  |
| 3    | Expenditure should be made only on well planned activities   | 140  | 100 |     | -  |
| 4    | Loan should not be taken from money lenders  | 140  | 100 |     | -  |
| 5    | Spending money lavishly on celebrations shows one's richness   | 30   | 21  | 110 | 79 |
| 6    | Insurance gives security to one's life   | 95   | 68  | 45  | 32 |
| 7    | Using money on costly items like clothes and gold jewellery is more a show to project the status of the person before others | 140  | 100 |     | -  |
| 8    | Spending money on tea, cigarettes and alcohol is a waste   | 140  | 100 |     | -  |
| 9    | One must save money in public sector banks/financial institutions or in such institutions                                    | 140  | 100 |     | -  |
| 10   | Do you have an account opened under Pradhan Mantri Jan Dhan Yojana?  | 140  | 100 |     | -  |
| 11   | One must invest money only in those institutions which give good returns   | 140  | 100 |     | -  |
| 12   | Do you know the meaning of financial literacy?   | 102  | 73  | 38  | 27 |

The response given by the beneficiaries for all the 12 questions relating to money related matters amply reflects that they have enough and in some cases more knowledge which is a positive indication for leading a better life.

## 2. Legal Awareness

**Table-8: Awareness of beneficiaries in legal aspects**

| S. No | Awareness in legal aspects  | No. of beneficiaries responded<br>(including percentage) |     |     |    |
|-------|---|--|-----|-----|----|
|       |   | Yes  |     | No  |    |
|       |   | No.  | %   | No. | %  |
| 1     | In marriages taking or giving dowry is a crime  | 140  | 100 |     | -  |
| 2     | Sexual harassment is a serious crime  | 140  | 100 |     | -  |
| 3     | Women should not be paid wages equal to that of men for the same load of work done  | 95   | 68  | 45  | 32 |
| 4     | Domestic Violence Act is to prevent violence against women at home  | 140  | 100 |     | -  |
| 5     | Information cannot be obtained from the office covered under Right To Information Act   | 91   | 65  | 49  | 35 |
| 6     | There is no harm in conducting Pre-conception and Pre-natal diagnostic techniques of the child  | 85   | 61  | 55  | 39 |
| 7     | Sexual harassment, particularly in workplace can be controlled by filing FIR with the police and/or by lodging complaint with the concerned committee | 84   | 60  | 56  | 40 |
| 8     | Right to Education Act enables the poor to send their children to private schools also  | 76   | 54  | 64  | 46 |
| 9     | The rich people can take the advantage of Free Legal Aid  | 93   | 66  | 47  | 34 |
| 10    | Mahatma Gandhi National Rural Employment Guarantee Scheme has benefitted the poor families a lot with assured employment and wages                    | 124  | 89  | 16  | 11 |
| 11    | Do you know what is Legal awareness   | 95   | 68  | 45  | 32 |

In the legal matter also the beneficiaries have fairly high percentage of awareness. As given in Table-8 all the 11 questions are related to legal matters for which the beneficiaries have given their desired opinion which again is a positive indication for leading the life by women.

## Objective - 2: To examine the application level of the beneficiaries/ participants in the area of financial and legal areas

In order to understand the application level of the participants, the tools used contain three options viz., used, not used and did not get a chance to use which are detailed below:

### Financial awareness - Application level

**Table-9: Application of financial awareness by the beneficiaries**

| S.No | Application in financial matters   | No. of beneficiaries responded<br>(including percentage) |     |          |      |                             |      |
|------|--|--|-----|----------|------|-----------------------------|------|
|      |  | Used   |     | Not Used |      | Did not get a chance to use |      |
|      |  | No.  | %   | No.      | %    | No.                         | %    |
| 1    | Saving – a need of the hour  | 140  | 100 | -        | -    | -                           | -    |
| 2    | Do you have an account in Bank or Post Office  | 140  | 100 | -        | -    | -                           | -    |
| 3    | Expenditure should be made only on well planned activities   | 140  | 100 | -        | -    | -                           | -    |
| 4    | Loan should not be taken from money lenders  | 80   | 57  | 40       | 29   | 20                          | 14   |
| 5    | Spending money lavishly on celebrations shows one's richness   | 60   | 42  | 40       | 29   | 40                          | 29   |
| 6    | Insurance gives security to one's life   | 100  | 71  | 40       | 29   | -                           | -    |
| 7    | Using money on costly items like clothes and gold jewellery is more a show to project the status of the person before others | 80   | 57  | 60       | 43   | -                           | -    |
| 8    | Spending money on tea, cigarettes and alcohol is a waste   | 80   | 57  | 30       | 21.5 | 30                          | 21.5 |
| 9    | One must save money in public sector banks/financial institutions or in such institutions                                    | 96   | 69  | 24       | 17   | 20                          | 14   |
| 10   | Do you have an account opened under Pradhan Mantri Jan Dhan Yojana?  | 130  | 93  | 05       | 3.5  | 05                          | 3.5  |
| 11   | One must invest money only in those institutions which give good returns   | 125  | 88  | 05       | 4    | 10                          | 8    |
| 12   | Do you know the meaning of financial literacy?   | 135  | 96  | 05       | 4    | -                           | -    |

From the table above it is clear that most of the beneficiaries have applied their financial awareness in their real life situation. Some of the points put forth in a negative manner also were understood by the beneficiaries well and hence, they could give correct answers. This is a positive trend.

### Legal Awareness -Application level

**Table-10: Application of legal awareness by the beneficiaries**

| S.No | Application in legal matters  | No. of beneficiaries responded<br>(including percentage) |     |          |    |                      |    |
|------|---|--|-----|----------|----|----------------------|----|
|      |   | Used   |     | Not used |    | Did not get a chance |    |
|      |   | No.  | %   | No.      | %  | No.                  | %  |
| 1    | In marriages taking or giving dowry is a crime  | 140  | 100 |          | -  |                      | -  |
| 2    | Sexual harassment is a serious crime  | 140  | 100 |          | -  |                      | -  |
| 3    | Women should not be paid wages equal to that of men for the same load of work done  | 140  | 100 |          | -  |                      | -  |
| 4    | Domestic Violence Act is to prevent violence against women at home  | 140  | 100 |          | -  |                      | -  |
| 5    | Information cannot be obtained from the office covered under Right To Information Act   | 52   | 37  | 45       | 32 | 43                   | 31 |
| 6    | There is no harm in conducting Pre-conception and Pre-natal diagnostic techniques of the child  | 85   | 61  |          | -  | 55                   | 39 |
| 7    | Sexual harassment, particularly in workplace can be controlled by filing FIR with the police and/or by lodging complaint with the concerned committee | 86   | 61  | 24       | 17 | 30                   | 22 |
| 8    | Right to Education Act enables the poor to send their children to private schools also  | 110  | 79  | 20       | 14 | 10                   | 7  |
| 9    | The rich people can take the advantage of Free Legal Aid  | 105  | 75  | 20       | 14 | 15                   | 11 |
| 10   | Mahatma Gandhi National Rural Employment Guarantee Scheme has benefitted the poor families a lot with assured employment and wages                    | 125  | 90  | 05       | 3  | 10                   | 7  |
| 11   | Do you know what is Legal awareness   | 110  | 79  | 18       | 13 | 12                   | 8  |

It is very clear that majority of the beneficiaries who have better legal knowledge could apply the same in their life situation which is appreciable. Mere knowledge is not enough unless a person applies and functionally improved for better living.

## Findings

- The age group of sample beneficiaries reveal that 85.71% belonged to the age group 15-35 yrs which is considered to be productive and hence, helpful not only to the family but also to the society. Only 14.29% of the beneficiaries in the age group 35 and above. This group also is equally important as they can be advisers/mentors for others in view of their life experience.
- 74.29% of the sample beneficiaries reported to have been married. They joining the literacy programme and gaining knowledge will be of great help to their own family members and also to the community they belong and society in which they live.
- Saakshar Bharat programme was formulated focusing more on women and hence, 82.86% of the sample beneficiaries were female is not a surprise. True to the proverb that "If a woman is educated, then the family is educated", the female beneficiaries with their added knowledge could have proved to be an asset to the family.
- 88.57% of the sample beneficiaries are from agriculture sector, as small farmers (25.72%) and agricultural labourers (62.85%) and remaining 11.43% are engaged in tailoring. It is also to be noted that the annual income of 94.29% of the sample beneficiaries reported to be upto Rs. 40,000/- out of which 71.43% had annual income below Rs.20,000/- and 22.86% had between Rs.20,000-40,000/-. Only a small number (5.71%) had the income Rs.40,000/- and above. This proves that economically weaker sections participated in literacy programme and benefitted.
- It has been found that 88.57% of the sample beneficiaries have their own houses (whatever may be the size of the house) which is a good indication as that pieces of land in which their houses stand belong to them.
- The response given by the beneficiaries for all the 12 questions relating to money related matters amply reflects that they have enough and in some cases more knowledge which is a positive indication for leading a better life.
- In the legal matter also the beneficiaries have fairly high percentage of awareness as they have given their desired opinion on all the 11 questions asked which again a positive indication is for women leading their life.

- It has been found that most of the beneficiaries have applied their financial awareness in their real life situation. Some of the points put forth in a negative manner also were understood by the beneficiaries well and hence, they could give correct answers. This is a positive trend.
- Again it is very clear that majority of the beneficiaries who have better legal knowledge could apply the same in their life situation which is appreciable. Mere knowledge is not enough unless a person applies and functionally improved for better living.

### **Focus Group Discussion**

The researcher conducted Focus Group Discussion in 5 villages. In each discussion around 10 people participated which included Sarpanch, Ward Member, leader of the youth association, local NGO representative, village coordinator of adult education programme, local teacher and community leader. The outcome of such discussions revealed certain important aspects which are detailed given below:

- (i) Literacy programme helped to increase enrolment in primary schools and decreased school dropouts dramatically.
- (ii) Saving habit of SHG beneficiaries improved a lot.
- (iii) Some of the neo-literates have stood for election in local bodies and got elected.
- (iv) The beneficiaries got a lot of awareness about health issues, legal matters, financial transactions apart from political awareness.
- (v) Where there is a Jan Shikshan Sansthan, the literacy beneficiaries have got the opportunities to undergo vocational skill development training which enabled them to go for wage/self-employment. It also in a way helped to increase family income.

### **Suggestions**

1. Adult Education Centres need to be made more functional in order to cater to the needs of the neo-literates.
2. Programmes which would enhance the present skills of neo-literates and acquisition of new skills are to be designed and implemented in the AECs.
3. Awareness programmes from time to time need to be taken up to address the community to prevent any untoward incidents. Swine flu was the recent

disease which baffled the community which is creating panic to the people and programmes on these issues would leave impression on the people.

## Conclusion

Literacy and awareness is two edged weapon for a person which can be used to improve the life situation. The literacy programmes in India always focussed on these two to enable the non-literates to gain knowledge on various issues and apply the same in their life situation for functional improvement. Gaining literacy skills enable the person to read and write which will go a long way to know more information from the written texts. Saakshar Bharat, a well planned adult literacy programme has in many ways helped the non-literates to acquire both literacy skills and awareness skills. In a vast country like India which is developing fast in almost all areas people should be educated so that they become part and parcel of development.

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***Mayengbam Irabot Singh<sup>1</sup>***

## **Abstract**

Patterns of sex ratio play a vital role in socio-economic development of a region. Generally, sex ratio refers the ratio between sexes. In the present paper an attempt has been made to analyze the disparity of sex ratio in Manipur taking sub-division as unit of analysis. Although the state has higher sex ratio than the national average but there is consistent decline in the ratio during the years i.e. 1971 to 2011. In the early years, there was fluctuation in the trend of sex ratio depicting slight variation in its regional pattern depending upon the socio- economic parameters of the area. Findings suggest that higher sex ratio is positively correlated with better socio-economic infrastructure.

**Keywords:** Ethnicity, sex-ratio, immigration, migration, fertility, sex- composition, disparity

## **Introduction**

Sex ratio denotes the ratio between males and females. In the Indian context it refers to the number of females per thousand males. The sex composition is of paramount importance in any population because of contrasting and complementary roles played by two sexes in economy and society. This ratio has a profound impact not only on demographic factors like fertility, mortality, migration etc. but also on the other factors like manpower, ethnicity, standard of living, social system, religion, national income, education, housing etc. Thus, sex ratio is an index of conditions of an area. It is an important tool for regional analysis. Hence, proper understanding of sex composition of any population is essential.

The paper attempts to analyze the spatio-temporal pattern of sex ratio in Manipur taking revenue sub-divisions as unit of analysis. The temporal analysis is confined to a period of 40 years from 1981- 2011. The study is based entirely on secondary data derived mainly from census of India and adopts largely the choropleth technique for analyzing the data.

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Sex ratio differs from country to country depending upon the stage of socio economic development. Sex ratio of the advanced countries is always more in favour of females whereas the trend is reverse in case of the Low Development Countries (LDCs). It is in this context that we examine the sex ratio of Manipur over time and space.

### **Sex ratio in India: An overview**

It is pertinent to have a synoptic view of the sex-ratio in India before examining the sex ratio of Manipur. Like the case of any LDC, India's sex ratio also goes against females. In 2011 the sex ratio was 940 females per 1000 males. One can give many reasons for this lower sex-ratio in India.

More number of male births takes place compared to female births. In fact 1000 male births take to 944 female births. This variation at birth is natural and occurs all over the world. However, the ratio balanced at the age of 4 years since male natural mortality is more as compared to female mortality. In case of India because of the differential treatment given to males and females, the variations in sex ratio are maintained even at the upper ages. The important factor for lower sex ratio in India is the high female mortality. This is due to the general neglect of females resulting in low life expectancy. The general characteristics of sex-ratio in Indian context are:

- More females die both at infancy and during the reproductive period.
- More importance is given to education of male children and better treatment for them in terms of balanced diet
- Early marriage and premature child bearing.
- High level of fertility.
- Lower social status of women.
- Prevailing practice of dowry system, suicide in relation to dowry, sati systems among the women.
- Torture and brutal killing even by her husband and antisocial minded persons.
- Frequent maternity and inadequate nutrition.

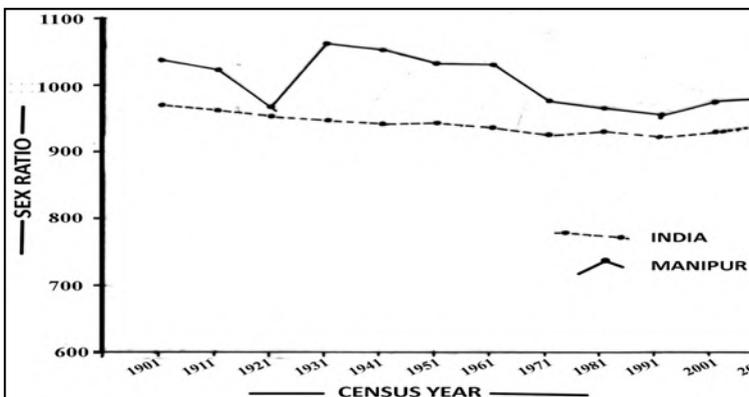
Therefore we can sum up that once the couple gets a male child the female child is neglected contributing to lower sex ratio among female. Generally, if a couple begets a male child, a pause to further reproduction might take place. However, one of the most perplexing point is that sex ratio has been continuously decreasing since 1901 (Table-1, Fig-1). Despite the fact that considerable socio-economic transformation has taken place in India during the said period resulting into increase in female life expectancy, female literacy and female employment as compared to early decades. Hence, it is very difficult to give a spacious explanation for declining sex ratio on the basis of secondary data.

Sex ratio varies greatly from one part of the country to another. South Indian states have higher sex ratio compared to North India. A belt of low sex ratio is confined to north western India. North eastern part of India is another pocket of low sex ratio.

Table-1: Sex Ratio in India and Manipur

| Census Year | Sex Ratio       |                   |
|-------------|-----------------|-------------------|
|             | Sex Ratio India | Sex Ratio Manipur |
| 1901        | 972             | 1,037             |
| 1911        | 964             | 1,029             |
| 1921        | 955             | 1,041             |
| 1931        | 950             | 1,065             |
| 1941        | 945             | 1,055             |
| 1951        | 946             | 1,036             |
| 1961        | 941             | 1,015             |
| 1971        | 930             | 980               |
| 1981        | 935             | 971               |
| 1991        | 929             | 958               |
| 2001        | 933             | 978               |
| 2011        | 940             | 985               |

Manipur is a moderately developed state with a literacy rate of about 76.9 percent which is above the national average of 73 percent. The literacy rate is higher among males than females. Thus, Manipur can be placed above the national average regarding literacy rate of 2011 census.



**Sources:** Census of India: Primary Census Abstract, Manipur series 15, 2011

### Manipur: Temporal trends of sex ratio

Sex ratio affects social and economic conditions in many ways. It is an index of the socio-economic conditions of an area. The desirability is of a balanced sex-ratio on a society's commitment to monogamous marriage involving only one wife and one husband. A sex ratio that is unbalanced in either direction means that some people will be less likely to obtain a spouse.

In terms of sex ratio also the state is much above the national average with 985 females per 1000 males according to 2011 census. From 1901 A.D. to 1961 A.D., there were more females than males in Manipur and was relatively high in 1931. However, from the year 1971 the trend of sex ratio in Manipur comes down to 980 females per 1000 males. It comes down to 971 and 958 females per 1000 males in 1981 and 1991 census respectively. After that there was a slight improvement in 2011 with a figure of 985 females per 1000 males. [Table-1, Fig.1]. However, the gap between India as a whole and the state has been getting wider reflecting the fact that the decline in sex ratio at the national level is more pronounced than the decline at the state level.

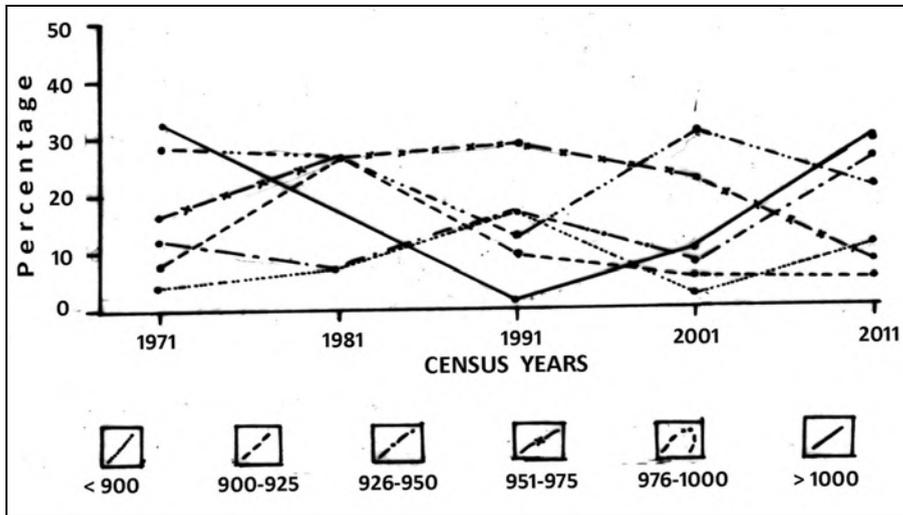
If one looks at the number of Sub- divisions with different sex ratio range overtime, it is clear that the number of sub- divisions with higher sex ratio has gone up from 1981 onwards in the state while there has been decrease in the number of sub- divisions in lower range. (Table- 2, Fig. 2)

**Table 2: Manipur: Temporal Variation in the Range of Sex Ratio**

| Ranges       | 1971      | %          | 1981      | %          | 1991      | %          | 2001*     | %          | 2011      | %          |
|--------------|-----------|------------|-----------|------------|-----------|------------|-----------|------------|-----------|------------|
| <900         | 1         | 4.00       | 1         | 4.00       | 5         | 17.00      | 2         | 6.00       | 4         | 11.00      |
| 900-925      | 2         | 8.00       | 7         | 28.00      | 3         | 10.00      | 3         | 9.00       | 2         | 5.00       |
| 926-950      | 3         | 12.00      | 3         | 12.00      | 6         | 20.00      | 4         | 11.00      | 10        | 26.00      |
| 951-975      | 4         | 16.00      | 7         | 28.00      | 7         | 23.00      | 9         | 26.00      | 3         | 8.00       |
| 976-1000     | 7         | 28.00      | 7         | 28.00      | 8         | 27.00      | 12        | 34.00      | 8         | 21.00      |
| >1000        | 8         | 32.00      | -         | -          | 1         | 3.00       | 5         | 14.00      | 11        | 29.00      |
| <b>Total</b> | <b>25</b> | <b>100</b> | <b>25</b> | <b>100</b> | <b>30</b> | <b>100</b> | <b>35</b> | <b>100</b> | <b>38</b> | <b>100</b> |

*\*Excludes Mao- Maram, Purul and Paomata Sub- Division of Senapati District.*

The number of sub-divisions around the range of state average has also decreased. Furthermore the number in the range of over 1000 females has increased thereby reflecting a definite change in the pattern of male out migration.



### Spatio-dispersal analysis

The sex ratio in Manipur also varies among sub-divisions. The disparity of sex ratio (among districts of the state) is marked by relative low proportion of female especially in Chandel district. According to 2011 census, the district recorded 933 females. It is clear that the number of females is more than males in Imphal West and Imphal East district. Five districts have low sex ratio than the state average i.e. 985 females per 1000 males.

The distributional discrepancies well marked at sub-divisional level is evident from Table-3. Out of 38 sub-divisions of the state, 11 sub-divisions have sex ratio between 1000 and above. Among the sub-divisions, Lamphelpat represents the highest sex ratio (1048) where females outnumber the males and followed by Porompat, Patsoi, Lamshang, Wangoi, Keirao-Bitra, Sadar Hills East, Sawombung, and Nambol.

These are the only sub-divisions in the range of above 1000. The sex ratio ranging between 976-1000, which is closer to the state average of 985 in 2011 is found in Tamenglong West, Ukhul South, Machi, Churachandpur Sub-division. The next range of 951-975 is noticed in three sub-divisions of the state. There are ten sub-divisions in the range of 926-950 namely Paomata, Ukhul Central, Mao-Maram, Nungba, Thanlon, Churachandpur North, Tengnoupal, Chandel, Jiribam, and Phungyar. The sub-divisions of Kamjong – Chassad and Singhat fall in the range of 900-925. In the lowest range of 900 and below, only four sub-divisions i.e. Purul, Tamenglong North, Saitu-Gamphazol and Chakpikarong are observed. Thus, there is little variation in the sex ratio from one part of the state to another.

**Table 3: Manipur: Sex Ratio 2011**

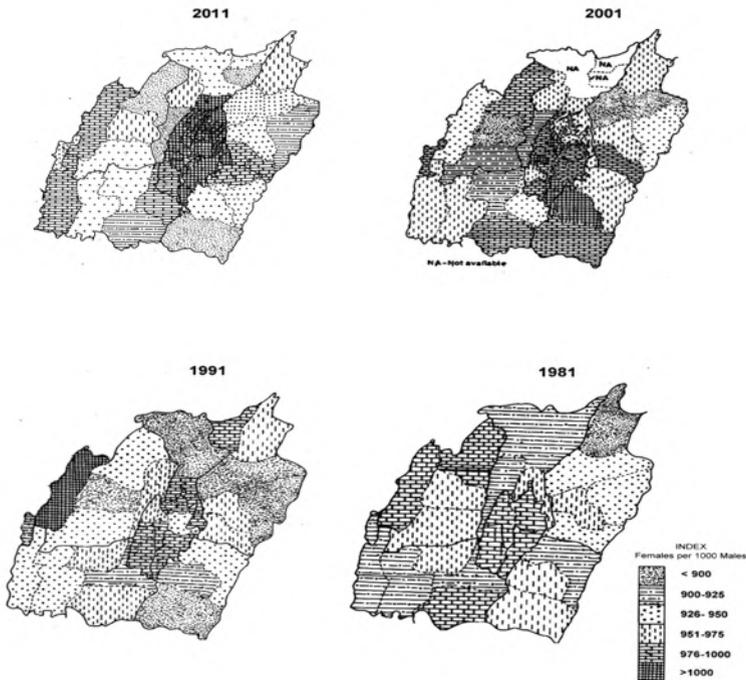
| <b>District/ Sub- divisions</b>     | <b>2001</b>  | <b>2011</b>  |
|-------------------------------------|--------------|--------------|
| <b>SENAPATI</b>                     | <b>951</b>   | <b>937</b>   |
| Mao- Maram (Tadubi)                 | N.A.         | 938          |
| Paomata                             | N.A.         | 931          |
| Purul                               | N.A.         | 881          |
| Sadar Hill West (Kangpokpi)         | 967          | 968          |
| Saitu Gamphazol (Gamnom Sapermeina) | 909          | 896          |
| Sadar Hill East (Saikul)            | 969          | 1009         |
| <b>TAMENGLONG</b>                   | <b>922</b>   | <b>943</b>   |
| Tamenglong North (Tamei)            | 977          | 880          |
| Tamenglong West (Tousem)            | 945          | 984          |
| Tamenglong                          | 880          | 963          |
| Nungba                              | 919          | 939          |
| <b>CHURACHANDPUR</b>                | <b>944</b>   | <b>975</b>   |
| Tipaimukh (Parbung)                 | 960          | 997          |
| Thanlon                             | 953          | 947          |
| Churachandpur North (Henglep)       | 905          | 942          |
| Churachandpur                       | 941          | 989          |
| Singhat                             | 994          | 906          |
| <b>CHANDEL</b>                      | <b>981</b>   | <b>933</b>   |
| Machi                               | 958          | 980          |
| Tengnoupal (Moreh)                  | 968          | 936          |
| Chandel                             | 1,017        | 943          |
| Chakpikarong                        | 978          | 800          |
| <b>THOUBAL</b>                      | <b>998</b>   | <b>933</b>   |
| Lilong                              | 992          | 995          |
| Thoubal                             | 997          | 1,005        |
| Kakching                            | 1,003        | 1,003        |
| <b>BISHNUPUR</b>                    | <b>993</b>   | <b>999</b>   |
| Nambol                              | 1016         | 1,008        |
| Bishnupur                           | 962          | 997          |
| Moirang                             | 998          | 995          |
| <b>IMPHAL WEST</b>                  | <b>1,004</b> | <b>1,031</b> |
| Lamshang                            | 984          | 1,023        |
| Patsoi                              | 993          | 1,024        |
| Lamphelpat                          | 1,018        | 1,048        |
| Wangoi                              | 997          | 1,013        |
| <b>IMPHAL EAST</b>                  | <b>991</b>   | <b>1,017</b> |
| Jiribam                             | 988          | 945          |
| Sawombung                           | 926          | 1,007        |
| Porompat                            | 1,012        | 1,037        |
| Keirao Bitra                        | 999          | 1,011        |
| <b>UKHRUL</b>                       | <b>916</b>   | <b>943</b>   |
| Ukhrul North (Chingai)              | 962          | 970          |
| Ukhrul Central (Ukhrul)             | 884          | 935          |
| Kamjong- Chassad (Kamjong)          | 929          | 954          |
| Phungyar Phaisat (Phungyar)         | 970          | 943          |
| Ukhrul South (Kasom Khullen)        | 979          | 983          |
| <b>MANIPUR</b>                      | <b>978</b>   | <b>985</b>   |

\*Where sub- divisional name differs from its Head quarters.

The later words within brackets the sub-divisional head quarters.

Source: Census of India, 2001 and 2011.

### PATTERN OF SEX RATIO IN MANIPUR



The spatial distributional pattern of sex ratio in 2011 at state level was not the same as it was during the previous censuses of 1981, 1991, 2001 and 2011.

The sex ratio is very low in Ukhrul north sub-division in 1981, 1991 and 2001. However it has distinguished with high sex ratio in 2011 census. In 2011, Tamenglong North and Chakpikarong sub-division have a very low sex ratio as compared to 1981 and 2001. In another case, the sex ratio of Chakpikarong sub-division was high in both 1981 and 2001 but, it decreases to the position of very low sex ratio in the years 1991 and 2011.

In 1981 sex ratio was high in almost sub-divisions of the valley districts of the State and its adjoining areas and in a small pocket of western Tamenglong and southern Churachandpur. Therefore in the year 1991, Tamenglong West represents the highest sex ratio. But an interesting point to note here is that in Tamenglong and Imphal West area, sex ratio was much lower in 1981 as compared to 2001. These areas gradually decrease below the state average.

An important and a major change that has taken place in the regional pattern of sex ratio between 1981- 2011 is that Ukhrul north area which had lowest sex ratio in

1981 and higher sex ratio in Tamenglong East area has totally undergone a transformation showing relatively lower sex ratio in 2011 and vice-versa in 2001. This should be seen in the context of changeable in the literacy rate, short disturbing in the life expectancy and female mortality rate. Kakching sub-division maintains equal value of sex ratio in both 2001 and 2011.

The sex ratio of Tamenglong west (Tousem) and Tamenglong North (Tamei) sub-division is similar in both 1981 and 2011. However in 1991 Tamenglong west recorded the highest sex ratio (1002 females) but decreases below the state average of 985 females in 2011. Sadar Hill East is the only sub-division that crosses the 1000 females per males in 2011. Chakpikarong Sub-division of Chandel District records lowest sex ratio in 2011. Tamenglong north, Purul and Saitu Gamphazol sub-divisions have also low figures of sex ratio. They are decreases from the last year 2001.

## Conclusion

The foregoing analysis of regional pattern of sex ratio in Manipur reveals the following:

- Manipur has always maintained a higher sex ratio in comparison to the national average.
- The sex ratio of Manipur is very high since 1901 to 1961.
- As in case of India, there is slight variation of sex ratio at sub-divisional level.
- Regional pattern of sex ratio is closely associated with the socio-economic and spatial characteristics of different regions in the state.
- There has been improvement in the sex composition of valley areas of the state reflecting the impact of government efforts and the resultant changes in the society.

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# INDIAN JOURNAL OF ADULT EDUCATION

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Contents

Editorial

Articles

- Learning Towards the Future – Rethinking Temporal Contingencies  
Schmidt-Lauff, Sabine 5
- Review of Vocationalization & Skilling in School and Higher Education in India  
Jagdish Singh 16  
R.P. Singh
- The Role of Adult Education in Resolving Farmers and Herdsmen Conflict in Edo State  
F. E.O. Omoruyi 34  
Erharuyi Nosakhare Richard
- Relationship between Islam and Buddhism - an inimitable paradigm of Ethnic Harmony  
Idrisa H. Qadri 47
- Professionalising the Semi Profession – the case of B.El.Ed teachers  
Ketaki Saksena 60  
V. K. Dixit
- Significance of Philosophy in Perspective of Education  
Ashok Kumar 67
- Youth and their Concerns: A Case Study of Students from Uttar Pradesh and Bihar Studying in the University of Delhi  
Prakash Narayan 74  
Deepak Goswami
- Prior Learning: Recognition and Status of Implementation in India  
B.Sanjay 81  
V.Mohankumar

|  |     |
|--|-----|
| A study on the Impact of Saakshar Bharat Programme on the neo-literates of Scheduled Caste in Telangana State<br>P.V. S. Reddy | 88  |
| Patterns of Sex Ratio in Manipur<br>Mayengbam Irabot Singh   | 101 |

Every year **August 21** is celebrated as **Senior Citizens Day** to recognize achievements of the more mature representatives of our nation. The day provides an opportunity to show our appreciation for their dedication, accomplishments and services they give throughout their lives. It is not known how many people really celebrate this day and even if they do, are they doing it with reason? This is not an isolated one. Many international and national days are celebrated or observed as a matter of routine by a few in which the general public very rarely show interest, may be they are ignorant of the importance of such events.

Human ageing is not only a biological problem, but also affects human society. The number of the aged is increasing at a tremendous pace all over the world due to advancements in medical and health technologies, health care, control of infectious diseases and better nutrition. This has resulted in increase in the levels of life expectancy, reduced death rates and decline in fertility levels. One must know that the proportion of the elderly in the general population is steadily growing. At present, developed countries have undergone change to become aged societies. There are some countries like Sweden and the United Kingdom where about a third of the population is of persons aged 60 years or more. In Scandinavian countries like Japan, the expectancy of life at birth is over 75 years. Almost all European countries and many others including the USA are also very close to this demographic trend. The phenomenon of ageing and the issues related to it are not primarily confined to developed countries alone. These are emerging concerns in developing nations also, may be having a smaller ramification.

In this context, India is no exception. At the time of Independence, the undivided India had a population of a little over 350 million. Expectancy of life at birth was just 32 years, the female longevity being even less. Within a span of mere five decades, the demographic situation has markedly changed. India's population has gone up manifolds and life-expectancy has almost doubled. Better medical facilities and health care, as well as low fertility have made the elderly the fastest growing sections of society. With the number of the elderly on an increase at a rate faster than the general population, the greying of India has become more visible than ever. India's elderly population aged 60 and above is expected to increase from 71 million in 2001 to 179 million in 2031 and further to 301 million in 2051.

A study of the Indian social system indicates the very high and respectable position of the elders. It was indicative of the gratitude of the younger generation towards their parents and grand-parents for bearing and rearing. It was also related

to the inheritance of property of the elders. Another rationale for the respect and regard for elders was their wisdom and experience. Unfortunately, urbanization, migration and industrialization and westernization have severely affected value systems. The fast changing pace of life has increased the woes of older persons and it has been compounded by crumbling of the erstwhile joint family – the natural support system.

The family as a single unit is likely to change. The old-age dependency will increase more quickly than the decline in child dependency. It will require a great deal of adjustment at the family level to accommodate and care for the elderly. While daughters and daughters-in-law are replacing their role as caregivers to their parents by working outside the home, a new challenge for elderly care will be posed. Day care centres, geriatric hospitals, and old-age homes are likely to play a major role in the living arrangements for the elderly.

I am of the opinion that protection for the old should come in a natural way. Both the old and the generation next should understand the issues and problems. Old people are not like old clothes which can be thrown away once they are worn out. Life is not like a ladder which never grows but it is like trees which always grow. Hence, as long as one lives, he or she has the right to live with respect. Younger generation should always think of the love, affection and guidance given by their parents. The first step of life is always guided by the father/mother. Hence, why not the children extend their hands for the last step of their parents.

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**Schmidt-Lauff, Sabine<sup>1</sup>**

### **Abstract**

Perspectives on temporality in education usually rely on a taken-for-granted view – learning and education are often seen as temporal phenomena and ‘objective fact’ but without much attention paid to time itself. Mostly, time is used implicitly but imbedded in pedagogical contexts. According to this argument, a distinguished conceptualisation of time beyond chronological or chronometrical perspectives is still missing in the study of education. A theory of temporalization and temporalism in (adult) education and lifelong learning does not exist. The idea of this paper is to identify and clarify temporal phenomena in adult learning and education. It explores and illustrates different temporal theorems such as collective, political, social and individual habituations of time, and concludes with a vision of learning as a temporal oasis against the acceleration and dynamic of change.

**Keywords:** dynamic, modernity, adult learning and education, time, temporalities

Perspectives on temporality in education ‘usually rely on a taken-for-granted view’ (Alhadeff-Jones, 2017, p. 33) – learning and education are often seen as temporal phenomena but without much attention paid to time itself. Mostly, time is used implicitly and imbedded in pedagogical contexts such as schedules, didactical-arranged sequences, or within the political norms of lifelong learning. In other words, time is often viewed in education studies as an ‘objective’ fact. In his comparative analysis, Cowen (2002) argued that fields of educational studies or educational theories are differently sensitive to time but most treat time as a routine working concept and, therefore, ‘undertheorize concepts of time’ (Cowen, 2002, p. 413). According to this argument, a distinguished conceptualisation of time beyond chronological or chronometrical perspectives is still missing in the study of education. A theory of

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[This article is based on James A. Draper Memorial Lecture delivered by the author on September 12, 2018 at International Institute of Adult and Lifelong Education (IIALE), New Delhi]

temporalization and temporalism in (adult) education and lifelong learning does not exist. This is different from other disciplines such as the sociology, philosophy or physics of time or chronobiology (cf. Schmidt-Lauff et al. 2019).

In order to understand the interrelations between time and learning, in a very first step, learning can simply be defined as 'action in time'. Learning always takes time (chronometrical) and is imbedded in different stages along a lifespan (chronological; cf. Dolch, 1964). Additionally, educational concepts and theories are historically contextualized (cf. *Journal History of education*). For example, educational policies and strategies – such as lifelong learning – are legitimised by modernisation (era of postmodernity) and the accelerating changes of our global knowledge society. Educational institutions and programmes promote lifelong and lifewide learning opportunities (formal and informal; 'from cradle to grave') to ensure continuous learning. Today, each subject has to react to and adopt transitions throughout their life course. Biographical learning transitions are discussed as 'de-standardised' projectuality (Leccardi, 2013) with limitation to linear development and concerning hereby unpredictable futures.

The idea of this paper is to identify and clarify temporal phenomena in adult learning and education. It starts, in the first section, with general observations inspired by James Draper's lecture concerning the 'Dynamic Mandala of Adult Education' (1992/2016). The second section of the paper explores and illustrates different temporal theorems such as collective, political, social and individual habituations of time. The article concludes with a vision of learning as a temporal oasis against the acceleration and dynamic of change.

### **Adult Education Today – An Indexing by James Draper's Memorial**

I am going to begin this paper by discussing James Draper's controversial work on the 'Dynamic Mandala of Adult Education'<sup>2</sup>. The catchword *Dynamic* together with the metaphor of adult education as a *Mandala* promises inspiring insight for a temporal related analysis and sets the starting point for a theoretical conception of time in adult education (cf. Schmidt-Lauff 2008; 2012; 2017). In order to analyse temporal contingencies in our modernity, and open a way to critically rethinking learning, Draper outlines two key concepts important to such analysis: *dynamic* and *future*.

Both phenomena are carved out briefly, but one finds in his introduction a broad definition of Mandala, which 'encompasses a world view' of adult education, the 'realities of today and a vision of the future' (Draper, 2016, p. 156). Through this, he points out the necessity of understanding adult education in 'its *broadest* perspective' (ibid., p. 156), which means contextualized between the present situation ('today') and the expectations of an upcoming time ('future').

In the next chapter, he speaks about learning as ‘a process whereby, through one’s sense, an individual comes to understand, interpret, interact with and the [!] adapt to one’s environment’ (ibid., p.157). In Draper’s work, adapting to one’s environment means not only reacting to the given situation (the here and now) but ‘to vision the future’ (ibid. p. 157). For him, ‘continuing education begins with a vision of the future’ (ibid., p. 160). He goes further and predicts: ‘In fact, if we lose sight of our vision of the future, we diminish what we do today’ (ibid. p. 160). Present and future are reciprocally interdependent: the temporal direction we are moving into is not a linear forward from the present into the future (e.g., what we learn today will be useful for our life, work, and family someday in the future). However, visions of the future give our present its meaning (the past is still not mentioned).

Learning connects the individual to the world: through learning, the individual gains knowledge, opens new horizons and can become a more reflexive and ‘autonomous person able to act in the social environment and to give reasons for what he or she does’ (Fuhr, 2017, p. 10; Schmidt-Lauff 2017). Learning in its ‘broadest perspective’ (s.o.) emphasizes ‘emancipatory’ developments and comes near to the classic, humanist concept of *Bildung*<sup>3</sup> as a lifelong endeavour. Coming back to James Draper’s implicit temporal aspects within the ‘Dynamic Mandala of Adult Education’, one can find that: ‘A mandala, frequently expressed visually in a circular form, is intended to present a world view, representing a wholeness, a schematized view of a harmonious cosmos. It presents both an outward view of one’s universe or surroundings, and one’s place within it, but also an inner focus representing the effort to reunify and harmonize the self.’ (Draper, 2016, p. 156). A temporal interpretation may concern:

- a) by the word ‘circular’ the non-ending, continuous nature of learning as fixed in the programmatic of lifelong learning and
- b) the non-linear, circular and spiraling nature of learning as, for example, failing process, detour, loop-way.

Accordingly, this perception of learning aims first at a professional responsibility and awareness of ‘the challenge of preparing people for an unknown future’. Draper additionally states that ‘we can no longer predict what knowledge or practice people will need in the future’ (ibid., p. 160). Second, one has ‘to distinguish between the learning process and its outcome’ (ibid., p. 160). His distinction between learning as process and its results as ‘products’ is important in modern times, where time is a limited resource and should be treated carefully (s.u.). For him, ‘the “process” is the journey of the learning itself’ – there is a *present* value, but it is not steerable. ‘[The process] includes the methodologies used and reflects the value of self-discovery’ (ibid., p. 161). From this, there is a coming (*future*) ‘intended outcome’ (ibid., p. 161).

By this short indexing, it becomes visible that adult education and thinking about learning (concerning James Draper) is full of temporality:

- a) Importantly, *time is implicitly mentioned* in terms such as ‘circular’, ‘continuity’, ‘processes’, and ‘vision’ etc.
- b) Hence, *temporal effects and impacts on learning are important* (e.g., disregard of the present; (over)emphasis of the outcome / future) *and are not unfolded or elaborated upon*.
- c) Sometimes, *time-dimensions are explicitly mentioned* (e.g., as past, present, future, today, yesterday, morning, etc.).
- d) But, *time is mostly used or reduced to chronometric observations*, for example, in large scale studies (OECD ‘Education at a glance’<sup>4</sup>) as time spent for learning (measured as countable minutes/hours/years) or as time spent in classrooms for teaching.

Based on these observations, two questions arise: what does time in our modern, highly dynamic knowledge society mean for adult learning and education? And, how might rethinking the way we relate to time, by rethinking temporal constraints and contingencies—as the title says – produce a fundamental reassessment of the way we conceive of adult learning and education? As the German philosopher Rüdiger Safranski (2015) states, ‘If time only means what clocks can measure [...] the answer to all our questions about ‘What is time?’ could be easily given: Time is not more than a countable, objective factor of occurrence. But it seems to me that the proper meaning is merely not touched.’

### **Time and Temporality**

*Time* is directly interwoven with one’s existence and experience. ‘Moreover, modern societal structures and cultures are characterized by a high degree of complexity with regard to time-related phenomena.’ (Schmidt-Lauff, 2018, p. 107).

The Oxford Dictionary defines *time* as the indefinite continued progress of existence and events in the past, present and future regarded as a whole. We use clocks to measure the *quantity of time* and we divide time into units such as seconds, minutes, hours, days, weeks, months and years. On the other hand, one recognizes another modality of time, the *quality of time*. One minute can seem very long while one is waiting and very short when one is busy with concentrated work. Time is, therefore, a relative and relational concept that ‘depends on a frame of references’ (Schmidt-Lauff / Bergamini, 2017, p. 147) such as situation and context, personal experience, personal behavior, social and cultural practices and norms etc.

*Temporality*, by contrast, encompasses all phenomena and modalities related to time while also taking into account the variable characteristics of time in terms of history and culture as well as individual interpretation. Temporality is the generic term used to express the concept of temporalization (cf. Schmidt-Lauff, 2018). It is therefore an analytical term and category and less affected by historical change.

## **Adult Education and Learning Today – Temporal Theorems**

In educational science, the connection between time and learning is a matter of principle, with many facets, and sometimes contradictory (for an overview, cf. Schmidt-Lauff, 2012). Six theorems are outlined here.

### ***Theorem 1: All learning occurs in time***

Learning always takes time<sup>5</sup>. Learning something new, trying to understand, to question, to reflect, etc., as part of the learning process is neither a trivial experience, nor one that is easy to create or simply a teaching outcome (every professional adult educator can tell many stories about this). Käte Meyer-Drawe, a German *Bildungs* theorist, writes of getting ‘carried away’ with learning but also about the invisible in every learning endeavour (Meyre-Drawe, 2008, p. 29). From an educational point of view, she states that human learning will ultimately remain a mystery: ‘Learning can deny itself to me, even when I am motivated. The matter does not disclose itself to me. Learning, forgetting and remembering do not merely constitute a maximization or minimization of the volume of stored thoughts and information. They are specific articulations of our horizon of experience, which are not entirely in our hands’ (ibid., 2008, p. 29).

### ***Theorem 2: Learning is always acting in time***

Learning means ‘acting’ in time, be it in a historical context (epochal era), in a biographical context (the individual lifespan of a person) or in didactical structured sequences (planned time sequences, synchronizing classes). The challenges of cultivating learning over the lifespan as a whole contradict the notion of learning practice as a ‘smooth process’ or a ‘smart’, straightforward approach. ‘While interferences, difficulties and other inadequacies are unpopular because of today’s ideal of smooth, high-speed adaptation in a stress-free environment’, an educational theory of learning ‘ascribes much importance to time-consuming irritations’ (ibid., 2008, p. 15). A resulting ‘professional time-sensitive approach’ for teaching or didactical arrangements (cf. Schmidt-Lauff and Bergamini 2017) will always accept time-consumption. High-quality learning time allows detours, breaks, stimulates reflection and defines learning as a special form of transformation and development.

### ***Theorem 3: Time as a countable resource***

Usually time is seen as a neutral factor entity, based on solid facticity and expressed in a quantified form of measurement (e.g., hours, minutes, clocks, calendars, timetables). Our modern understanding of time defines time as a dimension which is, as a neutral quantity, controllable and steerable. This idea of time grounds itself in the possibility of an economisation of time (critical Schmidt-Lauff and Bergamini 2017). Since industrialisation in the 18<sup>th</sup> Century, the western world defines time as a

scarce resource ('time is money'). This entangles learning too: a.) as an individual, one has to spend or better 'to invest' time for lifelong learning, and b.) in all our decisions individuals are asked to be efficient – setting priorities, being output-concentrated. Nevertheless, personal development and evolution cannot be forced to speed up (as the proverb says, 'A flower will not grow faster if we pull.').

This leads back to James Draper's idea of differentiating between the 'process' and the 'product' or 'outcome'. It is obvious that in an economized understanding of time (time is money), learning-processes are not valued very highly – the outcome remains the important aspect. The moment of learning is not enough. The pleasure of it in itself is not considered valuable, rather, the *future* outcome will give value to it (through the use of our knowledge – acting competently; getting a job, etc.).

This might be acceptable, but two factors can be mentioned critically: a.) by valuing the process instead of only the result, learning becomes worthwhile as transformation, as transitional movement between knowing and unknowing. And b.) for people who need a longer than average time to learn, who need more guidance and support, the orientation towards the future could cause specific learning problems and stress.

#### ***Theorem 4: Time is of great symbolic significance***

In a society in which time is of great symbolic significance, as Norbert Elias states (1988), social or individual phenomena (of disadvantage) can be characterised by temporal attributes. In our society of acceleration, the 'slow ones' are those who have been socially left behind. A school system that is timed around curricula, classes by age, using chronological time standards to evaluate learning progress has the distinct features of an educational time management tool. Alhadeff-Jones talks about 'the power of school's temporal regularities' and criticizes the norm<sup>6</sup> that students have to move 'from grade to grade in a predetermined sequence – without having the freedom to choose their trajectory' (2017, p. 57). Deviations or contemplation are quickly dismissed as a waste of time.

Studies such as PIAAC<sup>7</sup> show that educational disadvantage (e.g., functional illiteracy) could result from negative school experience or a resistance to didactically standardized learning (cf. Dolch, 1964). Critical modern pedagogics award education a 'moral authority' within which a main task is to create a 'time utilization ethics' and capitalism habituation to time (Göhlich and Zirfas, 2007, p. 108).

#### ***Theorem 5: Habituation of time (e.g., acceleration) through education***

In modernity, changes in societal and social time structures are associated with questions of identity formation. Hartmut Rosa, for example, argues that 'the temporal structures and horizons of society [...] are bound to impact on the temporal structures

of the formation and preservation of identity' (Rosa, 2005, p. 237). Without explicitly addressing the concept of learning, Rosa –when referring to the acceleration society – speaks of the 'daily identity work' subjects have to perform and which, more than any other phenomenon, constitutes a 'break between *classical* modernity and what may be labelled *late-* or, depending on one's viewpoint, *post-modernity* (ibid., 2005, p. 237; emphasis in original). The temporal phenomenon of an (perceived) ever-shrinking present, and the consistent notion that the future is already there, results in a feeling of being rushed. Dynamics and the pressure to change and to adapt to changes (e.g., by learning) are no longer limited to individual changes, to a one-after-the-other or continuous reshaping. Rather, they encompass radical reconstruction and profound transformation. The ensuing destabilization of both individual conditions of life and collective orientation principles explains why (multi-) optionality ('anything goes') is neither mandatory for, nor appealing to, everyone. The challenge of discontinuous continuities is also growing increasingly important for the practice of adult education.

Time-slots for critical reflection require slow maturation; transformation via learning needs time and calls for a 'specific form of didactical deceleration' (Dörpinghaus and Uphoff, 2012, p. 115) against procrastination. In subject-oriented learning theories, 'learning conditions vital to critical cognition never emerges as a prompt reaction (to a stimulus)' (Meyer-Drawe, 2008, p. 126). The moments of receiving, processing and reflecting knowledge cannot be short-term instances of updating information (adaptation).

### ***Theorem 6: The agenda of lifelong learning sets temporal norms***

The agenda of lifelong learning follows the idea of using life-time efficiently and appropriately in adaption to the accelerated changes of our modern world and the loss of certainty (see Theorem 5). Lifelong learning is thereby reduced to infinite acts of adaptation. This, in turn, places individuals under constant pressure to learn, unlearn and relearn.

Besides this critical reflection on lifelong learning, it is even more interesting to consider what role adult education is playing here. Adult education may work as catalyser within these processes of lifelong adaption and therefore of acceleration, or, as provider for open spaces and time to calm down, to concentrate and to contemplate. The latter is needed for learning as transformation and is related to reflection, to thinking about meaning schemes and meaning perspectives. 'Where educational tracks are explicit and strong, the individual has little or no opportunity to veer from that track once it has been assigned' (Settersten 1999, p.49 in Alhadeff-Jones, 2017, p.61). For adult learning and education, this means that in 'such a scenario, the likelihood of "second chances", whether to make up for past mistakes or to change earlier decisions seems slim' (ibid., p. 16). This leads back to the beginning of the paper and James Draper's idea of adult education as dynamic Mandala. In his book *Rhythms of Emancipatory Education*, Alhadeff-Jones (2017)

stipulates: 'In the contemporary cultural context, one of the key challenges appears for adults to be able to develop the capacity to negotiate and pilot the temporalities and rhythms of their own life [...]; what Alheit (1994) calls "biographicity". In order to learn to negotiate the crisis, changes and transformation occurring throughout a life, one has to be able to connect past, present and future. [...] The challenge is not just about "time management", and not how one can manage one's daily activity. The challenge is about learning to interpret the way one relates to time, the way one perceives and interprets the heterogeneous temporalities of one's own life as a whole, and beyond one's own individual lifespan, the way one integrates learning made by parents and ancestors, through intergenerational learning' (2011, p. 397).

### **Adult Education and Learning as 'Temporal Oasis' – A Vision**

Time is not only of great importance for our experience of everyday life in modern society. One could also state that modernity itself is defined by a specific temporality (Koselleck, 1989). At the same time, education and learning became crucial under modernisation and the rise of a highly dynamic knowledge society, leading to the overarching, globally spread and deeply anchored programmatic of lifelong learning. If we follow Draper and his idea of Adult Education in 'its broadest way', it might be conceived not simply as a more accelerated adaptation to change. In contrast, learning towards the future could harmonize the three dimensions of past, present and future. The past relays collective traditions and personal experiences. The present means now and today. The future, as a kind of vision, could be seen as expectation, always unknown in the end, unforeseeable and unpredictable. Learning, therefore, means more than orientation towards the future – it might connect and unite us to our past and present. Our history teaches us that there is no longer a simple belief in future as (positive)progression. In a complex world, progress is never a linear transition or easy improvement. Our experience of time globally becomes more and more a temporal alienation which suggests a 'shrunk present'. The time span of familiar continuity keeps shortening. In a knowledge society, one particularly learns to cope with tomorrow. Presupposing future effects of social changes as current facts increases the pressure on the present.

*Adult education and learning might be able to generate learning as a counterpart to or against acceleration. This generates perspectives distanced from the general meaning of using time 'efficiently'. Instead of using the future exploitability of learning as a yardstick, learning is given a value related to the now, the moment and the present.*

This opens up a perspective for periods of time when the joy of learning may (re) emerge. As studies have shown, learning, especially adult learning, should be characterised by unburdened time explicitly devoted to learning (Schmidt-Lauff, 2008; Schwarz et al., 2019). Time for processes in which learning can take place should not continue to be further dispersed between work and life. What is needed, apparently,

is time unburdened by the pressures of daily life, which in that respect may be understood as an 'oasis of deceleration' (Koller, 2012, p. 120).

This puts the emphasis on learning in a specific form; it gives learning a meaning of its own (in that it does not focus exclusively on outcomes); and it does not reduce the moments of receiving, processing and reflecting knowledge to short-term instances of updating information. Learning takes on a different temporal quality if there is time explicitly devoted to learning. If 'things slow down' and learners have the opportunity to 'immerse themselves in their learning', 'valuable learning time' will unfold (Schmidt-Lauff, 2008).

The complexity of time and temporality in adult education and learning is immense and even growing, but it is challenging and might be understood as an *invitation* to take time to consider variations, scenarios and utopian ideas as different entrances to (learning towards) the future!

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**(Footnotes)**

<sup>2</sup> The 2016 published paper is a revised version of a Roby Kidd memorial lecture James draper gave in 1992.

<sup>3</sup> To point out one important aspect, how to understand the concept of Bildung: 'Bildung has worth in its own right. While Bildung can entail vocational learning, it should not be limited by utilitarian purposes and be only vocational' (Fuhr,2017, p. 10).

<sup>4</sup> Available: <http://www.oecd.org/education/education-at-a-glance/> [17.12.2018]

<sup>5</sup> In contradiction, the idea of digitalization and e-learning as learning 'everywhere and at any time' denies this general principle and suggests implicitly 'one click and everything is in your mind, learned'.

<sup>6</sup> By the end of the 15th century, in our Western Society and European Context "time schedules had already become a widely implemented formality in schools" (Göhlich and Zirfas, 2007, p. 108). Knowledge and skill development is defined within clear steps of learning, understanding and knowing. The functional and symbolic aspects of time in School education shall balance the intergenerational inequalities. Regulation belongs to age norms and the idea of synchronizing it in 'classroom'-settings.

<sup>7</sup> PIAAC (***Programme for the International Assessment of Adult Competencies***) initiated by the Organisation for Economic Co-operation and Development (OECD) and is steered by the PIAAC Board of Participating Countries. Over thirty countries, including Germany, are participating in the second cycle (start 2018) of PIAAC. PIAAC aims to assess basic skills of the adult population in an internationally comparable way. The skills assessed – literacy, numeracy, and adaptive problem solving – are considered to be essential for successful participation in modern society and to be a foundation for developing numerous other, more specific, skills and competencies. PIAAC provides information about the extent to which the adult population in the respective participating countries differs in terms of the basic skills assessed. In addition, it examines factors associated with the acquisition, retention, and maintenance of these skills, and sheds light on their effects on social and, in particular, economic participation. Available at <https://www.gesis.org/en/piaac/piaac-home/> [17.12.2018].

# Review of Vocationalization & Skilling in School and Higher Education in India

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## Abstract

Education plays an important role in the all-round development of human being, society, nation- state, and the entire world. It is a unique investment in the present and it ensures the safety of the future. Every nation-state develops its own system of education to express and promote its unique socio-cultural-economic-political identity besides meeting the challenges of time to leverage the existing potential opportunities and realizing its strengths. India, at present, is recognized as one of the youngest nations in the world with over 50% of the population under the age of 30 years which is most suited as a productive manpower. It is estimated that by 2025, India is expected to have 25% of the world's total workforce. In order to harness the full demographic dividend, India needs to build an educational ecosystem which may provide education of high quality, affordable, flexible and relevant to the individuals, economy and to the society as a whole and may prove munificent to the entire world.

Presently, our country faces a demand-supply mismatch, as the economy needs added skilled, well-trained workforce and also managers and entrepreneurs than produced annually. In fact, a majority of the existing institutions of learning (both school and higher educational institutions) remain almost disengaged with the requirements of the highly specialized workplace in different streams and areas as per the industry needs. The traditional education system in the country is also rigid in terms of duration of courses, timings for teaching-learning, pace and place of study, choice of subjects, evaluation pattern and even the provision of hands-on-training opportunities/internship. Further, it has been observed that the skill oriented courses already available in the market have low credibility and acceptability with the employers in the various sectors of production and also in the swiftly growing

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service sector. Therefore, there is a need for introduction of more robust and appropriate vocational education at school as well as higher levels. There is a need for integration and intra and inter-subject mobility (both horizontal and vertical) in terms of vocational subjects. National Skill Qualifications Framework has tried to do the job to some extent. The present paper is an attempt to assemble all bits and pieces in the field of vocational education and skill building in the education system of the country.

**Keywords:** Trained workforce, Service sector, Traditional education, Vocational education, Skill Qualification Framework.

## **Skilling**

Skilling may be defined as development of competence and excellence of a person in performance, expertness and agility for a certain kind of job or work. In other words, skill is needed in crafts, trade, or job requiring manual dexterity or special training in which a person has competence and experience. This may also be treated in the lifelong learning perspective, as life is a continuous process, which may be lived by skilling oneself in essential things all the time in formal, non-formal or informal ways.

## **Vocationalism and Vocationalisation of Education**

Vocationalisation relates to a vocation or vocations and to providing, or undergoing training in a special skill to be pursued in a trade or world of work. The practice or policy requirement of vocational training for all college or high-school students is called Vocationalism. The urge to earn is developed in human being, which may pave the way for provision of skill development and vocationalisation for those who do not have interest in the academic form of education. According to Mahatma Gandhi "*true education ought to be for them (boys & girls) a kind of insurance against unemployment*". According to Jawaharlal Nehru "*education has mainly two aspects: the cultural aspect which makes a person grow and the productive aspect which makes a person do things. Both are essential. Everybody should be a producer as well as a good citizen and not a sponge on another person even though other person may be one's own husband or wife*". Therefore, vocational education indicates that one has to be skilled in a particular vocation or trade in order to become productive, employable and socially respectable.

## **Skilling through Vocationalisation**

Skilling can be brought about in a variety of ways. During the era since independence we have followed a path of skilling the youth workforce of our country for serving not only the national interest but the entire world, more so as we have an opportunistic demographic dividend. The skilling of the workforce can be done through vocationalisation of education.

We are making sincere efforts towards vocationalisation since independence. The Secondary Education commission (1952-53) emphasized the 'Improvement of Vocational Efficiency'. The Education Commission (1964-66) suggested 'Relating Education with Productivity'. The Ishwerbhai Patel Committee (1977) has preferred the term 'Socially Useful Productive Work' over the label 'Work Experience'. Adishesiah Committee (1978) recommended 'removal of unemployment'. The bigger strides in the direction have been taken after the National Policy on Education (NPE) 1986. The NPE 1986 inter alia states: "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 NPE (1986) set the target to cover 10% higher secondary students under vocational courses by 1990 and 25% by 1995. Having observed that the targets remained unfulfilled, the Plan of Action (1992) reset the target of diversification of students in vocational streams at Plus 2 level to 10% by 1995 and 25% by 2000<sup>1</sup>. The initiatives in the direction of skilling through Vocationalisation of education in the last three decades areas are follows:

### **Vocationalisation of Secondary Education (1986-2001)**

The National Working Group on Vocationalisation of Education (also known as the V.C. Kulandaiswamy Committee, 1985) reviewed the Vocational Education Programme (VEP) extensively and developed guidelines for the expansion of the programme beyond the then existing scope. The recommendations of the Committee/ Working Group led to the initiation of the centrally sponsored scheme on Vocationalisation of Secondary Education in February, 1988. Vocational Education was one of the thrust areas of the Eighth Five Year Plan. It was targeted that by the end of 1991-92, about 8.7% of the higher secondary students (5.85 lakhs) would have been diverted to vocational stream<sup>2</sup>, which was low as against the target set by the NPE (1986). By the end of 1995-96, the programme of vocationalisation had been extended to 6476 schools with intake capacity of 9.35 lakh students, indicating that 11.5% of the students were in vocational streams. In spite of creating capacity for diversion of 11.5% secondary pass students to vocational courses, only 4.8% students could be diverted for vocational courses in post-secondary studies. A programme to provide pre-vocational training to students enrolled at the secondary stage was initiated in 1993-94.

During the Ninth Five Year Plan the Scheme of Vocational Education was implemented through the State Governments/UT Administrations in the formal sector and non-government organisations (NGOs) in the non-formal sector. The main objectives of the scheme were to enhance individual employability, reduce the mismatch between demand and supply of skilled manpower and provide an alternative for those pursuing higher education without particular interest or purpose. In the formal sector, the State Governments implemented the scheme at the Plus 2 stage

through approximately 6,700 schools and the Budget allotted in the Central Ministry was Rs. 100 crore. More than 150 courses were offered in six major disciplines: agriculture, business and commerce, engineering and technology, health and para medical services, home sciences and humanities. In the non-formal sector, the scheme provided assistance to NGOs for taking up innovative programmes for promotion of vocationalisation of education on the project basis. A total of 168 NGOs were financially assisted during the 9th Plan Period. Funding of the various programmes in the scheme was shared by the Centre and the States/UTs. The Central Government provided 100% assistance for 11 components including apprenticeship training, district vocational surveys, textbook development, workshops, instructional material subsidy, resource persons training, workshop/ laboratory building, equipment to schools, teacher training courses, and curriculum development workshop. Fifty per cent assistance was given to the States for five components viz. (i) vocational wings at State Directorates of Education, (ii) State Council of Educational Research and Training (SCERT) vocational wings, (iii) district vocational wings, (iv) provision of raw material/contingency funds and (v) field visits by students. The Centre provided 75% of the expenditure on staff of vocational education school while the State governments funded the remaining 25%.

It was also envisioned in the Ninth Five Year Plan that the vocational education would be expanded at under-graduate level in disciplines which have strong linkages with industry and improve employability<sup>33</sup>. The Ninth Five Year Plan (1997-2002), Volume-II, Planning Commission, Government of India, New Delhi

. University Grants Commission (UGC), in collaboration with the universities, was envisioned to re-structure the under-graduate courses and actively involve industrial houses in the development of curriculum, on-the-job training etc.

### **Emphasis on Vocationalisation during the Tenth Five Year Plan (2002-2007)**

Keeping in view the growing problem of unemployment, the Planning Commission constituted a separate Working Group on Vocational Education for the Tenth Five Year Plan in 2000. In line with the recommendations of the Working Group, the Centrally Sponsored Scheme on Vocationalisation was recast in the Tenth Plan with the following features: (i) competency-based vocational courses in schools in modular form with credit transfer system and provisions for multi-point entry/exit; (ii) establishment of linkage between vocational courses at the Plus 2 level and courses at the university level with change in admission criteria for entry into vocational courses at the graduation level; (iii) strengthening of the on-going scheme by involving industries (through memoranda of understanding) in designing of the courses, development of the curricula, training of faculty/students and certification of the courses; (iv) provision for schools for charging of fees or designing of the courses on self-financing basis in order to sustain the scheme; (v) envisioning the apprenticeship training facility to be utilised fully and made compulsory by ensuring the placement

of those who have completed vocational studies for apprenticeship and training to be decided by the Board of Apprenticeship Training immediately after the results of the Plus 2 examinations; (vi) Close involvement of local industry and business schools in conducting surveys on need assessment before starting the vocational courses; (vii) Mandatory facilities for running vocational courses for the Kendriya Vidyalaya and Navodaya Vidyalaya school systems; (viii) Special treatment for persons with disabilities in designing vocational courses and appropriate action for their needs and their integration into courses thereof; and (ix) Reactivation of the All India Council for Technical Education's (AICTE) Vocational Education Board 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 recommended that vocational education at the secondary school level, Polytechnic education and Industrial Training Institutes (ITIs) should come under one Department of the State Government for better networking, linkages, focused targeting and optimal utilisation of resources. This gained momentum to some extent as many of the State Governments brought all such education streams under technical education departments.

The Committee felt that the scheme of Vocational Education could not meet the targets of previous Plans because of (i) low priority being accorded to vocational education by States; (ii) working of Directorate of School Education in isolation or with little interaction with other relevant departments; (iii) reluctance shown by all State Governments towards appointment of full time vocational education teachers because of their unwillingness to take up long term commitment liability in case of closure of the scheme; (iv) no provision for training of vocational teachers; (v) no serious adoption of curriculum designed by National Council of Educational Research and Training/Pandit Sunderlal Sharma Central Institute of Vocational Education (NCERT/PSSCIVE) in most of the States; (vi) negligible utilization of training seats by vocational pass outs as placements are rarely available within one's own district; (vii) lack of linkages with trade, industry and business; (viii) old and outdated vocational courses being taught with no linkage to employment market; (ix) no scope for induction of new and emerging technologies; (x) lack of flexibility in vocational courses with no scope for vertical mobility for students who wish to specialize in the same course or take up additional courses; and (xi) no scope for competency testing.

Accordingly, some of the initiatives were taken during the Tenth Five Year Plan and the Centrally Sponsored Scheme (CSS) on Vocationalisation of Secondary Education was re-introduced with some modifications. An outlay of Rs. 350 crore was allocated for scheme in the Tenth Plan period. However, the desired results could not come out in the Tenth Plan period also.

### **Vocationalisation during Eleventh Five Year Plan (2007-2012)**

The Plan document envisaged evolving a comprehensive scheme in order to create a diverse and wide range of skills for our youth that would enable the country to reap the scientific and demographic dividend. The emphasis was on demand-driven Vocational Education (VE) programmes in partnership with employers. The programme was restructured with emphasis on hands-on training/exposure, vertical mobility, and flexibility. Greater emphasis was placed on the services sector and, therefore, on soft skills and computer literacy including flexi-time. The development of generic and multiple skills were prioritized, so that persons might respond to changes in technology and market demands. Generic skills that cut across a number of occupations would enable an individual to transfer from one field to another during his/her working life. VE was targeted to be expanded to cover 20000 schools/sections with intake capacity of 25 lakh by 2011-12. The programme was to ensure mobility between vocational, general and technical education with multiple entries and exit options.

However, the revised scheme could not take off in full swing. As against the Budget Estimate of Rs. 123.7 crore for four years (2008-09 to 2011-12)<sup>4</sup>, the Revised/Actual Expenditure was only Rs. 23.5 crore which was less than 20% of the allocation. This shows the apathy towards the scheme implementation due to a number of reasons. Further, only 193 schools could be covered under the scheme, which was far behind the target.

### **Vocationalisation during Twelfth Five Year Plan (2012-2017)**

It was envisaged to implement vocational education from class IX onwards, unlike the Tenth and Eleventh Five Year Plan periods, with provision for full-fledged implementation of the scheme from class XI, and subsume the scheme under Rashtriya Madhyamik Shiksha Abhiyan (RMSA). It was also envisaged that the Vocational Education courses would be based on National Occupation Standards (NOS) framework brought out by the Sector Skill Councils (SSCs) that determine the minimum levels of competencies for various vocations. Academic qualifications were to be assessed and certified by educational bodies and vocational skills to be assessed and certified by respective SSCs (till date, the NSDC Board has approved 38 Sector Skill Councils). Creation of a mechanism for convergence of vocational courses offered by various ministries, private initiatives and vocational education institutions, and use schools as the outlet for vocational education of young people were also envisioned in the document. A comprehensive repertoire of vocational courses, duration of each course, equipment and facilities, costs and agencies were envisaged to be developed.

The process for revamping of the scheme of vocational education at the higher secondary stage was initiated. This was first aligned with National Vocational Education

Qualifications Framework (NVEQF) and later to National Skill Qualifications Framework (NSQF) to create clear educational pathways from school to higher education level and provide more options to students to choose vocational modules depending on their aptitude and economic requirements.

The revised scheme has been designed to address the weaknesses identified in the current system of vocational education. The salient components of the revised scheme include (i) strengthening of existing schools imparting vocational education; (ii) establishing new schools; (iii) in-service teacher training of seven days for existing teachers; (iv) 30-day induction course for new teachers; (v) support to private schools in PPP mode; and (vi) support to NGOs for carrying out innovative practices.

Further, under the scheme competency-based modules have been developed for each individual vocational course. It is mandatory for schools to revise their curricula every three years to ensure that it is guided by the needs of the industry. A separate Pilot programme within the NSQF was launched in Haryana during the Eleventh Plan Period. Later, the programme was further piloted in Assam, West Bengal and Karnataka. Based on the learning from the pilots, the scheme was scaled up in the Twelfth Plan. An MIS and web portal on vocational education have been set up to share best practices and experiences. A nodal resource centre has been created at the national level to support the State Governments. Students pursuing vocational courses at Plus 2 level were provided facilities for apprenticeship training under the Apprenticeship Act. It was also envisaged that while skill formation has to be mainstreamed in the formal education system right from class IX onwards, skill creation outside the formal education system needs coordinated action and innovative approaches. A Vocational Education section has been established within the Central Board of Secondary Education (CBSE). The States would also be encouraged and supported to set up similar cells in the State Boards and encourage students to take vocational courses along with academic courses either as combination subjects or additional subjects, and allow credit accumulation and transfer on the pattern of Central Board of Secondary Education-National Institute of Open Schooling (CBSE-NIOS) collaboration. The National and State Boards would draw up a detailed scheme of evaluation with respective SSCs to enable competency-based assessment of students<sup>5</sup>.

### **Current need for Vocational Education**

With a dramatic growth in elementary education enrolments and improvements in retention and transition rates in recent years, particularly after the enforcement of Right to Education Act (RTE) Act, the demand for secondary school education and higher education is growing rapidly. Meeting this demand is critical for three reasons. First, *secondary education fulfils large manpower needs of the semi-organized and the organized sectors of the economy*. Second, it is the supply chain for higher education. Finally, it caters to the needs of teachers for primary schooling.

In parallel, vocational education and skill development efforts also need to be strengthened, in tandem. As the country moves on the high growth trajectory, low educational attainments for a vast majority of population are most likely to undermine growth prospects and pose problems for peace and prosperity of the nation. At this juncture, we therefore have a much greater stake in maximizing gains in the limited window of opportunity of demographic dividend and taking legitimate advantage of the fast changing process of globalization through increasing the pace in Vocational Education.

### **Current Status of Implementation of Vocational Education in School Education**

The Scheme of *Vocationalisation of Higher Secondary Education* approved by the Government in September 2011, and subsumed under the Rashtriya Madhyamik Shiksha Abhiyan (RMSA) with effect from April 2013, was further revised in February 2014. The main reasons for revision were continuation of the scheme during the Twelfth Plan, incorporating experiences emerging from the Haryana Pilot on NVEQF, subsuming of the Scheme under the umbrella scheme of RMSA and alignment of the Scheme with NSQF. The revised Scheme is now known as *Vocationalisation of Secondary and Higher Secondary Education*. The Scheme aims to (i) enhance the employability of youth through demand driven, competency based, modular vocational courses; (ii) maintain their competitiveness through provisions of multi-entry multi-exit learning opportunities and vertical mobility/ interchange ability in qualifications; (iii) fill the gap between educated and employable; (iv) reduce the dropout rate at the secondary level; and (v) decrease the pressure on academic higher education.

The revised Scheme not only introduces vocational education for the first time nationally, at the secondary level, but also seeks to integrate vocational education with general academic education. It calls for greater involvement of industries in design, delivery and assessment of skills sets and also has a provision for incentivizing Government aided and Private schools. The Scheme is demand driven with modular vocational courses referenced to National Occupation Standards (NOSs) and offered through secondary and higher secondary government, government aided and recognized private schools.

Till March 23, 2018, around 8227 government schools in 33 States/UTs have been approved for introduction of the scheme of vocationalisation of secondary and higher secondary education. This is about 5% of government/government aided/ social welfare department/local body secondary and higher secondary schools. The CBSE offers 40 vocational courses at senior secondary level and 15 courses at secondary level in its affiliated schools. The NIOS also runs 103 vocational courses up to higher secondary level. Over 100 Job Roles have been identified by MHRD in consultation with PSSCIVE, NSDC and SSCs. The PSSCIVE is in the process of preparing of curricula and courses for such job roles<sup>6</sup>. The scheme is still struggling to achieve momentum. The target of covering at least 20000 schools by the end of

Twelfth Five Year Plan is far behind the reality. Something exceptional needs to be done in the area in order to reach the targets and achieve the realisation of the recommendations of various committees and commissions including the National Policy of Education. The NVEQF has been revamped as NSQF. The details are given as under:

### **Revitalization of National Vocational Education Qualifications Framework (NVEQF) to National Skills Qualifications Framework (NSQF)**

As per the Executive Order vide dated September 2, 2014, NVEQF has been assimilated in the National Skills Qualification Framework (NSQF). This was notified for the country on December 27, 2013. The NSQF retains the basic spirit and components of NVEQF. (*NSQF Guidelines*)

**Credit Framework:** In order to provide progression routes within the Indian education and vocational/skill training system and to facilitate *vertical and horizontal mobility of learners* both *within vocational education* and *vocational training and among vocational education, skill training, general education and technical education*, the Document on Credit Framework named SAMVAY (Skill Assessment Matrix for Vocational Advancement of Youth) for competency based skills and vocational education under NSQF was released by the Hon'ble President of India on November 11, 2014. The Credit Framework, using the NSQF and National Occupation Standards (NOS), is an exercise in recognizing skills and education as part of an integrated learning system. It could be suitably adapted and adopted by the States / UTs.

**Education in Sector Skills Council:** There are total 38 Sector Skill Councils (SSCs) already formalized including SSC in Education. It has been set up by the Ministry of HRD and was notified by the Ministry on October 13, 2014. The scope of the SSC (Education) covers job roles other than academic faculty in Universities and Colleges and teacher qualifications in school education. The functions of the Sector Skills Council (Education) include (i) setting up of Labour Market Information System (LMIS) to assist planning and delivery of training; (ii) identification of skill development needs and preparing a catalogue of skill types; (iii) developing a sector skill development plan and maintaining skill inventory; and (iv) developing skill competency standards and qualifications<sup>7</sup>. It has been thought that with the creation of NSQF there could be scope of vertical mobility in the area of vocational education beyond higher secondary levels. Therefore, higher and technical education has also been opened for vocational education and skill development.

### **Vocationalisation of Higher & Technical Education**

All India Council for Technical Education (AICTE) has already introduced Degree/ Diploma programmes in Vocational Education under National Skill Qualifications Framework (NSQF) in 13 specializations for AICTE approved Institutions. Under this scheme, Education Component is taught by the institute and the skill component is

covered by the Industry Partner or Skill Knowledge Provider (SKP) approved by AICTE or NSDC or any Government Agency.

The University Grants Commission (UGC) is implementing three schemes namely Community Colleges, B.Voc. Degree Programme and Deen Dayal Upadhyay KAUSHAL Kendras in Universities and Colleges for imparting skill development based vocational courses offering Certificate/Diploma/Advance Diploma/B.Voc./M.Voc. and Research level programme. However, from the data of All India Survey of Higher Education (2017-18) it has been observed that there are a total of 23,628 students enrolled in B.Voc. Degree course and 1138 in D.Voc. course and no admissions in M.Voc. courses<sup>8</sup>. The skill components of courses are imparted in collaboration with the industry partners based on the basis of NOS for the concerned job roles. A lot more is required to be done in the area of promotion of Vocational Education in Higher and Technical Education and emphasis needs to be placed on enrolment in Masters, M.Phil and Ph.D.

### **Community Colleges**

Creation of Community Colleges (CCs) was envisioned in the Twelfth Five Year Plan. The last Plan document of the erstwhile Planning Commission also laid a special emphasis on expansion of skill-based programmes in higher education. It recommended setting up of CCs to serve multiple needs including (i) career oriented education and skills to students interested in directly entering the workforce; (ii) training and education programmes for local employers;(iii) high-tech remedial education for secondary school graduates who are not ready to enrol in traditional colleges, giving them a path to transfer to three or four year institutions; and (iv) general interest courses to the community for personal development and interest. The Plan document also stated that CCs would be located to facilitate easy access to underprivileged students and such colleges could either be established as affiliated colleges of universities or as entirely autonomous institutions. Such colleges could either be established as affiliated colleges of universities, governed, guided and managed through a 'Department of Skills and Lifelong Learning' (DSL) or as entirely autonomous institutions linked to SSCs.

The features of CCs conceptualized in the Twelfth Five Year Plan are as follows:

- (i) They make provision for modular credit-based courses with entry and exit flexibility that conforms to the NSQF;
- (ii) They offer programmes leading to certificates (after one year), diplomas, advanced diplomas or associate degrees (after two years) with options to transfer to regular degree programmes;
- (iii) Their curricula would include an appropriate mix of academic and vocational skills and will be aligned to National Occupational Standards determined by employer-led sector skill councils;

- (iv) The assessment of vocational skills and training provided by CCs would be done in accordance with assessment protocols developed by SSCs;
- (v) Their faculty would typically consist of a permanent core, who will teach fundamentals (language, mathematics, science) and a large pool of adjunct or part-time faculty who will focus on specialisations;
- (vi) Well-designed online offerings would be integrated with face-to-face instruction to enhance and maintain quality;
- (vii) CCs would be located in habitations with large potential student population; and
- (viii) There would be local community involvement in their academic and administrative boards<sup>9</sup>

The CCs should not be a part of departments of a university /college and should have a separate entity within the institution. In the scheme guidelines it has been stated that while selecting the host institution for the CC, preference will be given to such colleges / universities which have proximity to the local industry partners, in order to address local job requirements and/or youth aspirations of the region. Considering an Autonomous College as host institution of the CC may have added advantages for curriculum design, assessment and governance etc; and, therefore, will be accorded priority under the scheme.

### **Performance of Scheme of Community Colleges**

Government of India decided to set up 200 pilot Community Colleges in existing colleges/polytechnics from the academic session 2013-14. In 2014-15 the scheme was made independent. This was communicated to the States/UTs with the request for time bound action for submission of proposals. The pilot scheme is being implemented by UGC & AICTE. It was decided that UGC would fund the community colleges hosted in a college, while AICTE would fund the polytechnics hosting the community college. So far, 202 colleges have been approved in 26 States/UTs. This includes a maximum number of 37 colleges in Maharashtra followed by 27 in Assam, 19 in Kerala, 15 in Tamil Nadu, 13 in Punjab and 12 in Karnataka.

### **B.Voc. Degree Programme**

With the objective to embed the competencies required for specific job roles in the higher education system for creating employable graduates the UGC has launched a scheme on skills development based higher education as part of college/university education, leading to degree in Bachelor of Vocation (B.Voc.) with multiple exits such as Diploma/Advanced Diploma under the NSQF. The B.Voc. programme is focused on universities and colleges providing undergraduate studies which would also incorporate specific job roles and their NOS along with broad-based general education. This would enable the graduates completing B.Voc. to make a meaningful participation in accelerating India's economy by gaining appropriate employment,

becoming entrepreneurs and creating industry appropriate knowledge. The objectives of the scheme are:

- (i) to provide judicious mix of skills relating to a profession and appropriate content of General Education;
- (ii) to ensure that the students have adequate knowledge and skills, so that they are ready for work at each exit point of the programme;
- (iii) to provide flexibility to the students by means of pre-defined entry and multiple exit points;
- (iv) to integrate NSQF within the undergraduate level of higher education in order to enhance employability of the graduates and meet industry requirements. Such graduates apart from meeting the needs of local and national industry are also expected to be equipped to become part of the global workforce; and
- (v) to provide vertical mobility to students coming out of 10+2 with vocational subjects.

All the universities and colleges included under Sections 2(f) and 12(B) of the UGC Act, 1956 and receiving Plan grant from the UGC are eligible for UGC financial assistance under the scheme. A total of 162 colleges in 26 States/UTs have been approved under the scheme. The maximum number of colleges/universities approved are in Maharashtra (37) followed by Punjab (17) and Kerala (15). All these colleges are operational.

### **Deen Dayal Upadhyay KAUSHAL Kendras**

While the schemes of Community Colleges and B. Vocational Courses are being implemented in the Higher Education Sector, it was also realized that there is a need to give further push to vocational education on an even larger scale. It is therefore proposed to establish as many as 100 “Deen Dayal Upadhyay Centres for Knowledge Acquisition and Upgradation of Skilled Human Abilities and Livelihood (KAUSHAL)” during the XII Plan period. These Centres would take-up vocational education to new levels and offer courses beyond B. Voc. degree also. These Centres would also embed and follow the guiding principles of NSQF, QPs, and NOSs for their programmes and would not focus on skilling alone but also develop entrepreneurship traits. The Centres may endeavour to maintain a pyramidal structure of student enrolment with respect to Diploma, Advanced Diploma, B. Voc. and further studies.

The main objectives of the scheme are as follows:

- i) Creation of skilled manpower for industry requirements at various levels, as the scheme provides for vertical mobility from short term certificate courses to full-fledged post graduate degree programme, and further research in specialized areas; the courses would be planned/ designed to have provision

of multiple entry and exit at various levels culminating upto research degree level; these shall also include courses which are offered under the CC Scheme and B.Voc. degree programme of UGC;

- ii) Formulation courses at postgraduate level keeping in mind the need of (a) industry in specialized areas; (b) instructional design, curriculum design and contents in the areas of Skills Development; (c) pedagogy, assessment for skills development education and training; (d) trained faculty in the areas of skill development; and (e) entrepreneurship; etc.
- iii) Working for coordination between the higher education system and industry to become a Centre of Excellence for skill development in specialized areas;
- iv) Networking with other such centres, universities and colleges imparting vocational education under the scheme of CC and B.Voc. degree programme in their region and coordinate with them for targeted development of skill oriented education;
- v) Undertaking research and development in the areas related to skill education & development, entrepreneurship, employability, labour market trends etc at the post-graduate and research level;
- vi) Acting as a finishing school by providing supplementary modular training programmes so that a learner, irrespective of his/her training background, is made job ready with necessary work skills (soft, communication, ICT skills etc) and fill the gaps in the domain skills measured against QPs/NOSs;
- vii) Provisioning for Recognition of Prior Learning (RPL) framework for job roles at NSQF Level 4 onwards by conducting assessment and certification with respective Sector Skill Councils (SSCs)/ Directorate General of Employment and Training (DGET);
- viii) Maintaining 'Labour Market Information' for respective regions in coordination with other government agencies and industry associations; and
- ix) Developing and aggregate curriculum, content and learning materials for skills development in different sectors.

The four categories of institutions eligible for having KAUSHAL Kendras are: (i) Category-I which includes UGC approved CCs and/or B.Voc. degree imparting institutions with UGC assistance; Category-II which includes all the Central Universities; Category-III which includes other universities and colleges recognized u/s 2(f) and 12(B) of the UGC Act, 1956, eligible to receive general development assistance from UGC and which have either been accredited by the NAAC/NBA or

have applied for accreditation; and Category-IV which includes self-financing institutions not eligible to receive general development assistance from UGC and which have either been accredited by the NAAC/NBA or have applied for accreditation. Such institutions will not receive any assistance from UGC. However, they will abide by the UGC guidelines as amended from time to time. There is a provision of financial assistance by UGC within an overall ceiling of Rs. 5 crore during Twelfth Five Year Plan period. A total of 64 such Kendras including 16 in self-financing mode have been established.

## **Challenges**

Despite the best efforts of the Government of India and the State Governments for introducing schemes/programmes of vocationalisation from time-to-time, the scheme of vocationalisation could not gather momentum. We have been short of the targets all the time in school education as well as in higher education. In school education we have been short of budgetary targets, too. As against the Budget Estimate of Rs.123.7 crore for four years (2008-09 to 2011-12), the Revised/Actual Expenditure was only Rs. 23.5 crore which was less than 20% of the allocation. This aspect of fund utilisation has to be taken care of. As against the target of 20000 schools till 23<sup>rd</sup> March 2018, only 8227 government schools in 33 States/UTs have been approved for introduction of the scheme of vocationalisation of secondary and higher secondary education. This is about 5% of government/government aided/ social welfare department/local body secondary and higher secondary schools. This shows that the targets have remained unmet since inception. Any scheme can flourish only if the physical and financial targets are met by the stakeholders. Since the scheme was demand driven all the States/UTs could not come under the ambit of the scheme. We have to think afresh to realize the NPE (1986) and POA (1992) target of covering 25% schools for vocational courses.

Similarly, in Higher Education, apart from Community colleges, the B. Voc. Degree Programme and Deen Dayal Upadhyay KAUSHAL Kendras schemes/programmes could not take off in full speed. Further, data from AISHE, 2018 shows that the number of students enrolled for D. Voc. and B. Voc. are below 30000 across the country which is less than 0.05% of the total higher education enrolments in the country. This may create a persisting pressure on mainstream higher education. The lower coverage could be owing to lack of awareness or lesser demand in the market. This may also be presumed that vocational education is considered by the society as a second or third resort. These issues have to be dealt with carefully and supported by substantial research in the sector and future strategies need to be formulated based on the results of the empirical researches and appropriate evidence.

## **Way Forward**

1. Despite best efforts for vocationalisation of school education earlier at Secondary level (since 1988) and vocationalisation of secondary and higher

secondary education (since 2011), the targets have remained unmet. At present, also, we are not in a comfortable position. Therefore, a thorough review needs to be done so that the country could reap the demographic dividend.

2. There is no proper response to the scheme of Deen Dayal Upadhyay Centres for Knowledge Acquisition and Upgradation of Skilled Human Abilities and Livelihood (KAUSHAL). This needs to be scaled up as targeted.
3. International experience suggests that what employers mostly want are young workers with strong basic academic skills and not just vocational skills. The present system does not emphasize general academic skills. The relative wages of workers with secondary education are increasing<sup>10</sup>.
4. Sometimes, insufficient infrastructure in educational institutions may become big hurdles for the achievement of targets. This needs to be carefully assessed and necessary inputs need to be provided.
5. The infrastructure gaps to some extent may be bridged through innovative means. For example, secondary schools in every panchayat can be used for vocational training outside the school hours or in second shifts. A formal system of vocational education certification needs to be evolved for certifying students and youths which acquire skills through this method.
6. The courses provided under the vocational streams at secondary and higher secondary levels and B.Voc. and certificate and diploma levels at higher education are considered to be inferior to the Diploma in Polytechnic and B.Tech/ B.E. Degree of technical institutions. There is a need for making some academic linkages between these B. Voc. and D.Voc. courses and values of these courses need to be made at par with their diploma and degree courses in technical streams in terms of recognition.
7. In order to maintain quality of vocational qualifications, the students pursuing vocational courses at Plus 2 levels and at higher education level should be provided facilities for apprenticeship training to the extent of 100% under the Apprenticeship Act.
8. Suitable amendments in regulations for industry need to be framed for engaging the vocational pass outs in order to increase the market value of the courses under vocationalisation.
9. Suitable researches and evidences need to be gathered in order to suggest anything concrete in the direction of strengthening the schemes/programmes of vocationalisation of education at school as well as at higher education level.
10. The Twelfth Plan had aimed to increase the percentage of the workforce which received formal skills through vocational education and training from 12% to 25% by the end of the Twelfth Plan. However, this target remained unfulfilled and remained far below the target as observed in the above discussion. Fresh targets coterminous with the Fifteenth Finance Commission and India @ 75 needs to be set so that we could harness India's demographic dividend well.

**Table-I: Financial Performance of Vocationalization of Secondary Education**

(Rs. In Crores)

| S. No. | Year    | BE    | AE/RE |
|--------|---------|-------|-------|
| 1.     | 2008-09 | 36.70 | 7.0   |
| 2.     | 2009-10 | 36.70 | 0.0   |
| 3.     | 2010-11 | 25.0  | 0.0   |
| 4.     | 2011-12 | 25.0  | 16.50 |
| 5.     | 2012-13 | 100.0 | 79.71 |
| 6.     | 2013-14 | 80.00 | 65.12 |

*Source: finmin.nic.in***Table-II: Physical Performance in the Scheme (Cumulative)**

| S. No. | Year    | No. of States covered | No. of Schools Covered |
|--------|---------|-----------------------|------------------------|
| 1.     | 2011-12 | 3                     | 193                    |
| 2.     | 2012-13 | 11                    | 733                    |
| 3.     | 2013-14 | 21                    | 1119                   |
| 4.     | 2014-15 | 24                    | 2035                   |
| 4.     | 2017-18 | 33                    | 8227                   |

*Source: Annual Reports, MHRD***References**

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# The Role of Adult Education in Resolving Farmers and Herdsmen Conflict in Edo State

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## Abstract

*This study examined the role of adult education in resolving farmers and herdsmen conflict in Edo State. Four research questions were raised to guide the study. The questions bothered on the effect, the causes, role of government, and adult education strategies in resolving herdsman/farmers conflict in the State. The study employed the descriptive survey research design. A sample of 150 respondents was used for the collection of data. A 20 - Item questionnaire was used for data collection and descriptive statistics used for the analysis of the data obtained. A correlation index of 0.75 was obtained. In the findings, it was observed that the activities of herdsmen have become unbearable and have affected farm crops and human lives in Edo State. It was also observed that Adult education strategies; through nomadic education, conflict resolution and peaceful coexistence can mitigate and resolve the persistence conflict between Farmers and Herders in the State. In line with the findings, the following recommendations were made: Stakeholders should adopt Adult education strategy like nomadic education to sensitize the herdsmen and farmers on peaceful co-existence and conflict resolution. The state government should also enact laws restricting and discouraging the nefarious activities of herdsmen in the State. This would prevent the occurrence of the frequent conflict between the farmers and the pastoralists.*

**Keywords:** Adult Education, Farmers, Herdsmen & Conflict

## Introduction

Conflict is inevitable in human social life, from the family to the organisational level in all societies. Many countries around the globe experience myriad of conflicts

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ranging from religious, political, intertribal, social, economic to educational. These crises no doubt have caused destruction of lives and properties in the nation. Ebenebe (2012) observed that *“the crises in Nigeria have had tremendous effects not only on the nation’s stability with threats of disintegration but also on the gross national economic and technological development as a result of wanton destruction of lives and properties that followed these crises”*.

Conflict results from human interaction in the context of incompatible ends and where one’s ability to satisfy needs or ends depends on the choices, decision and behaviour of others. In view of the above statement, Ofem and Inyang (2014) defined conflict as a disagreement between two or more parties who perceive that they have incompatible concerns. To him, individuals, groups, organization, countries do experience conflicts whenever an action by one party is perceived as preventing or interfering with the goals, needs or actions of another. Omoruyi, Airhiavbere and Erharuyi (2015) sees conflict as all manners of disagreements or dissenting opinions or interests on issues or matters affecting two or more people. Conflict therefore, is any disagreement over social issues, beliefs and ideologies. Most often when conflict escalates it leads to violence and the devastating consequences is destruction to both sides.

Prior to the 20th century, cattle rearing was prevalent in the Guinea, Sudan and Sahel Savanna belts where crop production was carried out on small scale only during the short rainy season. This gave cattle herdsmen access to a vast area of grass land. However, the introduction of irrigated farming in the Savanna belt of Nigeria and the increased withering of pasture during dry season has made pasture less available for cattle. The herdsmen had to move southward to the coastal zone where rainy season is longer and the soil retains moisture for long in search of greener pasture and fresh water for their cattle (Ofuoku & Isife, 2009). As the herdsmen migrate southward where the grass is much lushier often intrude into spaces long claimed or cultivated by settled farmers, conflicts usually ensued (Olaniyan, Francis & Okeke-Uzodike, 2015).

According to Ofuoku and Isife, more than 40 million worth of crops are usually lost annually due to invasion of cattle in the South-South region of Nigeria, especially Delta and Edo States. This has not only created an impediment to the survival of the host communities but has forced many crop-farmers to abandon farming for lesser occupations such as Okada (commercial motorcycling) riding and other artisan work

The fact still remains that these nomadic herdsmen care less about land ownership because they are always on the move. The nomads used to embark on seasonal migrations from the North to the South but this movement has become an all season’s affair. The reason has been that over-grazing in the far north has given way to

desertification and the normal alternating wet and dry seasons have metamorphosed into some unusual weather conditions now known as climate change.

This conflict is believed to have existed since the beginning of agriculture and either increased or decreased in intensity or frequency depending on economic, environmental and other factors (Aliyu, 2015). Clashes between cattle herdsman and crop farmers have been a major cause of increasing violence and general insecurity in Nigeria. There has been increasing economic adverse effects and social or relational implications such as; loss of human and animal lives, reprisal attacks, displacement of persons and animals, etc.

According to the Global Terrorism Index(2015), these Fulani militants are the fourth deadliest militant group in the world with a record killing of about 1229 people in 2014. In 2017, clashes between nomadic herdsman and local farmers resulted in 549 deaths across 14 States, while thousands were displaced. Clashes between herdsman and farmers in 5 States have resulted in 168 deaths in January, 2018 alone (Amnesty International, 2018). It has been established from communities' reports around the country including Edo and Delta States that besides the destruction of crops by the cattle, the herdsman have been found to be involved in crimes such as murder, rape and stealing which has resulted in clashes between them and the host communities (Idowu, 2017). Hameed (2014) also reported that Ologbo community in Ikpoba – Okha Local Government Area of Edo State protested what they called the barbaric and inhuman behaviour of the herdsman who they accused of destroying their crops and threatening the peace of the community.

Thus, it was in view of the rampant cases of criminal activities allegedly involving some suspected herdsman in different parts of the country that the senate was reported to have urged “ the security agencies to halt, arrest and prosecute Fulani herdsman for raping and killing six Edo Women, among other criminal activities across the country” (Opera & Akenzua, 2017). Moreover, there were other cases of rape involving suspected herdsman. Otabor (2017) reported that a married woman was raped by suspected Fulani herdsman after beating her husband in a farm at Ubuneke – Ivbinro in Owan East Local Government Area of Edo State.

### **Herdsman Activities in some Communities in Edo State**

The attacks by nomadic herdsman are on the increase in the state. Some of the clashes in Edo State as recorded or reported by online, national dailies, news headlines and researchers are as follows:

- **March 2016:** Herdsman struck in Edo State, kill ex-LG Boss, kidnap 15 others (March 17, 2016, [www.legit.ng](http://www.legit.ng))
- **April 2016:** Fulani herdsman killed a farmer in Okada community in Ovia North East Local Government Area of Edo State (April 9, 2016, Thisday newspaper)

- **May 2016:** Three youths, a woman and two herdsmen died as fulani herdsmen clashed with Evbotubu community in Egor Local Government Area of Edo State (May 14, 2016, Nigerianobservernews.com)'
- **May 2017:** Fulani herdsmen rape, kill two women in Ewu community in Esan Central Local Government Area of Edo State (May 23, 2017, National daily newspaper)
- **June 2017:** Woman, 39, shot dead by suspected herdsmen in the presence of husband and children at Uluoke, near Auchi in Etsako West Local Government Area of Edo State ( June 11, 2017, Vanguard newspaper)
- **September 2017:** Suspected herdsmen killed father of 12 in Oben community in Orhionmwon Local Government Area of Edo State ( Sept 2, 2017, Punch newspaper)
- **September 2017:** Fulani herdsmen kill a man in Ologbo community in Ikpoba – Okha Local Government Area of Edo State (Sept 2, 2017, www.nairaloded.com.ng)
- **January 2018:** Fulani herdsmen arrested after attacking and killing bus driver at Igarra town in Akoko Edo Local Government Area of Edo State ([www.naijaloded.com](http://www.naijaloded.com))
- **March 2018:** Suspected herdsmen killed five and injured several others in Ughoha and Odiguetue communities, in Esan South – East and Ovia North – East Local Government Areas of Edo State (March 18, 2018 Punch newspaper)
- **May 2018:** Herdsmen attacked farmer and raped his wife at Ubuneke – Ivbairo in Owan East Local Government Area of Edo State ( sunnews online)

Since conflict is inevitable in human social life, it can be effectively controlled through the use of human oriented programmes of adult education. Nigeria needs an educational approach that can accommodate young and old adults (male, female, the poor and rich) and serve as empowerment tool for livelihood and national development. Education remains the only principal vehicle for achieving national development in line with the global trend (Egunyomi, 2008). At independence, most African countries pledged to develop their economies to democratize their political systems and to promote social justice and peace among their peoples as this is the key to human development and the backbone of any national development (Ihejirika, 2013). These aims require, among other things, the broadening of educational opportunities, especially adult continuing education, for their fulfillment because adults are the major occupants of the production sectors of the economy.

The benefits of adult education to individuals and nations cannot be over-emphasized. Adult education can be relied upon for sensitising people to analytically assess the impact of government's economic, political, social environmental and general policies (Onyenemezu, 2013). Adult education emphasizes all forms of functional education programmes for youths and adults outside the formal school system. Such educational programmes include basic literacy programme, post literacy

programme, continuing education programme, vocational education programme, nomadic education, special education, etc. These adult education programmes are geared towards human and national development. Onyenemezu, submitted that adult education exerts enormous influence on the larger society in terms of national development. Fasokun (2010) observed that; 'adult education is concerned with not just preparing people for life, but rather, with assigning people (adults) to live more successfully as useful and acceptable members of their societies and contribute meaningfully to the development of those societies'.

Through Adult education, individuals could form different advocacy groups towards the promotion of peace in the country. Adult educators could as well advocate for peace on behalf of others using propaganda. This can be done through organising outreach programmes at the community levels to persuade people both old and young towards the promotion of peace in the community. From the grass root level to the state as well as federal level.

Through sensitization as an adult education strategy, individuals can become aware of the need for tolerance and peaceful coexistence. Adult education aims at organising peace or conflict awareness programmes for people on how to handle conflict. Community sensitization and mobilization can be organized through community outreach where information on peace is disseminated to people either through interpersonal contact, mass and local media channels. In sensitising communities, trusted authorities and community members can be engaged to disseminate information to create credibility to the programme. Individuals may be sensitized through workshops, seminars, conferences etc. Posters or pictures on those affected by conflicts could serve as a means of creating awareness.

Adult education enables people to alter societal contradictions, improve relations and interactions and encourage changes in attitude in a way that can reduce the risk of conflict and help build a sustainable peace. It creates awareness on people to learn to live together and act as responsible citizens in local and global setting. Through Adult education, men, women and youths are conscientized towards knowing their rights, being an active being as well as take their destiny in their hands.

Adult education strategies lay emphasis on peace education. As counselors, adult educators perform their functions acting as mediators in resolving conflict between individuals or groups. Through this process, peace talks are organized both locally and globally on the necessity for peace in families, communities and the nation in general.

Negotiation is another adult education strategy. Gaya (2006) defined negotiation as a structured process of dialogue between conflicting parties about issues in which their opinions differ.

Adult education enables people understand the need for tolerance and live cooperatively among themselves. Adult education as a lifelong education process creates opportunities for people to live in harmony and avoid unnecessary grievance that can lead to conflicts.

### **Statement of the Problem**

The necessity to provide food, crop and animal, as well as raw materials for industry and export in order to meet evergrowing demands, has led to both "intensification and extensification" of land use (Nyong & Fiki, 2005). The competition between these two agricultural land user-groups, however, has often times turned into serious overt and covert manifestation of hostilities and social friction in many parts of Nigeria. The conflicts have demonstrated high potential to exacerbate the insecurity and food crisis particularly in rural communities where most of the conflicts are localized. These problems constitute a cog in the wheel of Nigeria's economic growth and development and as a result hinder human growth and development and improved human well-being. However, inspite of violent clashes between nomadic herdsmen and farmers in Edo State, adequate social research attention has not been given to finding how best these conflicts and problems can be resolved. It is against this background that this study attempts to examine the role of Adult education strategies in resolving farmers and herdsmen conflict in Edo State, Nigeria.

### **Research Questions**

In order to address the issue raised in the statement of problem, the following questions were formulated to provide the lead.

- 1) What are the causes of herdsmen/farmers conflicts?
- 2) What are the effects of herdsmen's activities on farmers and host communities?
- 3) To what extent can adult education strategies resolve herdsmen/farmers conflict?
- 4) What is the role of government in resolving these conflicts?

### **Research Methodology**

The area of study is Edo State which is made up of eighteen (18) Local Government Areas. This study employed the descriptive survey research design. The target population for this study consists of all onfarmers and elders in Edo State. Ten (10) communities were used for the study. One hundred and fifty (150) farmers and elders were selected using simple random sampling procedure. The data for this study was obtained through the use of questionnaire. The items in the questionnaire were structured using the modified Likert scale comprising four levels of measurement. It was validated by three lecturers in the Department of Adult and Non-Formal Education,

University of Benin. The Test - re test method of estimating reliability was used to ascertain the reliability coefficient of the instrument. A correlation index of 0.70 was obtained. This shows that the instrument was reliable. Descriptive statistical techniques such as frequency counts and simple percentages were used to analyze the data collected.

## Results

**Research Question – One:** What are the causes of herdsmen/farmers conflicts in Edo State?

**Table -1: Mean Rating of Respondents on the causes of Herdsmen/ Farmers Conflict.**

| S/N               | Items                                  | X           | SD   | Remark       |
|-------------------|--|-------------|------|--------------|
| 1                 | Destruction of crops by cattle.        | 3.27        | .77  | Agree        |
| 2                 | Uncontrolled grazing by herdsmen.      | 3.32        | .79  | Agree        |
| 3                 | Indiscriminate bush burning.           | 2.77        | 1.11 | Agree        |
| 4                 | Sexual harassment of community women.  | 3.08        | .85  | Agree        |
| 5                 | Pollution of community rivers/streams. | 3.24        | .76  | Agree        |
| <b>Grand Mean</b> |  | <b>3.14</b> |      | <b>Agree</b> |

The data in Table - 1 above revealed that all the items represent the causes of herdsmen/farmers conflicts in Edo State. For item 1, the respondents agreed that destruction of crops by cattle is one of the causes of herdsmen/farmers conflicts in Edo State with a corresponding mean score and standard deviation of 3.27 and 0.774 respectively. For item 2, the respondents affirmed that uncontrolled grazing by herdsmen has been responsible for herdsmen/farmers conflicts in Edo State with a corresponding mean score and standard deviation of 3.32 and 0.797 respectively. For item 3, the respondents agreed that indiscriminate bush burning is responsible for herdsmen/farmers conflicts with a convincing mean score and standard deviation of 2.77 and 1.112 respectively. For item 4, the respondents agreed that sexual harassment of community women is one of the major causes of herdsmen/farmers conflicts with a corresponding mean score and standard deviation of 3.08 and 0.855 respectively. For item 5, the respondents agreed that pollution of community rivers/streams by cattle has been the cause of herdsmen/farmers conflicts in Edo State with a corresponding mean score and standard deviation of 3.24 and 0.766 respectively. Majority of the respondents in the study believed that negative intentions and activities of herdsmen have been the bane of their conflict with farmers in different communities in Edo State.

**Research Question – Two:** What are the effects of herdsmen activities on farmers and host communities?

**Table-2: Percentage distribution of responses on the effects of herdsmen activities on farmers**

| S/N | Items                                  | Frequency (%) |        | Frequency (%) |        |
|-----|--|---------------|--------|---------------|--------|
|     |  | Agree         |        | Disagree      |        |
| 6   | Loss of revenue.                       | 111           | (74)   | 39            | (26)   |
| 7.  | Hunger and starvation.                 | 129           | (86)   | 21            | (14)   |
| 8.  | Unnecessary anxiety.                   | 126           | (84)   | 24            | (16)   |
| 9.  | Loss of lives and properties.          | 139           | (92.7) | 11            | (7.3)  |
| 10. | Encourages hatred among ethnic groups. | 97            | (64.7) | 53            | (35.3) |

**Source:** Field work, 2019.

The data in Table-2 above revealed that all the items represent the effects of herdsmen activities on farmers and host communities. For item 6, 111 of the respondents representing 74% agreed that farmers suffer loss of revenue as a result of herdsmen activities. While, 39 of the respondents representing 26% disagreed. For item 7, 129 of the respondents representing 86% agreed that farmers and host communities suffer hunger and starvation as a result of herdsmen nefarious activities. While, 21 of the respondents representing 14% disagreed. For item 8, 126 of the respondents representing 84% agreed that the nefarious activities of herdsmen has caused unnecessary anxiety to both farmers and host communities. While, 24 of the respondents representing 16% disagreed. For item 9, 139 of the respondents representing 92.7% agreed that the activities of herdsmen have resulted in Loss of lives and properties. While, 11 of the respondents representing 7.3% disagreed. For item 10, 97 of the respondents representing 64.7% agreed that the activities of herdsmen have encouraged hatred among ethnic groups in the State. While, 53 of the respondents representing 35.3% disagreed. It therefore means that the activities of herdsmen have negative effects on the farmers and their host communities.

**Research Question – Three:** To what extent can adult education strategies resolve herdsmen/farmers conflict?

**Table-3: Percentage distribution of responses on how adult education strategies can resolve herdsmen/farmers conflict**

| S/N | Items   | Frequency (%) |        | Frequency (%) |        |
|-----|---|---------------|--------|---------------|--------|
|     |   | Agree         |        | Disagree      |        |
| 11. | Adult education through nomadic education teaches pastoralists peaceful co-existence. | 123           | (82)   | 27            | (18)   |
| 12. | Adult education teaches conflict resolution.  | 114           | 76     | 36            | (24)   |
| 13. | Adult education teaches co-existence.   | 97            | 64.7   | 53            | (35.3) |
| 14. | Adult education teaches crisis management   | 109           | (72.7) | 41            | (27.3) |
| 15. | Adult education creates awareness on peace and unity in the community.                | 102           | (68)   | 48            | (32)   |

**Source:** Field work, 2019.

The data in Table-3 above revealed that all the items represent Adult Education strategies in resolving herdsmen/farmers conflict. For item 11, 123 of the respondents representing 82% agreed Adult education through nomadic education teaches pastoralists peaceful co-existence. While, 27 of the respondents representing 18% disagreed. For item 12, 114 of the respondents representing 76% agreed that Adult education teaches conflict resolution. While, 36 of the respondents representing 24% disagreed. For item 13, 97 of the respondents representing 64.7% agreed that Adult education teaches co-existence. While, 53 of the respondents representing 35.3% disagreed. For item 14, 109 of the respondents representing 72.7% agreed that Adult education teaches crisis management. While, 41 of the respondents representing 27.3% disagreed. For item 15, 102 of the respondents representing 68% agreed that Adult education creates awareness on peace and unity. While, 48 of the respondents representing 32% disagreed. Majority of the respondents believed that Adult education through nomadic education can enlighten or sensitize the herdsmen/pastoralists on peaceful co-existence and conflict resolution.

**Research Question - Four:** What is the role of government in resolving these conflicts?

**Table-4: Percentage distribution of responses on role of Government in conflict resolution**

| S/N | Items   | Frequency (%) |        | Frequency (%) |        |
|-----|---|---------------|--------|---------------|--------|
|     |   | Agree         |        | Disagree      |        |
| 16. | Advocate for clear demarcation between grazing land and farmland.                     | 106           | (70.7) | 44            | (29.3) |
| 17. | Get security agents to beefed up surveillance in order to maintain peace in the area. | 111           | 74     | 39            | (26)   |
| 18. | Ensuring payment of compensation for farmlands and properties destroyed               | 108           | 72     | 42            | (28)   |
| 19. | Formulating policy preventing the herdsmen from entering the community farmlands.     | 118           | 78.7   | 32            | (21.3) |
| 20. | Enactment of laws restricting and discouraging the nefarious activities of herdsmen.  | 120           | 80     | 30            | (20)   |

**Source:** Field work, 2019.

The data in Table-4 above revealed that all the items represent the role of government in resolving herdsmen /farmers conflicts. For item 16, 106 of the respondents representing 70.7% agreed that government should advocate for clear demarcation between grazing land and farmland. While, 44 of the respondents representing 29.3% disagreed. For item 17, 111 of the respondents representing 74% agreed that security agents should be beefed up in other to maintain peace in the area. While, 39 of the respondents representing 26% disagreed. For item 18, 108 of the respondents representing 72% agreed that negotiation for compensation of farmlands be put in place. While, 42 of the respondents representing 28% disagreed. For item 19, 118 of the respondents representing 78.7% agreed that

sensitizing herdsmen from entering the community farmlands should be encouraged. While, 32 of the respondents representing 21.3% disagreed. For item 20, 120 of the respondents representing 80% agreed that government should enact laws restricting and discouraging the nefarious activities of herdsmen. While, 30 of the respondents representing 20% disagreed. It means that majority of respondents in the study want government to enact a policy on herdsmen activities and create for them a grazing land outside community farms.

## **Discussion of Findings**

The findings in Table-1 revealed that the negative activities and intentions of herdsmen such as destruction of crops by cattle, uncontrolled grazing, indiscriminate bush burning, sexual harassment of community women and pollution of community river or stream are the major causes of conflicts between herdsmen and farmers. This corroborates the findings of Adebayo and Olaniyi (2008). According to them, the damaging or intentional grazing on crops has been the most predominant cause of conflict between farmers and herdsmen. To corroborate this, Adeoye (2017) affirmed that deliberate grazing of cattle on crops and indiscriminate bush burning by herdsmen are the notable causes of conflict between farmers and herdsmen.

The findings in Table-2 revealed that the negative effects of the activities of herdsmen on farmers in the community include loss of revenue, hunger and starvation, unnecessary anxiety, loss of lives and properties, it also encourages hatred among ethnic groups. The Fulani herdsmen travel miles in large numbers and are often armed with different weapons (like daggers, machets, arrows, guns, etc.) to protect their livestock. Mikailu (2016) described them as group that are violent in nature and kill at random if confronted. This is why in most communities, the visit of this group is accompanied with violent attacks by community farmers. In recent times, Nigeria has witnessed series of violent communal clashes arising from the activities of the nomadic herdsmen who move about on a daily basis with their cattle in search of water and greener pastures.

The findings in Table-3 showed that adult education through monadic education can sensitize the herdsmen/pastoralists on peaceful co-existence and conflict resolution. In this regard, adult education teaches on the need for peaceful coexistence and create conflict awareness programmes for people to learn how to handle conflicts. Community sensitization and mobilization can be organized for both herdsmen and farmers where information on peace can be disseminated to people. Ani (2003) supported this view when he stated that adult education is education for change and promoting the desire to live peacefully in the environment. This also was supported by Oyitso and Erharuyi (2018) to the effect that adult education strategies are associated with more "open-minded" perspectives on ethnicity, greater understanding of people from different backgrounds.

The findings in Table-4 revealed that policy measures are needed from the government to restrict the herdsmen from carrying their activities to farmlands. In the same vein, both parties can meet to consider options on a better strategy for grazing. However, the government is in a better position to mediate directly between the herdsmen and farmers with a view to finding lasting solution to their conflicts. In this case, a negotiated agreement can become a contract reached and be enforceable by the government (Faniran & Akintayo, 2012).

## Conclusion

Farmer-herdsmen conflict is definitely having its toll on agricultural production, particularly on the actors' households in Nigeria. Ironically, it needs not be as intractable as it currently seems. This study revealed that the activities of herdsmen have become unbearable and have affected farm crops and human lives. The government has made efforts by using the military and police force to address the situation but all to no avail. There is need for peaceful co-existence. This we can achieve through using adult education programmes to resolve conflicts and promote peace.

## Recommendations

Based on the findings, the following recommendations are offered:

- Since cattle rearing is a personal business, the stakeholders should collaborate with the different community leaders, to get a good portion of grazing land. This would prevent the occurrence of frequent conflict between the farmers and the pastoralists.
- The law enforcement agencies should endeavour to monitor the activities of herdsmen and should be fair, unbiased and neutral in handling every conflict.
- Stakeholders should adopt Adult education strategy to sensitize the herdsmen and farmers on peaceful co-existence and conflict resolution.
- The state government should enact laws restricting and discouraging the nefarious activities of herdsmen in the State.

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# **Relationship between Islam and Buddhism - an inimitable paradigm of Ethnic Harmony**

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## **Abstract**

The relation between Islam and Buddhism is cited as a unique example of ethnic harmony in multi-religious societies. Evidently, this is a longstanding relationship formed over a very long period of time and developed & preserved with trust and good understanding between the two communities. As such, it has stood the test of time and has been able to withstand the numerous attempts made by various colonial powers and chauvinistic racist elements to destroy it (Razick, et.al., 2015). The purpose of this study is to identify and examine the history of relations between Islam and Buddhism and their coexistence, areas of cooperation, problems and issues in Buddhist-Muslim dialogue and the implications of such dialogue for the contemporary religious scene.

**Keywords:** Islam, Buddhism, History, Religion, Ethnic harmony.

## **Introduction**

All the major religions of world were created to understand and regulate life. They attempt to answer the basic questions about a Supreme Being and our place in this world. The whole universe has been created to benefit the human beings, may be Allah, God, Bhagwan or any other name that is used for the Supreme. It is this variety, this unity in diversity, which gives it strength and beauty (Yusuf, Imtiyaz 2013). The other point emphasized is that the religions, Eastern or Abrahamic, arrived to preach the betterment of human beings, of the time; however, the evolution of religion had been in progressive mode. Modifications took place to facilitate the life, according to environment. Both Islam and Buddhism had their representative thinkers and philosophers who interpreted the spirit of love, brotherhood and coexistence flowing in the texts of Quran and Tripitaka Buddhacarya respectively like great rivers mingling in the one ocean at large.

## **Areas of cooperation between Buddhists and Muslims**

Existence of diverse religions all over the globe is an accepted fact which in turn demands tolerance and respect to the 'other' from every one. Religion is an important basis of dialogue between Islam and Buddhism for peaceful coexistence and

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development. There is a long history of peaceful co-existence between religions except for few instances in which there had been frictions and conflicts due to reasons that are more political and economic and less motivated by religious impulse. The coexistence of Islam and Buddhism relation took place in the middle of the 8th century. Although both religions originated from different sources, Muslim scholars were the first to study about Buddhism (Ramli et.al 2018).

As far as demography of religions is concerned, Muslims stand next to Christians and Buddhists next to Muslims in the world. Buddhists are estimated at around 488 million (9% of the world's population) and the Muslims at around 1.8 billion (23.9% of the world's population). This makes Islam, the second and Buddhism, the world's fourth largest religious community in the world.

Islam is the faith of around 24% of world's population. The *ummah* (global ideological group) is divided about evenly among Africa, the middle East, South Asia and maritime Southeast Asia, with a large European population as well (Al Attas 1963).

Nine percent or 488 million people are Buddhist centered in Sri Lanka and mainland Southeast Asia, Mongolia, Tibet, China, Taiwan, Korea, and Japan.

Muslims and Buddhists have coexisted in different parts of world, their exchange has been largely political, military and economic instead of doctrinal and only a few scholars have studied the relationship between the two traditions in any detail (Berzin 2007).

A good number of the Muslim Community have been living in the Land of Buddha (Bodh Gaya) for the last 300 years and during that period not a single untoward incident ever took place, direct or indirect between the two communities.

Just next to the Maha Bodhi Temple premises, there exists a beautiful complex having a Mosque and a Madrasa. The Madarsa Zeyaul Uloom was established in 1965 whereas the masjid has been functioning there since the Muslim community inhabited in Bodh Gaya. No animosity ever prevailed in the area.

### **Prophetic dimensions-Islam and Buddhism**

Now, the time has come to discover the shared values and commonalities as love, respect, tolerance, forgiveness, mercy, peace, brotherhood and freedom among the religions. It is on the basis of the shared values we can evolve a framework for peaceful coexistence.

The East is an heir to a great spiritual tradition nurtured by the religions like Hinduism and Buddhism and in the teachings of these religions one can easily

discern a glimpse of Prophetic teachings. Islam recognizes diversity and pluralism, and this is clearly indicated in the following verse of Quran.

**“Had God so willed he could surely have made them all one single community” Quran 42:8**

Diversity is presented as a factor which contributes to the enrichment of human life, culture and civilization whereby different groups, communities and nation come to know each other in the spirit of tolerance and mutual understanding.

The Qur’anic concept of *risalah*, or prophethood, offers an analogue with the Buddhist concept of “Buddha” in certain ways. Buddha is not a personal name, but a designation which may be considered, if not identical with, then somewhat similar to, the designations of *nabi* or *rasul* (prophet). Buddhas appear in different epochs to teach the path to nirvana, and Buddhist sources mention that 27 Buddhas have appeared over a period of 5000 years (Fozdar 1973; Griffiths 1994). Both Muhammad and the Buddha sought answers to age-old questions about the human predicament: What does it mean to be human? Why is there anguish and suffering? The Buddha called this phenomenon *dukkha* (suffering), whereas the Qur’an refers to man as being created in *kabad*, or affliction (Qur’an 90).

Through the achievement of nirvana, the Buddha was liberated from the fetters of suffering (*dukkha*) and entered a state of relief, peace, and rest. He was freed from confusion, turmoil, anguish and distress, and entered a state of bliss (detachment). Similarly, the Prophet’s experience of *wahy* (revelation) liberated him from the suffering caused by religious ignorance obtaining in his milieu, including *shirk* (polytheism, that is, attribution of divine qualities to aught but God) and *kufr* (rejection/denial of the existence of One Unseen God). Thus, Muhammad entered the state of *salam* (peace). The Buddha realized the state of being an *arahant* (an enlightened human being), Muhammad the state of being *rasul* (the Messenger of God). Each of them defeated the antagonistic forces of evil, called *mara* in Buddhism and *Shaytan* in Islam. A *hadith* states: “*aslama shaytana*” – my *shaytan* has become a Muslim, and does whatever I order him – meaning that through internal *jihad*, the Prophet had turned his lower faculties and instincts to the service and obedience of God. The Prophet thereby became *al-insan al-kamil* (the perfect man), with full control over the *Shaytan* (Schimmel and Ernst 2011).

The Buddha’s experience of nirvana (enlightenment) and the Prophet Muhammad’s *wahy* (revelation) became important sources of their essential religious message. The significance of these two prophets is rooted in their achievements as message-bearers of enlightened and humane worldviews to overcome ignorance. In the case of the Buddha, the ignorance he targeted is the cause of the cycles of *samsara* (endless rebirth and re-death) and *dukkha* (suffering). In the case of Muhammad, ignorance stems from the illusions of *kufr* (human rebelliousness or human rejection/denial of

the existence of God) and *shirk* (polytheism or attribution of divine qualities to aught but God) as the cause of *khusr* (loss) (Qur'an 103: 1–3).

To have a better appreciation of the matter it would be pertinent to bear in mind that the Buddha was born and lived in a world full of belief in magic, petty gods, nature spirits (trees, mountains, rain, rivers and sky), and a world wherein priests had a vested interest in conducting prayers and rituals to appease these gods and spirits. All this, however, did not bring an end to the mental anguish or social suffering of birth, sickness, old age and death, which were the Buddha's primary concerns.

In the Buddhist scripture of the *Ud ā na* (Inspired Utterances), the Buddha describes the supramundane realm as eternal: There is, O Bhikkhus, an unborn, unoriginated, uncreated, unformed. Were there not, O Bhikkhus, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed. Since, O Bhikkhus, there is an unborn, unoriginated, uncreated, unformed, therefore is there an escape from the born, originated, created, formed. (Strong 2010). Nonetheless, a significant difference should be highlighted again: the Buddha obtained nirvana from within himself, on the basis of self-effort, whereas Muhammad was given his spiritual stature through *wahy* (revelation), from outside himself, while seeking to comprehend the meaning of being *insan* (human) within God's creation.

Islamic–Buddhist dialogue need not stumble in any final way over fundamental differences in theistic perspective, particularly if the broader and more flexible concept of ultimate reality, interpreted as personal or non-personal, is used. It may also be possible to use a concept of God as *in precipe*, or a principle of axiological value, rather than *in esse*, an essential nature or creator God. (Al-Faruqi 1962; Fletcher 2011).

### **Muslim- Buddhist relationship in historical perspective**

There are some general observations about Islam; how it encountered Buddhism in the course of its historical expansion and the interaction between the two for over a period of thousand years has turned out to very constructive.

The first contact between Islam and Buddhism occurred during the Umayyad Period (661-750 CE), with the expansion of Muslim rule in central Asia (Foltz 1999), northern Afghanistan and western Turkistan and later in south and Southeast Asia (Al-Attas 1963) and with the capture of Balkh in 663 A.D, the land to which Buddhism already spread came under Muslim rule (Fyre, 2012). The Umayyad rulers called a council of *Ulamma* to render a judgment. The judgment allowed the Buddhists to worship their Gods as they please, to maintain their temples and to determine their lives by the precepts of their faith.

An exposition of Buddhism and its customs drawing parallel with certain Islamic practices was given by an Arab writer Umar-bin-Al-Azreq Al-karmani, in his writings. A detailed account of Nava Vihara (Nawbhar) is presented in the later century work of Kitab-u-Baldam of Ibn-ul- Faquih al Hamadani was given by Al Karmani at the beginning of the 8<sup>th</sup> century. Nava Vihara a Buddhist monastery near the ancient city of Balkh in the Greater *Khurasan* province, in addition to other Iranian monasteries, remained under the supervision of the *Barmak* family (Bulliet 1976; Foltz 1999; Xinru Liu 2011). The vihara depicted an open and respectful attitude by the Arab Muslims in trying to understand Buddhism.

Kashmiri Muslims who settled in Tibet from the 17<sup>th</sup> century CE married Tibetan Buddhist women within the context of Islamic Law. Buddhists and Muslims have interacted with one another culturally, politically, economically and sometimes militarily for the last thirteen and half centuries.

*Ghazan Khan* invited to his court Bakshi Kamalashri, a Buddhist monk from Kashmir to assist the historian in writing a section on the life and teaching of Buddha and he is classed as prophet with a book called "*Abi Dharma*"

Islam and Buddhism share some common values that could form a strong basis for dialogue between these two religions. The historical records also speak of numerous wars and conflicts between the communities, but Buddhist- Muslim conflicts have never reached the stage of overt violence in the world. The tension primarily occurred because of economic rivalry between the two groups and because of doctrinal difference. Johan Elsverkog has recently commented that Buddhist views that Muslims destroyed Nalanda University in 1202 and that Islam caused the general demise of Buddhism in India, is an invented myth. Nalanda University continued to function until the 13<sup>th</sup> century CE, Buddhist rulers remained in power after making deals with Muslim leaders and the Buddhhadamma survived in India until the seventeenth century CE. He believes that the Dhamma declined because of its own failings (Elverskog 2010).

Another negative Buddhist image of Muslims is contained in the Kalacakra Tantra, a text containing passages that may be construed as demonizing Muslims, including a prophecy about a holy war between Buddhists and *mleccha* – barbarians in general, but commonly interpreted as Muslim invaders of central Asia and India (Berzin 2012). The Kalacakra narrative continues to shape the Buddhist view of Islam and Muslims. Shiite Persians settled in the Siamese Kingdom of Ayutthaya and at the court of King Phra Narai (r. 1656–88), whose reign witnessed great commercial and diplomatic activities. Several Persians served as Prime Ministers and ambassadors at the court of King Phra Narai (Marcinkowski 2005) and there was close diplomatic communication between Safavid Iran and Ayutthaya between 1660s and 1680s, including an exchange of embassies. The primary account of the state of the Persian community in Ayutthaya is contained in Ibn Muhammad Ibrahim's *Safi nai Sulaimani*,

or *Ship of Sulaiman*, where the author suggests that Buddhism should be understood as idolatrous (Alam and Subrahmanyam 2010; O'Kane 1972). In Siam and modern Thailand, Muslims are often viewed as a threat toward Buddhism, and as violent toward the Thai Buddhist state. The roots of this image lie in the history of political relations between premodern Siam and its Malay Muslim vassal states, Patani and Trengganu, at the southern cultural border between the ethno-religious worlds of Thai Buddhism and Malay Islam (Baker and Pasuk Phongpaichit 2005; Ibrahim Syukri 1985; Milner 2008; Teeuw 1970). At Wat Matchimawat in the southern Thai city of Songkla, a mural depicting the Buddha's defeat of Mara during the night of the Buddha's enlightenment shows a bearded Muslim figure embedded in Mara's retinue (Keyes, 2008/2009). Besides suspicion and rejection, the relationships between Muslims and Buddhists have also included numerous positive expressions of respect and receptivity. The classical Muslim scholar of comparative religion 'Abd al-Karim al-Shahrastani (1086–1153 CE), in a section called *Ara'al-Hind* (The Views of the Indians) within his magnum opus, *Kitab al-Milal wa'l-Nihal* (*Book of Religious and Philosophical Sect*), shows a high regard for Buddhism and its spiritual richness, identifying the Buddha with the Qur'anic figure of al-Khidr as a seeker of enlightenment (Al-Shahrastani 1910; Lawrence 1976; for al Khidr see Qur'an 18: 64). Rashid al-Din (1247–1318 CE) who was attached to the Persian Il-khanid court, wrote a detailed introduction to Buddhism in his monumental *Jami al-tawarikh* (*Compendium of Chronicles*), aiming to make Buddhism accessible to Muslims (Canby 1993; Elverskog 2010).

Today Islam and Buddhism co-exist in South Asia, Southeast Asia, East Asia and the West. The state of this relationship is varied and diverse, a diversity that can be appreciated only in the context of the local histories of each region. Recently, the late Professor Muhammad Hamidullah (d. 2002) promoted a view of the Buddha as a Prophet. He refers in particular to the mention of a fig tree in the Qur'an (95:1), which, according to several old and new commentators of the Qur'an, "may refer to the Bodhi tree of the revelation of Buddha; and his birth place Kapila-Vastu is supposed to have given the name of the prophet Dhu'l-Kifl" (Hamidullah 1974). Hamidullah concludes that because the Buddha attained *nirvana* under a wild fig tree (*Ficus religiosa*) – and because that tree does not figure prominently in the life of any of the Qur'anic Prophets – the Qur'anic verse itself must refer to Gautama Buddha (Hamidullah 1974 and Scott 1995). The general contemporary Thai Muslim attitude towards Buddhism is that of "live and let live": "Unto you, your religion (moral law), and unto me mine" (Qur'an 109:6). Educated Thai Muslims tend to view Buddhist understandings of *dukkha*, or suffering, and the search for nirvana, as a philosophical and methodical approach to life, while more popular Thai religious beliefs in spirits and demons appear strange and unwise. Whilst relations between Buddhists, and Muslims are generally good across Southeast Asia, with evidence of considerable cultural interaction and productive borrowing, the emergence of conflict in certain regions has the potential to undermine this (Greg Barton & Virginie Andre 2014).

Compassion and mercy are central to Buddhist ethics. Buddhism places much emphasis on *Muditha* (sympathetic joy) and *Upekka* (equanimity) as means of avoiding resentment. It is the unique rather non-peril example since the inception of Buddhism till date that not a single drop of blood has been shed during the time span of 2600 years in the name of or in pursuance of the propagation of Buddhism. The Buddha or after Him, His followers never forced any person to become monk or laity. Similarly, Prophet Muhammad (SAW) taught his followers not to use force for this purpose. According to Buddha love and compassion will be generated only in a mind which is free from anger and hatred.

### **Contemporary Issues and themes of dialogue**

There is a theoretical, historical and regional variety in the character of Muslim–Buddhist relations and dialogue shaped by the dominant form of religious practice and national identities of their followers.

Muslim minorities in majority Theravada Buddhist countries such as Sri Lanka and those of South-east Asia where both Islam and Buddhism have taken strongly ritualistic and ethno-nationalistic identities are concerned about maintaining their ethno-religious identities and protecting and preserving their political status as citizens in face of rising conservative Buddhism (Satha-Anand, 2003). Similarly, Buddhist minorities in Pakistan, Malaysia and Indonesia are concerned about protecting their status and freedoms in face of the rise of Islamic puritanism, exclusivism and religious intolerance (Andree Feillard 2010 ). For example, Thai and Chinese Buddhists in Malaysia are grappling with the challenges of maintaining their ethno-religious identities and claiming their political rights as non-Malay citizens in a Muslim-majority country (Johnson 2012), and in Indonesia, Buddhists of the native and immigrant Chinese communities are also engaged in safeguarding their constitutional rights and civil liberties as Indonesian citizens. In these Buddhist and Muslim countries there is strong link between state and religion. Thus dialogue is centered around matters of Halal/non-Halal, Hijab, linguistic, cultural and religious identities and freedom of religion such as permission to build mosques and temples, teaching of religion in public schools, inclusion of the minority's history in national historical narratives, etc. In predominantly Mahayana Buddhist countries like Taiwan, Korea and Japan, where Buddhism assumes a more philosophical orientation, the space for dialogue between Buddhism and Islam and other religions is more open. Muslim–Buddhist relations in the Indo-Tibetan-Mongolian cultural spheres of Kashmir, Ladakh and Tibet which in the past have seen wars and political tensions today experience more peaceful co-existence and the tensions between their communities are largely economic rather than religious. The contemporary dialogue between Buddhism and Islam takes many forms. Some converts to Buddhism attempt to overcome the ethnic divides between Buddhists and Muslims and attempt to engage in a purely spiritual dialogue, leaving aside the historical and political relations between the two traditions. While some Muslims have recognized the Buddha as prophet from within

the Islamic notion of prophet hood, others do not see him as prophet since he did not preach *Tauhid* – the oneness of God. Muslim minorities in Buddhist countries often recognize the Buddha as a sage for the purpose of building harmonious relations between Muslims and Buddhists (Obuse 2010). Traditional Buddhists, of course, assert that the Buddha was more than a prophet.

Shifting the focus somewhat, Maria Habito has suggested that the notions of *tathagata-garba*, or Buddha-Nature, and *Haqiqah Muhammadiyah*, or Muhammadan reality, can serve as a ground for dialogue between Islam and Buddhism (Habito 2010). Somparn Promta has called for the need to distinguish between Buddha's open-mindedness towards other religions and the views or interpretations of later Buddhist scholars and writers (Promta 2010). Reza Shah Kazemi has called for a dialogue of spiritual affinities between Islam and Buddhism, rooted in the concepts of Allah as *al-Haqq* and dharma as ultimate reality or truth (Kazemi 2010). And Chandra Muzaffar and Sulak Sivaraksa, Muslim and Buddhist activists from Malaysia and Thailand respectively, have discussed the role of Islam and Buddhism as a basis for political transformation, social reconstruction and civil society for Asian Buddhist and Muslim societies. They believe that mutual appreciation and exchange may help to find common solutions to national and global issues facing the two religions (Sivaraksa 1999).

The most devastating event in recent Islamic–Buddhist relations was the Taliban's destruction of the Bamiyan Buddha statues in March 2001. That act of destruction has left a lasting negative impression of Islam and Muslims among many Buddhists, though this is not expressed publicly in Buddhist countries. And although relations between these two religious communities are often constituted by mutual tolerance and peaceful relations, there are ongoing areas of conflict, such as the simmering ethno-religious conflict in southern Thailand, (Jerryson 2011; Pitsuwan 1985; Yusuf 2006) the expulsion of Rohingya Muslims from Myanmar, (Berlie 2008; Yegar 2002) and the political impacts of the ethnic conflict in Sri Lanka on the Tamil Muslims in that country (Ali 2004; Iqbal et al. 2011; Mcgilvray 2011). Among intellectuals, an example of significant recent contact between Islamic and Buddhist scholars occurred on 29–30 May, 2009, at a conference titled "Buddhism and Islam: Encounters, Histories, Dialogue and Representation," jointly organized by the Faculty of Religious Studies, the Institute of Islamic Studies, and the Centre for Research on Religion at McGill University in Montreal, Canada.

At the level of local religious community initiatives, the Islamic Center in Bangkok, Thailand holds occasional dialogues with Thai Buddhist monks, scholars and laypersons about issues of common national and international concern. Similar initiatives are undertaken by both Muslims and Buddhists in Sri Lanka, Malaysia and Indonesia. Muslims and Buddhists have jointly engaged in relief and social work in face of natural disasters, such as the 2004 Tsunami in Indonesia, Thailand and Sri Lanka, and other local disasters, such as floods or other national hardships. At the

international level, in the wake of the destruction of the Bamiyan Buddha statues and the 9/11 tragedy in the United States, the Taiwanese Dharma Master Hsin Tao, Chief Executive Officer of the Museum of World Religions, initiated a series of dialogues between Buddhists and Muslims in many parts of the world. The first of these dialogues took place at Columbia University in New York City on March 7, 2002, followed by dialogues in Kuala-Lumpur in May, 2002, and in Jakarta in July, 2002. These dialogues were designed to foster new awareness between the Muslim and Buddhist communities, and to find effective ways of educating both communities about shared commonalities. On May 5–7, 2003, a Buddhist–Muslim Dialogue Conference on Global Ethics and Good Governance took place at UNESCO headquarters in Paris, and similar symposia were held in November, 2005 in Morocco, in China in 2006, and at the United Nations Headquarters in New York in September, 2008. Attended by Muslim and Buddhist scholars, activists and community leaders, these meetings discussed topics such as: Global Ethics and Good Governance; Religious Responses to Violence; Interfaith Peace Education and Community Partnership Building; Poverty and Social Inequality; and Ecological Healing and Earth Rights. Though Islam and Buddhism appear externally different they can find common ground through mutual dialogue and mutual engagement concerning topics mentioned above by recognizing of interdependence between religious claims and lifestyles in the pluralistic age through cooperation not confrontation (Yi, 2012; Yi and Habito, 2005).

The coming formation of the ASEAN community in 2015 made up of South-East Asian group of nations highlights the urgent need for religions of Southeast Asia to move from co-existence to dialogue. In the ASEAN community Islam and Buddhism will make up the two largest religions, with Muslims making up 42 percent and Buddhists making 40 percent of the total ASEAN population, along with Christians and others. As the ASEAN region continues to gain economic and political importance, Muslim–Buddhist relations will become an increasingly significant issue for building harmonious socio-cultural relations in Southeast Asia. In light of this developing situation, the Center of Asian Studies (CENAS), Jakarta, Indonesia in collaboration with Museum of World Religions (MWR), Taiwan, the Global Family for Love and Peace (GFLP) – a UN-affiliated NGO – with support from the Fetzer Institute of USA, organized the Buddhist–Muslim Youth Camp in Yogyakarta, Indonesia on May 7–14, 2012 on the theme of “Love and Forgiveness.” The goals of the youth camp were: to provide opportunities for Buddhist and Muslim youth to develop friendships through shared tasks and dialogical encounters, in ways that will influence their lives as individuals, and in their respective communities and organization; to foster harmonious life between Buddhists and Muslims in Indonesia; to promote religious pluralism, protect minority groups and build constructive relationships between Buddhist and Muslim youth leaders, as future leaders of the nation (Buddhist– Muslim Youth Camp 2012). On July 17–18, 2012, CENAS organized a national conference on the theme, “Love and Forgiveness in Asian Religions” also in Jakarta, Indonesia, with the aim to build harmonious relations between Buddhists and Muslims in Asia. The conference discussed following topics: history of Islam and Buddhism in Southeast Asia; concepts

of love, forgiveness and compassion in Islam and Buddhism; inter-religious dialogue in Southeast Asia; peace in southeast Asia; ecological issue from the perspectives of Islam and Buddhism. The participants also practiced meditation session led by Dharma Master Hsin Tao and visited the Istiqlal mosque in Jakarta to observe Muslim prayer ritual (Buddhist–Muslim National Conference 2012).

## Conclusion

Doctrinal differences between the two religions will always be there and, of course, these need to be known and acknowledged so as not to cause inadvertent offence. Religion is to step inwards. Religion should mean more about 'belonging' to humanity rather than belonging to one sect or the other. At the first instance, one should commit to become more peaceful himself. The next step is to create a practicing society of living in peace. This long historical interaction between Islam and Buddhism is an eloquent testimony to the fact that it is only through understanding, tolerance and mutual respect that fruitful dialogue could be established between religions and cultures. Religious tolerance is not achieved by reducing all religions to one denominator nor by explaining away differences in belief and practices as accident of historical development. Tolerance in respect of different religions involves the capacity to confess the differences and diversities as real, basic and fundamental and to make a sincere effort to rise above these differences identifying the shared values and commonalities.

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## **Professionalising the Semi Profession – The Case of B.El.Ed Teachers**

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### **Abstract**

Teachers' since time immemorial are considered to be the backbone of a school. Understanding their role is paramount to understanding the education system. The role, however, has been defined as generic in nature with little control over the working environment. Often compared with lawyers and doctors teachers' work is regarded as too simplistic, especially if it involves young students. With a specialized body of knowledge not available to the common man the knowledge in 'possession' of doctors and lawyers is exclusive to the members of the profession who have a codified systematic format to apply it. The characteristics possessed by them are also in contrast to that of teachers. Long and rigorous training with a test in technical competence at the end is in contrast to the training given to teachers (short, easy to master with lower benchmark for selection and completion). This paper discusses teachers' work when the individuals have undergone training in the Bachelor in Elementary Education (B.El.Ed) programme and explores if their identity and status as teachers stands changed.

**Keywords:** teacher, teacher education, identity, profession

### **Introduction**

Two hundred teachers (87 from private schools and 113 from government schools) were interviewed to determine their perception of the profession and themselves as teachers. The sample included teachers with minimum 5-10 years experience so as to be able to reflect on their teaching practise. The age group was adequately represented by 7 percent teachers falling in the age group 30-39. Seventy eight percent teachers who had undergone B.El.Ed preferred private schools and taught till Class VIII. Pursuing higher studies/research was not ruled out in their case. Many of them planned taking up M.Ed and clear the National Eligibility Test for Lectureship (NET) and move to university level teaching. These clearly emerged as higher aspirations in their case as compared to teachers who had done DIET. Twenty three teachers had cleared the entrance for both B.El.Ed and DIET and chose the

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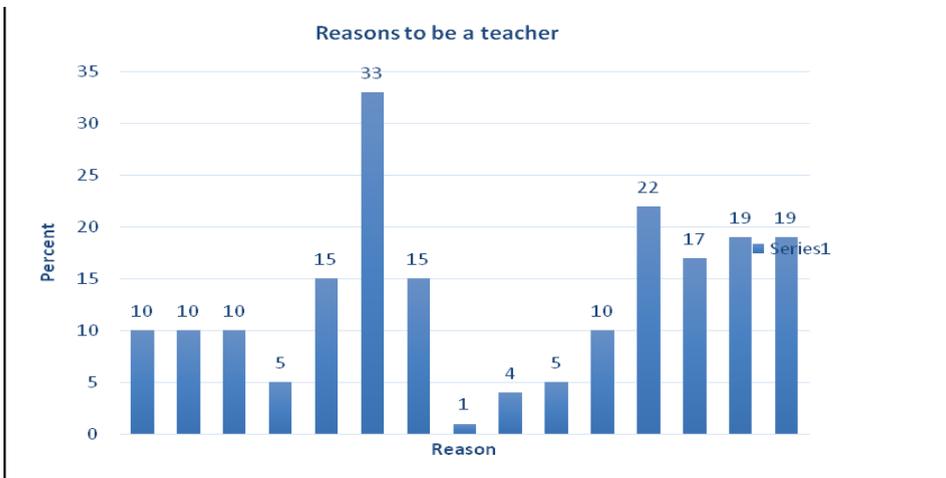
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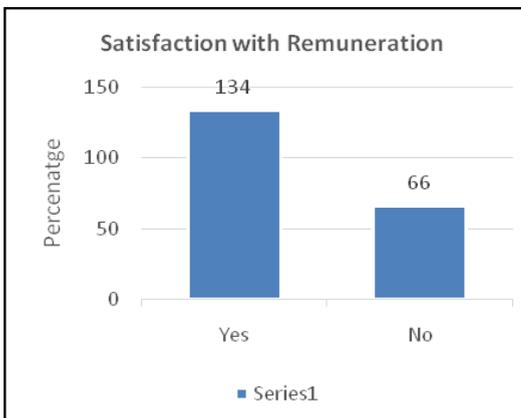
latter as it was a shorter course. Those who pursued B.Ed or DIET were keen to only teach and were not found interested in higher studies/research/university level teaching.

**Reasons to be a Teacher**

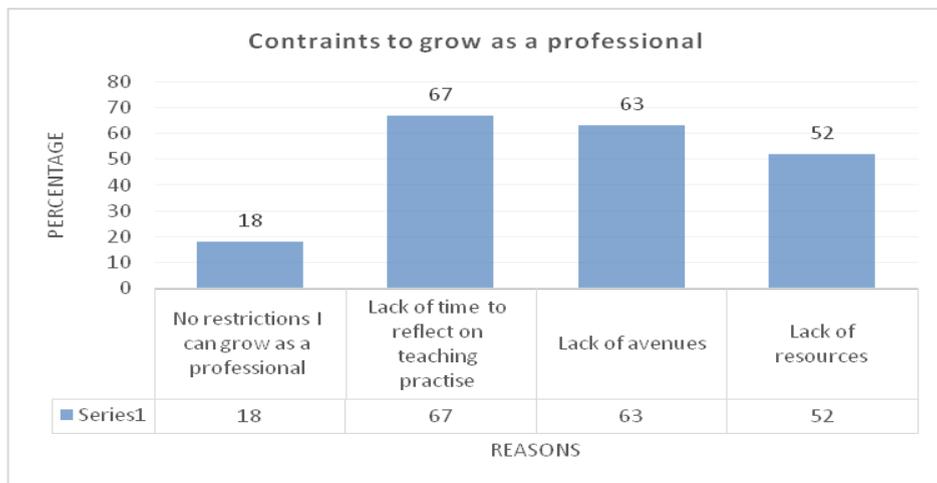
Reasons for taking-up the course were many - primarily related to the nature of the profession and the fact that it is closely linked to students. Women teachers especially responded with “like being with students” as the reason for taking-up the teaching profession. Only 33 percent wanted to become a teacher without linking it to any third factor. Other reasons cited were family involvement in the profession and teachers in the family (past generations). Interestingly 5 percent considered it to be a noble profession and presented an idealistic view of their work.



**Higher Aspirations and Professional Growth**



Thirty percent teachers from the sample were actively pursuing higher studies (M.Ed) or had plans to do so. Their belief in the nobility of the profession stood the test of time and made them undertake higher studies. However significant number of teachers also mentioned that they had little other choices to go for. Teaching was in many cases a ‘fall back option’ if the first option didn’t materialize.



In such situations many had embraced it as their calling however these were few for whom it had turned out to be a compromise. Majority of the teachers (134) expressed dissatisfaction with their remuneration hinting that it impacts motivation. They also mentioned that status of a teacher and the remuneration was complimentary to each other. Teachers did mention constraints to grow as a professional. Only 18 percent teachers said that they do not feel any such constraints. Lack of teaching time and reflection on teaching practise constituted 67 percent of the reasons for not able to grow as a professional. Sixty three percent teachers cited lack of avenues though by whom (government or private) was not stated. Clearly implying that for a government teacher the engagement with academics ended with the pre-service training. The teachers in private schools did mention having a career progression in mind. Some of them considered it to be an intermittent activity to gain experience before they move on to pursuing a higher degree and/or study while teaching.

The profession was more suitable for women was reiterated with a sense that it is a decision making factor. Teaching being a half a day's job women would also be able to take care of household responsibilities identified as completely women's domain. Women empathize better with students and understand them better as was shared by most of the teachers in the sample. "They are humble and soft which is important when one deals with students" as shared by one of the male teachers in the sample. They are more emotional and better mentors as they also take care of their families. They work equally hard and are more likely to contribute gainfully when it comes to teaching young students.

When asked on how she contributes in the lives of her students the response from a female teacher was that "Interaction with the students is very satisfying, teaching is never boring, always new things to learn in teaching and there are new chapters, new activities and new responses given by students every year". Enrolment

has received a huge impetus with the mid-day meal scheme. However, the teachers said that quality of education, notwithstanding, has not been the result of better schools but better schemes.

### **Professional Autonomy**

Professional Autonomy was a significant factor for teachers 'towing the line' and submitting to authorities. The administration in private schools demanded more hands on activities, frequent review of lesson plans and demonstration to the effect that students were exposed to other ways of learning. The Multi Grade Multi-Level (MGML) learning technique was espoused as ideal for classes where students are at varied learning levels. Execution remained weakest among the sample teachers. The lack of practise of MGML technique meant that they demonstrate only a theoretical understanding of it when it is critical to regularly practise it considering the number of students falling below the grade especially in government schools. Teachers however did share making of separate groups for students with special needs and also emphasised individual attention as key to their progress.

However the process did not seem institutionalised as there was absence of individual student portfolios essential for tracking individual need. At the same time since the process was not institutionalised it was the teacher's personal interest/self-motivation that made him/her start such an initiative and sustain it. From among the teachers interviewed only 10 percent demonstrated such interest and capabilities. The other surprising and disturbing revelation was the general opinion that students will learn less or not learn at all so resulting in not teaching at a higher level. This left little scope to go beyond the syllabus and discuss things to arouse curiosity among students for exploration. The mind-set also hinted at teachers not putting their 100 percent which could clearly be the difference between an ordinary and an extra ordinary class.

Often difficult subjects or "hard spots" as they described it remained unattended causing huge learning gaps. For example geometry was last of their priorities causing serious learning gaps in Mathematics – a deficit hard to meet in later years and causing students to steer away from the subject for lack of having explored it with their teachers. They however showed enthusiasm in developing new teaching learning material (TLM) and expressed interest in attending workshops to learn innovative techniques especially from private third party working in the field of education (CSOs for example).

### **Teaching Methods**

Teachers recounted the method adopted for teaching as important. "The B.El.Ed course (112 teachers) by its very orientation has a unique approach to teaching. The innovation is in the combination of studying a particular discipline (Social Science,

Mathematics, English) and the know of how to teach (pedagogy). This unique combination equips the teachers more than anything else to face a classroom and tackle the most challenging teaching issues based on the premise that any new concept is based on known to unknown concept (National Curriculum Framework 2005).

Teachers also mentioned that oral practise was frequent especially on the concepts being taught. The assumption being that “if they are responding they are learning”. Eighty percent of the teachers mentioned this process to be helpful during active teaching. More non B.El.Ed teachers mentioned this indicating an over simplistic means of assessment. The practice also seemed inaccurate as oral response became an indicator of learning when often it could be the result of learning by rote or answering collectively with peers in the class. It was also not clear, as many teachers agreed whether oral response is an indicator that the child has understood. Further in examination students are assessed on written and not oral skills. On the other hand every child in the class irrespective of his/her learning level gets a chance to respond orally including those facing challenges in developing writing skills. This process would always keep the students who are vocally active and responding. Mass response that comes from the entire class is “a view of the majority” and hides those students who have not followed the teacher and/or too shy or introvert in responding to the question.

Teachers further added that the only way in this case was individually asking students to answer related to the subject being taught. Thirty two teachers believed in oral discussion with a focus on students who are not the top response givers in the classroom. This according to the teachers is an effective way to get response from all students. Play method was used only by 16 teachers. Though the number of activities was not very exhaustive it was still commendable that teachers made efforts to use play method for students at elementary level when it was most needed to ignite a lifelong interest in students for learning. The number (16) however was dismal in a sample of 200 teachers. It was also interesting to note that the use of play method was not divided on the basis of type of school, that is, government and private schools both used these methods (though government teachers used them sparingly). It was more a question of teacher motivation and interest in teaching and also genuine effort on her/his part to ensure that students not only learn but enjoy learning.

Related and topic related questions were asked by teachers (20). Teachers who had undergone B.El.Ed training demonstrated better skills in conducting this type of teaching methodology. The key difference was in the nature of questions asked which ranged from being ‘close’ or ‘open’ ended. Close ended single word answers were more textbook related emphasising on rote learning of the “correct answer”. Open ended questions on the other hand involved discussion and dialogue. Going out of the classroom and learning from ones surroundings was hailed by 29 teachers.

Thirty four teachers clearly specified that they are not into “going beyond the textbook”. “*Yehikar le bahuthar*” “(If they do this much it is enough) was the usual response. Completing the syllabus held primary priority for these teachers. Their classes were not only dull and boring but it also impacted the daily attendance.

Teachers with B.El.Ed background were found to be having more engaging classrooms on an average irrespective of whether they taught in a private or government school. It was here that it became clear the course provides a different orientation to teachers and instils them the methodology that students do not require mere engagement so they rote learn but actually self-learn out of self-interest, motivation with a spirit of exploration. Connecting daily experiences with classroom learning was also practised by 53 teachers – the highest in the sample.

### **Addressing Different Learning Needs of Students**

Teachers shared that reaching minimum levels of learning as prescribed by students age and grade are the guiding factors while teaching. A significant factor is their age, background and grasping power. While most of them agreed that engaging them in suitable activities has a positive correlation with increase in interest to learn and enhanced performance most of the teachers could hardly share more than 5 activities that they are doing on regular basis with students. Those teaching in government schools were not keen to share what their teaching styles are, on probing they mentioned chalk and talk method and oral exercises including read aloud sessions in class. When observed in a few cases their classes seemed similar in approach with minimal teaching learning material.

### **Conclusion**

B.El.Ed programme prepares an individual from being a school pass out to being a full-fledged professional. Having said so, B.El.Ed teachers face just as many challenges as those from other training institutes as their working conditions are similar (it is important to highlight here that private schools are only a shade better in this case). Government schools being dull, demotivating and more administrative in nature where the teacher is nothing but a “cog in the wheel” (Batra 2005) and private schools characterised by the politics of control where regulations turn the teacher into an effective professional, not necessarily an empathising teacher. Little surprise that many of them opt out of teaching for higher studies (defeating the purpose of the programme to a certain extent) even though, with B.El.Ed programme they lose their ability to choose Science subjects for higher studies. It was observed during the study that many of them aspired for higher studies and found inter college or university teaching far more respectable and high in status than a school teaching job raising pertinent questions on challenging the status quo.

From the reflections that teachers' part of this study made teaching in India is yet to acquire the status of a coveted profession. Teachers themselves do not form a cohesive group especially at the school level nor do they follow a uniform code of conduct. In case a fresh orientation to the profession and the nature of work of a teacher is attempted through the B.El.Ed programme the same is marred down because of several conflicting factors.

Teachers' sense of efficiency, that is, their belief in their ability to have a positive effect on students' learning is one of the few teacher characteristics identified to be consistently related to and effecting student achievement. The B.El.Ed programme is a huge value addition to this construct. The limiting factors therefore are the limited number of colleges that offer the programme and its limitations to generate mass interest in revamping teacher preparation courses proving to be an isolated pilot programme in a country in dire need of complete overhaul of the teacher education system.

The study recommends that such initiatives (B.El.Ed) be lauded for their attempt to provide the profession its due recognition and if not in its entirety at least in its structure and orientation the programme is able to generate policy level changes. - This paper dwelt on the most crucial factor in an individual's life that decides his/her teaching experience. There is not a single individual who can say that his/her teacher was not instrumental in shaping not just the mind, intellect but also confidence."There is not a country in the world that has become a super power without a sound teaching system and it is unlikely that India will be able to do so" said Amartya Sen (2015) in *The Country of First Boys and other Essays*. This paper recommends that teachers be accorded their due identity and status as befitting other professions so as to ensure we actually reap a rich demographic dividend.

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# Significance of Philosophy in Perspective of Education

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## Abstract

The paper “Significance of Philosophy in Perspective of Education” emphasises on the significance philosophy in relation to Education. As well as it also stresses on how philosophy (thought) influences the educational perspective (such as that of the teachers, students, curriculum, teaching methods, discipline etc.) or vice-versa. Moreover, Education and philosophy are nothing without each other. They are complementary to each other like soul and body. Philosophy is the actual thought process and education is the functional side of the same thought. Therefore the paper would be helpful for developing the conceptual understanding about the significance and relationship between education and philosophy from various perspectives.

**Keywords:** Education, Philosophy, teacher, students, discipline, perception.

## Introduction

Philosophy is a perception, ideology and point of view towards life as well as day to day phenomenon. This perception and point of view of the person is developed on the basis of day to day personal experience. For example: love is an emotion which is universal. Every individual longs for it but its pursuit is different for different people, i.e. few find love in God, few in persons and few others find love in destroying it. Interestingly, this perception is also developed on the basis of one’s own personal experience.

In this regard, *Kilpatrick* said that “philosophy is the point of view, principal and outlook on life” and at the same time *Huxley* said that “men live in accordance with their philosophy of life, their perception of the world. So every person has his own point of view towards life and the things” and according to *Schopenhauer* “every man is a born philosopher”.

The word philosophy is derived from two Latin words i.e. “Philos” and “Sofia”. Philos means love and Sofia means wisdom. Thus, philosophy is love of wisdom or love of knowledge. Plato in his book, Republic says “he who has a taste for every

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sort of knowledge and who is curious to learn and never satisfied may be termed as a philosopher.” In Indian scripts term philosophy is ‘Darshan’. It has been derived from Sanskrit word ‘Drishti’, which means to see or to perceive. It encourages a man for the pursuit of the realization of truth (atman) and this realization is called ‘moksha’. Therefore, Darshan is aimed at achieving moksha (Salvation).

Philosophy has been defined by various other philosophers as well. *Plato* opined that “philosophy aims at knowledge of eternal nature of things”. *Aristotle* defined “philosophy is a science, which investigates the nature of being at it is”. *Kant* said “Philosophy is the science of criticism of cognition”. Furthermore, *Fichte* defined philosophy as the science of knowledge. Therefore, philosophy can be defined as the science of knowledge and knowledge of absolute values.

If we try to study the philosophy at a deeper level, it can be perceived within the three domains i.e. Metaphysical, Epistemology and Axiology. In Metaphysics it can be perceived as Meta (Away) + Physics (Material) i.e. something which is away from material is the Truth. So, it is the study about the truth or the theory of the truth. Epistemology is the theory of knowledge. This school of thought tries to find out about the sources of Knowledge such as Sense, Intuition, Authority, Experiments and Experience. Finally, Axiology is the theory of value which delves into the concepts like Logic, Ethics and Aesthetics.

## Education

In simple term education prepares the child for the real life and helps in overall development of the child. It is the process of lifelong learning (i.e. formal, informal and non-formal) which starts its journey from “cradle to grave” and from “womb to tomb”. Thus, education is a process and not a product. Basically it helps to develop the innate power of the child and make him capable to face the real life situations. As Upanishad said “Education is the realisation of self”.

The Etymological meaning of education: the word ‘Education’ has been derived from different Latin words ‘educare’ which means ‘to bring out’ or ‘to nourish’ and ‘educere’ which means ‘to lead out’ or ‘to draw out’ and ‘educatum’ which means ‘act of teaching’ or ‘training’ and ‘educatus’ which means ‘to bring up, rear, educate’.

In Indian context the word ‘Shiksha’ is derived from Sanskrit verbal root ‘shas’ which means ‘to discipline’, ‘to control’, ‘to instruct’ and ‘to teach’. Similarly the word ‘Vidya’ is derived from Sanskrit verbal root ‘vid’ which means ‘to know’.

Various educationists such as *Mackenzie* defined it as “a process that goes on throughout the life and is promoted by almost every single experience of life”. Moreover, *Socrates* defined education as “a process which helps in bringing out of the ideas of universal validity which are lateral in the mind of every man”. *Swami Vivekananda*

defined – “Education is the manifestation of divine perfection already exist in man.” *Aristotle* opined – “Education is the creation of sound mind in a sound body” and *Rousseau* described “Education is the child’s development from within.” Therefore, education is a lifelong process, helps in modification of behaviour, purposive, and instructional and direction oriented. Education is a continuous reconstruction of our experiences. It helps in overall development (social, moral, spiritual, physical and cognitive etc.) of the child.

### **Relation between Education and Philosophy**

Philosophy and education are related as soul and body i.e. both are complementary to each other. It encompasses ideologies, perceptions, and point of views towards life, things and thoughts. As it is already explained that education is a process which has various components such as teacher, students, curriculum, teaching methods and discipline, it can be best imparted when its philosophy is understood properly. It is stated by *Ross* that “philosophy and education are both side of a coin”. Both are mutually dependent and inseparably connected i.e. one is dynamic and other is practical. According to *Fichte* “the art of education can never attain complete clarity in itself without philosophy.” With the similar view, *Gentle* opined that “the process of education cannot go along right lines without the help of philosophy.”

Therefore education as a process starts its work after getting the thought, ideology which is provided by the philosophy. As *Adams* said “education is the dynamic side of philosophy”. Furthermore, *John Dewey* said that “philosophy is the theory of education is the general phase. Therefore education and philosophy is nothing without each other and has the relation as soul and body, useless without each other. It is philosophy, that provides the purpose or the aim of the education and it is education which makes philosophy look practical and tangible. Education is seen as the modification or behaviour. The direction in which, modification has to be carried out is determined by philosophy. Education is a laboratory where philosophical theories and speculations are tested and made concrete. Education may, therefore, be rightly called “applied philosophy”.

### **Philosophy in the Context of Education**

There are two aspects of philosophy in education both the terms appearing same but it has a small difference which generally creates confusion among the learners.

**Educational philosophy:** it is the branch of philosophy in which educational problems are discussed and their solutions presented. It also discusses the question related to education such as what is education, what are the aims of education, what should be the curriculum and discipline, etc. *Henderson* said “philosophy of education is the application of philosophy to the study of the problems of education.”

**Philosophy of Education-** it is the branch of knowledge which permits a philosophical theory of education which develops through analysis of various interaction i.e. formal and informal education situation. Philosophy of education deals with the process of philosophy applied to education.

## **Functions of Philosophy in Education**

### **Teaching**

Teaching is a purposeful and meaningful process. It is a bi-polar (teacher and students) process in which teacher provides the information to the students and students follow it. The process of Teaching includes child, teacher and curriculum. The teacher establishes the relationship between student and curriculum. B.O. Smith defines teaching as a system of actions intended to produce learning teaching and modify the behaviour (psychomotor, cognitive and affective domain) of the students. According to Gage, "Teaching is a form of interpersonal influence aimed at changing the behaviour potential of another person." Ryans defines "Teaching is concerned with the activities which are concerned with the guidance or direction of the learning of others."

### **Teaching and Philosophy**

There are many students in the class with different point of views. It is difficult to manage the classroom in proper manner till the teacher tries to understand all types of philosophies, perception and ideology of the students. Educational philosophy can be divided into various schools such as Idealism, pragmatism, naturalism and realism. So the vision/thoughts of most of the students come in these philosophies. Therefore through these philosophies the teacher can understand the point of view and ideology of the students. After knowing this ideology the teacher can easily understand the students and teach with the right perceptible. The teacher is able to deliver whatever the content teacher has. So the philosophy plays an important role to deliver the content by the teacher to the students in a proper manner.

### **Philosophy and Teacher**

Teacher is a driver of the class, who handle the class and enjoy the journey, so a teacher is an important aspect of the teaching learning process. And education is the backbone of the nation. The success and failure of the teaching is dependent on the efficiency of the teacher. Teacher most influences the students with his theory, thoughts, and ideology or whether he is an optimist and a pessimist. These thoughts of teacher emanate from philosophy. So a teacher cannot work in the absence of philosophy.

## **Philosophy and aims of Education**

Philosophy provides the aims to education which is required to the society. Education without aim is like 'treading in dark alley'. Aims of education are dependent on goals of life. Goals of real life may be determined by the philosophy. Ross said "the educational aims and methods are corollaries of philosophical doctrine". So aims are more essential for the process of education, which is possible by the philosophy. Philosophy determines the aims of education and curriculum determines how these aims can be attained.

## **Philosophy and Curriculum**

Philosophy plays an important role in determining the curriculum. Basically curriculum is influenced by philosophy and curriculum in any country or society is according to its ideology, beliefs, which is influenced by the philosophy. Spencer said "true education is practicable only by a true philosophy. This philosophy plays an important role in influencing the curriculum.

## **Philosophy and Methods of Teaching**

As teaching is an art, there are different students with different ideology in the class and everyone is expecting for interesting teaching, thus it is difficult to handle the class and fulfilling the expecting of every students.

Philosophy provides the way of the teaching on the basis of the ideology of the students. For example, idealistic students prefer the lecture method and naturalistic students prefer the learning by doing, learning by playing etc. After knowing the need, ideology and point of view of the students the teacher can easily handle the students in the class. In this regard, philosophy plays an important role for the teacher as Ross said "the education methods and aims are related to philosophical theories."

## **Philosophy and Discipline**

The term discipline 'originates from the Latin words *discipulus*, which means pupil, and *disciplina*, which means teaching

John Walton (1963)<sup>8</sup> states, By discipline I mean a body of subject matter made up of concepts, facts, and theories, so ordered that it can be deliberately and systematically taught.

Adams discussed the different type of discipline in his book as following:

**Repressionistic Discipline:** This concept of discipline is based upon authoritarian ideologies. There is freedom for children so this police method of control. Physical punishment and obedience is enforced upon them.

**Impressionistic Discipline:** This concept is based upon idealistic philosophy, which believes that the teacher has a powerful influence upon the thinking and behaviour of children. Teachers' behaviour influences the whole environment of the school and develops a sense of self discipline.

**Emancipator Discipline:** This type of discipline is based upon the naturalism that advocates full freedom for the child to think and behave as they like. This freedom will develop him like a flower.

Therefore Philosophy determine the nature and the form of discipline whether school should be strict, rigid, flexible.

## Conclusion

Each one of us has a set method towards life and its dealing. We apply this view point only in either a habitual or premeditative manner in our day to day endeavours. This set outlook is our perception, ideology or point view towards life. It can be referred to as our personal philosophy. Our philosophy is capable of evolving as we add on our life experiences. Philosophy in general, is a comprehensive system of beliefs or ideas about life. It seeks insight in the basic realities – the physical world, life, mind, society, knowledge and values. Philosophy is the science of knowledge and knowledge of absolute values.

Education is an endless systematic process which goes from “cradle to grave” and responsible for a harmonious development of the individual. In other words, education awakens and channels one's talent and potentialities to handle our real life scenarios.

Education and philosophy are nothing without each other. They are complementary to each other like soul and body. Philosophy is the actual thought process and education is the functional side of the same thought. Therefore education is unthinkable without philosophy or vice versa. As teaching is a process, employed to impart instructions to students and thereby affect desirable changes in their behaviour. It involves the use of systematic and scientific methods for effective communication of ideas, values and knowledge. Teacher establishes the link among the students, curriculum and methods of teaching. Infact, teacher is a crucial component of the education system and can also be regarded as the backbone of the nation. In this context, philosophy plays an important role for the linking and shaping the nation.

Teaching styles are affected by the nature of students, subject matter in hand. It also depends upon the teacher who can be authoritative or non authoritative and teaching methods being employed which can be constructivist or lecture method. But all these factors are influenced by the philosophical positions held by the students and teachers. Thus when a teacher enters in the classroom, teacher should be aware of the philosophical position. In such situation, teacher considers different

students with their different philosophical positions. These different philosophical will help the efficacy with which communication of ideas and values to the students can be initiated.

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# Youth and their Concerns: A Case Study of Students from Uttar Pradesh and Bihar Studying in the University of Delhi

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## Abstract

University of Delhi is one of the largest universities in India with 16 faculties, 87 academic departments, 90 colleges and 13 Centres spread across the city. Every year thousands of students come to University of Delhi to pursue higher education from all parts of the country, particularly from the states of Uttar Pradesh and Bihar. The number of students coming from these two states is increasing every year which raise many questions. This paper is based on the outcome of a survey conducted among the students of Uttar Pradesh and Bihar studying in the North Campus of the University of Delhi.

**Keywords:** University of Delhi, Higher Education, Worries, Career Preferences

## Introduction

The University of Delhi, also known as Delhi University (DU), is one of the most prestigious universities of India. It was established in 1922 as a unitary, teaching and residential university by an Act of the then Central Legislative Assembly of the British India. Since then it has grown into one of the largest universities in the India. At present, there are 16 faculties, 87 academic departments, 90 colleges and 13 Centres spread across the city<sup>1</sup>. It is a dream of most of the students to study in DU where every year thousands of students come from all parts of the country as well as abroad to attain supreme level of education. However, a large number is from Delhi and the neighbouring states like Uttar Pradesh (UP), Haryana, Bihar, etc. In the year 2018 alone DU received 1,38,450 applications from Delhi followed by 76,042 from Uttar Pradesh, 45,542 from Haryana and 16,838 Bihar<sup>2</sup>.

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The University of Delhi has two campuses, North and South and among them North campus caters to a very large number of students from Uttar Pradesh and Bihar who can be vertically divided into two groups, i.e. those who enroll in courses with different subjects and the other mainly to prepare for competitive exams. Hence, the number of students seeking admission from these two states is increasing year after year. This has risen a few questions in mind like (i) what leads them to choose DU as the first choice? (ii) What is their biggest worry in Delhi? and (iii) What is the biggest problem in their hometown to pursue further studies?

Keeping in view the above questions in mind a study was conducted, the details of which as follow:

### **Hypothesis**

- Employability is the biggest concern of students from Uttar Pradesh and Bihar
- Poor facilities in the institutions of higher learning in Uttar Pradesh and Bihar which make students to come to mega city like Delhi.

### **Objectives**

- To understand the biggest concerns of students belonging to Uttar Pradesh and Bihar
- To know their career preferences
- To find out the educational facilities available in their hometowns
- To know the biggest problem they face in their hometown.

### **Methodology**

Survey method was used for this study and the questionnaire was given to 250 students from Uttar Pradesh and Bihar pursuing under graduate, post graduate and research in DU's North campus with the request to fill the same and furnish all the relevant information. However, out of 250 the researchers could find complete information when the questionnaires were returned from 210 students only. Hence, 210 has become the final sample of students which was analyzed based on the variables. The survey was taken in the month of November-December 2018 and the method used was simple random sampling.

### **Survey Analysis**

A set of brief questions was asked in the survey which could help in study. Descriptive statistics was used to interpret data collected through the survey.

**Table-1: Age group of the respondents**

| Age   | Frequency | Percentage | Cumulative Percentage |
|-------|-----------|------------|-----------------------|
| 17    | 9         | 4.3        | 4.3                   |
| 18    | 24        | 11.4       | 15.7                  |
| 19    | 31        | 14.8       | 30.5                  |
| 20    | 20        | 9.5        | 40.0                  |
| 21    | 22        | 10.5       | 50.5                  |
| 22    | 13        | 6.2        | 56.7                  |
| 23    | 17        | 8.1        | 64.8                  |
| 24    | 14        | 6.6        | 71.4                  |
| 25    | 16        | 7.6        | 79.0                  |
| 26    | 9         | 4.3        | 83.3                  |
| 27    | 9         | 4.3        | 87.6                  |
| 28    | 10        | 4.8        | 92.4                  |
| 29    | 6         | 2.8        | 95.2                  |
| 30    | 2         | 1.0        | 96.2                  |
| 32    | 4         | 1.9        | 98.1                  |
| 33    | 3         | 1.4        | 99.5                  |
| 35    | 1         | .5         | 100.0                 |
| Total | 210       | 100.0      |                       |

Out of 210 students taken as sample 50.5% belong to the age group 17-21 years, 28.5% in the age group 22-25 years and 21% in 25+ age group.

**Table- 2 Native state of the respondents**

| State         | No. of Respondents | Percentage |
|---------------|--------------------|------------|
| Bihar         | 99                 | 47.1       |
| Uttar Pradesh | 111                | 52.9       |
| Total         | 210                | 100.0      |

Table-2 reflects the number of sample students pursue education and research in DU. The number of sample students from Uttar Pradesh (111) is slightly higher than the number of sample students from Bihar (99). Though, Bihar is far away from Delhi and there seems to be the courses offered by DU are more in demand in Bihar, may be due to inadequate facilities of the higher education institutions or quality of education offered in the available colleges/universities.

**Table-3: Biggest concern of the respondents**

| Concerns   | No. of Respondents |            | Total       |
|------------|--------------------|------------|-------------|
|            | Bihar              | UP         |             |
| Education  | 33 (33.3%)         | 27 (24.3%) | 60 (28.6%)  |
| Employment | 57 (57.6%)         | 68 (61.3%) | 125 (59.5%) |
| Health     | 9 (9.1%)           | 16 (14.4%) | 25 (11.9%)  |
| Total      | 99 (100%)          | 111 (100%) | 210 (100%)  |

For analysis of the problem three aspects have been taken – education, employment and health.

One of the main questions of the survey was what is the biggest concern of the respondents? The above table shows that the biggest concern is employment as the maximum number of sample students have responded on this (59.5%) followed education (28.6%) and health (11.9%). It was interesting to learn from the respondents that if they have assured employment, they can very well avail best of education and health facilities.

**Table – 4: Biggest problem in their hometown**

| Problem area | No. of Respondents |            | Total      |
|--------------|--------------------|------------|------------|
|              | Bihar              | UP         |            |
| Agriculture  | 7 (7.1%)           | 5 (4.5%)   | 12 (5.7%)  |
| Health       | 17 (17.2%)         | 17 (15.3%) | 34 (16.2%) |
| Education    | 34 (34.3%)         | 34 (30.6%) | 68 (32.4%) |
| Law & Order  | 10 (10.1%)         | 15 (13.5%) | 25 (11.9%) |
| Employment   | 31 (31.3%)         | 40 (36.0%) | 71 (33.8%) |
| Total        | 99 (100%)          | 111 (100%) | 210 (100%) |

The respondents were of the view that getting employment is the biggest problem in their hometown (33.8%) followed by education (32.4%), health (16.2%), law and order (11.9%) and agriculture (5.7%). They are of the view that if their education is from a prestigious university which is recognized all over the country by the employers they may have better employability and hence, they have chosen DU to pursue their higher education.

Though, majority of the respondents belong to rural areas, only 5.7% have expressed their concern about agriculture. This may be a valid area for further research.

**Table – 5: Choice of the respondents after study**

| Choice                     | No. of Respondents |                   | Total             |
|----------------------------|--------------------|-------------------|-------------------|
|                            | Bihar              | UP                |                   |
| Guaranteed Job at hometown | 68 (68.7%)         | 76 (68.5%)        | 144 (68.6%)       |
| Job in a big city          | 31 (31.3%)         | 35 (31.5%)        | 66 (31.4%)        |
| <b>Total</b>               | <b>99 (100%)</b>   | <b>111 (100%)</b> | <b>210 (100%)</b> |

Table-5 reflects clearly that the respondents are more interested to get employed in their hometown itself (68.6%) so that they remain close to their family members and take care of the elders in the family. However, 31.4% of the respondents preferred to get jobs in big cities. They were of the opinion that they have already lived in villages for long and for career they would like to be in cities so that the facilities available are enjoyed to the maximum and lead a more comfortable life.

**Table - 6: Available educational facilities in hometown (School Education)**

| Availability | No. of Respondents |                   | Total             |
|--------------|--------------------|-------------------|-------------------|
|              | Bihar              | UP                |                   |
| Yes          | 39 (39.4%)         | 66(59.5%)         | 105 (50.0%)       |
| No           | 60 (60.6%)         | 45 (40.5%)        | 105 (50.0%)       |
| <b>Total</b> | <b>99 (100%)</b>   | <b>111 (100%)</b> | <b>210 (100%)</b> |

The above table shows about the availability of schools in the hometown of the respondents. 60 respondents out of the total 99 in Bihar have informed that school education facilities are not adequately available in their hometown while 45 respondents out of 111 in Uttar Pradesh said the same about their hometown. In comparison UP seems to be better than Bihar but still not in a far better position as 40.5% responded in negative is not a small percentage. It is found that a lot more care must be taken by the governments of both the states to place the available infrastructure and other facilities for the students to pursue their school education as close as to their hometown.

**Table - 7: Available educational facilities in hometown (Higher Education)**

| Availability | No. of Respondents |                   | Total             |
|--------------|--------------------|-------------------|-------------------|
|              | Bihar              | UP                |                   |
| Yes          | 10(10.1%)          | 26(23.4%)         | 36(17.1%)         |
| No           | 89 (89.9%)         | 85(76.6%)         | 174(82.9%)        |
| <b>Total</b> | <b>99 (100%)</b>   | <b>111 (100%)</b> | <b>210 (100%)</b> |

From Table – 7 it is clear that higher education facilities in the hometown of the respondents is grossly inadequate as 89 out of 99 respondents in Bihar and 85 out

of 111 in UP have said that availability is not there for them to pursue higher education in their hometown. Hence, it may be the reason for a large number of students seeking admission in Delhi University to pursue their higher education.

**Table – 8: Preference of Respondents to live, study and work in their hometown**

| Preference   | No. of Respondents |                   | Total             |
|--------------|--------------------|-------------------|-------------------|
|              | Bihar              | UP                |                   |
| Yes          | 78 (78.8%)         | 85 (76.6%)        | 163 (77.6%)       |
| No           | 21 (21.2%)         | 26 (23.4%)        | 47 (22.4%)        |
| <b>Total</b> | <b>99 (100%)</b>   | <b>111 (100%)</b> | <b>210 (100%)</b> |

When a specific question was asked to the respondents about the given choice of living, studying and working in their hometown, a large number both from Bihar (78.8%) and UP (76.6%) preferred positively for the same. It is clear that they love their native places and would like to live much closer to their near and dear ones. They have also said that in case, their hometown offer good opportunities they would never think of any other place including DU for higher studies.

**Table – 9: Career preference of the respondents**

| Career preference           | No. of Respondents |                   | Total             |
|-----------------------------|--------------------|-------------------|-------------------|
|                             | Bihar              | UP                |                   |
| Govt. job with low salary   | 40 (40.4%)         | 36 (32.4%)        | 76 (36.2%)        |
| Private job with higher pay | 26 (26.3%)         | 29 (26.1%)        | 55 (26.2%)        |
| Self-employment             | 33 (33.3%)         | 46 (41.5%)        | 79 (37.6%)        |
| <b>Total</b>                | <b>99 (100%)</b>   | <b>111 (100%)</b> | <b>210 (100%)</b> |

A very interesting question was posed to the respondents with regard to their career preference as it is always believed that most of the students joining DU nurture a dream of appearing for competitive examinations. When the question regarding their career preference was posed to our surprise 40 out of 99 in Bihar (40.4%) and 36 out of 111 in UP (32.4%) have responded they would like to go for government job even the salary is low while 26 out of 99 Bihar (26.3%) and 29 out of 111 in UP (26.1%) only have chosen private sector as their choice even though it offers higher remuneration. It is a revealing factor that 33 out of 99 respondents in Bihar (33.3%) and 46 out of 111 in UP (41.5%) have shown their interest in self-employment to become future entrepreneurs.

## Conclusion

It is clear from this study that both the hypothesis, i.e. employability a big concern and poor education facilities at the hometown of the respondents have been

proved. In case, the respective governments of the two states take necessary action to improve the higher educational facilities in their hometown and also create more job opportunities in the state they can restrict the students migrating to cities like Delhi. As already said the interesting thing revealed in this study is regarding career preferences of the respondents. They are ready to accept government jobs even with low salary than going to private sector with higher emoluments.

The least concern of respondent towards agriculture and their preference for self-employment may be valid areas for further research.

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### **(Footnotes)**

<sup>1</sup> [www.du.ac.in](http://www.du.ac.in)

<sup>2</sup> Times of India (10<sup>th</sup> June, 2018), Delhi University: Maximum applicants from Delhi

## **Prior Learning: Recognition and Status of Implementation in India**

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### **Abstract**

In the recent time the Government of India is giving a lot of importance for skilled manpower so that they have more opportunities in the market for gainful employment. However, the number of persons undergoing training in formal technical and vocational training institutions is far less than the persons who are engaged in technical and vocational jobs in the market. Though, they are having much needed practical skills in the vocations they are engaged, they are not in any way getting the monthly emoluments to that of their counterparts who have trained in the formal vocational training institutions as they do not have any certificate to show their proficiency in the skill(s) issued by a competent authority. Hence, there is an urgent need to recognize and certify the persons with skills for their prior learning so that they are not only eligible for getting gainful employment in India and abroad also. Such a certificate will place them according to their efficiency and knowledge in an appropriate place like worker in the shop floor or supervisor cadre or managerial cadre which will give them a vertical mobility in their career promotion. Hence, the article analyses the importance of recognition of prior learning and also status of implementation in India.

**Keywords:** Prior learning, Certification, PMKVY, NSQF, NSDA, NIOS, MSDE Perspective

As per Census 2011 data nearly 54% of India's population is below 25 years of age and over 62% of the population is in the working-age group. Simultaneous studies and estimates by many independent agencies published during the same period show that every year more than 13 million Indians enter the working age. However, the country has an annual training capacity of 3 million on adding up all the training and educational facilities available in Industrial Training Institutes (ITIs), Polytechnics, Graduate Colleges, Professional Colleges and similar such training institutions that amounts to only around 4.69% of its total workforce eligible and interested in availing skill training and seeking gainful employment. Employment and Unemployment

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Surveys (EUS) conducted by the National Sample Survey Organisation for 2011-12 estimated employment in the informal component to be about 75% of the total usual status employment (principal and subsidiary) in the rural areas and 69% in urban areas. The figures for informal employment are likely to be even larger because enterprises identified as “employer’s households”, which account for employment like the provision of domestic services are excluded from the definition of the informal sector. Concurrent skill gap reports suggest that over 109 million incremental human resources will be required in India alone across 24 key sectors by the year 2022 while 93% of India’s workers work in the unorganized sector and acquire skills through informal channels and lack formal certification. Hence, equipping India’s skill training ecosystem to cope with these challenges has become pertinent.

### **PMKVY and RPL Interventions**

Keeping this not so welcoming a situation in view, opinion makers, both in and outside the establishment, advocated for conceptualizing and implementing such comprehensive policies and programmes that may enable the country to garner the demographic dividend in its favour which means captivating almost one in 5 of the world’s working age population by 2025 which will be Indian (18.3%). Those required interventions are – (i) redesigning the existing structure, course curriculum and system of accreditation of vocational and skill education in the country so that the persisting lacunas are sorted out, overall quality is improved to suit international standard and a more flexible system in terms of entry and exit is at place to enable scope for skill enhancement to all irrespective of their age group and academic background (ii) institutional and infrastructural development, coordination between various agencies and stakeholders and finally for creating employment opportunities and an atmosphere conducive for encouraging youth to avail the newly created opportunities for enhancing their quality of life.

The first intervention came in terms of the adoption of National Skill Qualification Framework (NSQF) which was the enhanced version of National Vocational Education Qualification Framework (NVEQF). Implementation of NSQF has come-up as a quality assurance framework and has helped to organize qualifications according to a series of levels of knowledge, skills and aptitude. These levels are defined in terms of learning outcomes which the learner must possess regardless of whether they are acquired through formal, non-formal or informal learning. The NSQF has helped in shifting the emphasis earlier according to inputs to outcome based learning - both in the general and vocational space and hence has improved the scope of employability and mobility of students. The credit accumulation and transfer system that has been integrated in NSQF will also allow people to move between education, vocational training and work at different stages in their lives according to their needs and convenience. It would also help in the alignment of Indian qualifications to international qualifications.

Apart from this, NSQF has also facilitated the domain of vocational and skill education in the country with the concept of Recognition of Prior Learning (RPL) that was largely missing in the present education and training scenario. RPL is a platform to provide recognition to the informal learning or learning through work to get equal acceptance as the formal levels of education. It aims to appreciate prior learning irrespective of the medium of achieving it. In short, RPL is a process of assessment of an individual's prior learning to give due importance to learning as an outcome rather than learning as a process. To ensure that the candidates being assessed under RPL are also oriented to the standardized NSQF levels, QP-NOSs (Qualification Packs under National Occupational Standards) that would be followed under RPL will be the same as the one followed under fresh training.

The second most important intervention was adoption of a comprehensive policy towards Skilling India and thereby setting-up of a separate Ministry for Skill Development and Entrepreneurship (MSDE) on November 9, 2014 so that due focus is given to the enhancement of youth employability and all the efforts made in this regard be consolidated. The Ministry of Skill Development and Entrepreneurship launched a flagship skill development scheme by the name Pradhan Mantri Kaushal Vikas Yojana (PMKVY) to provide fresh impetus to competency based skill development in India. The objective of this skill certification and reward scheme is to enable and mobilize a large number of Indian youth to take-up outcome based skill training, become employable and earn their livelihood. This scheme is targeted to address lack of industry driven competency based training institutions and also focus on addressing some of the market failures pertaining to competency based training. The scheme was launched pan-India basis on July 15, 2015 on the occasion of World Youth Skills Day.

### **PMKVY & RPL: The Mandate**

PMKVY has the mandate to improve productivity in the informal sector through creation of a pool of industry and NSQF aligned skilled workforce. It also requires that at least 70% successfully assessed trainees are provided with wage employment. The scheme provides incentives to Training Providers for successfully attaining the required placement norms. Being a flagship skill development scheme, providing a significantly large pool of skilled manpower trained on industry aligned NSQF standards to informal sector for improved productivity would be a key impact of this scheme.

### **PMKVY: Target, Implementation & Achievements**

The first year (2015-2016) of PMKVY scheme was utilized in setting the right foundations to further scale-up the scheme. Later on a target to benefit 24 lakh persons with training of 14 lakh fresh entrants and certification of 10 lakh persons under RPL within one year was set forth under PMKVY. Deliberations in the Parliament

revealed that as on November 30, 2015 a total of 5289 candidates were enrolled in 65 training centres under PMKVY- RPL for 27 job roles developed by 17 Sector Skill Councils (SSCs) in 17 States and one Union Territory with the coverage of 50 districts.

A total of around 17.95 lakh people completed fresh training and 1.8 lakh people were up-skilled as part of RPL training in PMKVY-1. Experiencing a successful implementation in the very first year, the Union Cabinet approved the Scheme for another four years (2016-2020) to impart skilling of 10 million youths in the country. It is understood that Pradhan Mantri Kaushal Vikas Yojana (2016 - 2020) called as PMKVY2.0 is a modified and improved version of PMKVY-1. It has now become the new flagship outcome-based Skill Training Scheme of the MSDE. The statistical details of the scheme are as follows:

| Key Function        | Target<br>(in lakh) | Scheme Outlay<br>(in crore) |
|---------------------|---------------------|-----------------------------|
| RPL                 | 40                  | Rs. 12,000                  |
| Short Term Training | 36                  |                             |
| Special Projects    | 4                   |                             |
| State Engagement    | 20                  |                             |
| <b>Total</b>        | <b>100</b>          | <b>Rs. 12,000</b>           |

### **RPL: Implementation and Achievements**

Keeping in view the large training deficit calculated to be around 500 million people by 2022, the role of RPL component is also expected to play a vital role.

It may be noted that with the notification of NSQF, National Skill Development Agency (NSDA) decided to take-up pilot projects in select sectors for RPL implementation along with the National Institute of Open Schooling (NIOS) and other important stakeholders. Against this background a national level consultative workshop on "Strategy Planning for Implementing RPL for Informal Sector" was jointly organized by NSDA and NIOS on April 24, 2014 at NIOS Headquarters in NOIDA, Uttar Pradesh. The objective of the workshop was:

1. to understand the conceptual framework related to assessment and validation of the prior learning;
2. to gather International experiences on assessing prior learning in the context of developing labour force and education at all levels;
3. to gather the Indian experience from various stakeholders who have been engaged in RPL in India till date
4. to find out concern and issues related to related to assessment of prior learning and linking the same with the further learning continuum in a training and education set up;

5. to develop an action plan on RPL execution in the context of skill development and within the framework of NSQF in India;
6. to identify institutional responsibilities, including industries, on assessment and validation of the prior learning experiences in the context of developing empowered workforce.

The outcome of the workshop was selection of five sectors for RPL Pilot Study - Construction, Domestic workers, Gems and Jewellery, Agriculture and Capital Goods and outline to conduct the pilot study.

Initially RPL Scheme was launched as a pilot in October 2014 across five States - Haryana, Telengana, Delhi, Odisha and Chhattisgarh in selected above said five sectors. As per the data of MSDE out of 507 workers pre-assessed 316 were recommended for training. On completion of training period 181 appeared in final assessment and 174 declared as passed. The rate of successful learners was calculated to be 34.31% only. When the outcome of pilot project was placed before the Parliamentary Committee, the reason given for non-appearance of some of the trainees in final assessment was due to construction workers leaving their designated sites to other sites for want of better wages. This had happened despite the fact that workers selected for the scheme did not lose out on their wages for the duration of the training as the wage compensation for them was paid by the State Welfare Boards from the cess fund collected for workers' welfare.

It has to be noted that RPL component of PMKVY primarily focuses on assessing and certifying the skills of informal sector workers and the government took several steps in this regard. One such thing is Skills Development and Certification Initiative for the purpose of skill up-gradation of workers in the construction sector based on the concept of RPL. Beneficiaries of this scheme are construction workers registered with State Labour Welfare Department. Expenses incurred towards training, assessment and wage compensation of these workers are met from the Building and Other Construction Workers (BOCWs) Cess. In this the workers are pre-assessed as per the pre-determined criteria on the basis of which they are provided skill gap training. Training providers are reimbursed the training cost @ Rs. 30/- per hour per trainee and workers are given wage compensation at the rate of Rs. 35/- per hour per person.

In the First Phase of RPL the Steering Committee approved to allocate 3.58 lakh persons to 31 Sector Skill Councils. However, this target was revised to 5 lakh as given below:

| <b>Sector Skill Council</b>                           | <b>Final Target for RPL<br/>(persons)</b> |
|---|---|
| Agriculture   | 70,000                                    |
| Apparel   | 30,000                                    |
| Automotive  | 10,800                                    |
| Beauty and Wellness                                   | 25,000                                    |
| BFSI  | 12,500                                    |
| Capital Goods   | 4200                                      |
| Construction  | 30,800                                    |
| Domestic Worker                                       | 4200                                      |
| Earthmoving & Infrastructure                          | 4200                                      |
| Electronics   | 25,000                                    |
| Food Industry   | 14,100                                    |
| Furniture & Fitting                                   | 4100                                      |
| Gems & Jewellery                                      | 25,000                                    |
| Handicrafts   | 4200                                      |
| Healthcare  | 12,500                                    |
| Indian Plumbing                                       | 12,500                                    |
| Iron & Steel  | 4100                                      |
| IT- Information Technology<br>Enabled Services (ITeS) | 20,000                                    |
| Leather   | 20,000                                    |
| Life Sciences   | 12,500                                    |
| Logistics   | 20,800                                    |
| Media & Entertainment                                 | 5200                                      |
| Mining  | 10,000                                    |
| Power   | 4200                                      |
| Retailers Associations                                | 30,000                                    |
| Rubber  | 4200                                      |
| Security  | 20,800                                    |
| Sports  | 4100                                      |
| Telecom   | 25,000                                    |
| Textiles & Handloom                                   | 10,000                                    |
| Tourism and Hospitality Services                      | 20,000                                    |
| <b>Total</b>  | <b>5,00,000</b>                           |

The report of Parliamentary Standing Committee on Labour placed in Lok Sabha on March 20, 2017 reveals that the achievement under different components of PMKVY was as below:

| <b>Particulars</b>            | <b>2015-16</b> | <b>2016-17</b>    |
|-------------------------------|----------------|-------------------|
| Fresh Training Completed      | 14,98,443      | 3,17,749          |
| RPL Training completed        | 85,719         | 1,43,829          |
| Cumulative Training completed | 15,84,162      | 4,61,578          |
| <b>Total</b>                  |                | <b>13,16,775*</b> |

\* This includes target under training, mobilization, enrollment and registration

According to the information available as on May 13, 2019 around 51,06,763 people were enrolled in RPL, Short Term and Special Projects out of which 35,81,661 passed out as given below:

| <b>Particulars</b> | <b>No. Enrolled</b> | <b>No. Passed out</b> |
|--------------------|---------------------|-----------------------|
| RPL                | 20,13,029           | 14,05,592             |
| Short Term         | 29,93,209           | 21,28,764             |
| Special Projects   | 1,00,525            | 47,305                |
| <b>Total</b>       | <b>51,06,763</b>    | <b>35,81,661</b>      |

Source: PMKVY.gov.nic.in

In order to popularize RPL even the President of India came forward and helped the Ministry in reaching out to 1500 employees at Rashtrapati Bhawan and to certify them under RPL component of PMKVY across 18 job roles. Many other organizations like Family Welfare Association (CWA) of CRPF took active part in popularizing the scheme in their operational areas. However, RPL is yet to get the recognition of a Tool in the Development of India. It requires due awareness generation amongst those who have received and are going to receive training through the means available in the informal sector of learning so that they can utilize the opportunity in a hassle free manner. Voluntary sector, if sensitized properly, can definitely bridge the gap.

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# **A study on the Impact of Saakshar Bharat Programme on the neo-literates of Scheduled Caste in Telangana State**

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**P.V. S. Reddy<sup>1</sup>**

## **Abstract**

Saakshar Bharat Programme (SBP) was launched in 2009 for imparting functional literacy to 70 million non-literates in India and in united Andhra Pradesh it was 7.6 million. It has been in operation in Telangana state since 2010 and lakhs of non-literates were made literates and they are attending Lok Shiksha Kendras / Adult Education Centres for life-long learning to improve the knowledge and skills for better quality of life. Till today adequate studies have not been attempted to understand the impact of SBP relating to different areas viz, social, financial, political and legal. Although many studies are explored on the literacy component, studies available on the impact are very less and even available systematic studies carried out in the present area i.e impact of Saakshar Bharat programme for the neo-literates of Scheduled Caste (SC) Communities in Telangana State appeared to be negligible. Therefore the impact of Saakshar Bharat as a research study was undertaken to find out the financial and legal awareness and the extent of application level of financial and legal areas. The results would be useful not only for strengthening the awareness levels of the learners/neo-literates but also useful for developing the literature to be used by the neo-literates.

**Keywords:** Saakshar Bharat Programme, Impact, Neo-literates, Scheduled Caste, Telangana, State

## **Introduction**

The Prime Minister launched Saakshar Bharat, a centrally sponsored scheme of Department of School Education and Literacy (DSEL), Ministry of Human Resource Development (MHRD), Government of India (GOI), on the International Literacy Day, 8th September, 2009. It aims to further promote and strengthen Adult Education, specially of women, by extending educational options to those adults who having lost the opportunity of access to formal education and crossed the standard age for receiving such education, now feel a need for learning of any type, including, literacy, basic education (equivalency to formal education), vocational education (skill development), physical and emotional development, practical arts, applied science,

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sports, and recreation. The Planning Commission made an in depth study on the performance of the literacy programme. The appraisal had revealed certain inadequacies in the design, architecture and mode of implementation of the programme, most conspicuous being, non-viability of a single solution, limitations of voluntary approach, limited involvement of the State Governments in the programme, lack of convergence, weak management and supervisory structures, lack of community participation, poor monitoring and inadequate funding. The Planning Commission made necessary modifications to meet the contemporary challenges. To recast the mission, a protracted process of countrywide consultation with stakeholders was gone through. A series of consultative meetings were held across the country with representatives of the government of States, NGOs, Literacy practitioners, Managers, Administrators, State Resource Centres, Universities, Social Activists and other Stakeholders.

### **Objectives of Saakshar Bharat Programme**

The Mission has four broad objectives, namely: a) Impart functional literacy and numeracy to non-literate and non-numerate adults b) Enable the neo-literate adults to continue their learning beyond basic literacy and acquire equivalency to formal educational system c) Impart non and neo-literates relevant skill development programmes to improve their earning and living conditions and d) Promote a learning society by providing opportunities to neo literate adults for continuing education.

### **Saakshar Bharat Programme in Telangana State**

The population of the State is predominantly rural with 61.33 per cent of people residing in rural areas and the remaining 38.67 per cent of people residing in urban areas. While the growth of total population in the State has moderated to 13.58 per cent in the decade 2001 to 2011 from 18.77 per cent in the preceding decade, the growth of the urban population has been witnessing a significant increase. Urban population in the State grew by 38.12 per cent in the decade 2001 to 2011 as compared with 25.13 per cent in the preceding decade. Nearly 80 per cent of the State's population consists of backward classes including SCs, STs, Minorities and other Backward Classes. The higher percentage of backward classes in total population lays a greater responsibility on the State Government in terms of empowering and assisting them to come up to the level of other castes.

In Telangana State, there are 82,40,762 non-literates, out of which 37,84,353 are male and 44,56,409 are female non-literates as per survey conducted by the State Dept. of Adult Education. As per the Zilla Lok Shiksha Samithi (ZLSS) Mahabubnagar district, the total enrolment of SC non-literates in Adult Education centres are 411849, out of which 189362 are male and 222487 are female and out of 411849 learners enrolment 178942 were made literates ( male-36605 and female-142337).

The SBP has been implemented both in Andhra Pradesh (AP) and Telangana (TS) since 2010 and so far around 7 million adults were made literates. (Note of Directorate of Adult Education/Andhra Pradesh State Literacy Mission Authority, Govt. of Andhra Pradesh). However, no studies on the impact of SBP on the marginalised communities in the state of TS have been reported. Hence, the present study was undertaken to assess the impact of SBP on SC communities in the state of Telangana.

## **Review of literature**

Dighe (1995a) studied on the women and literacy in a re-settlement colony in Delhi, India and found that the empowerment effect apart from autonomy in the family also effect on the opportunity for women to interact. The study of (Dighe, 1995b) on the women literacy and empowerment in Andhra Pradesh, evidenced, instances of social mobilisation due to literacy programmes tackling gender issues at a community level account of the campaign as against alcohol in Nellore district. Studies of Kell (1996) have on revealed that the literacy programme made positive social and economic impact on participants. Burchfield et al. in Bolivia and Nepal (2002a and 2002b) have evaluated a wide array of impacts linked to integrated literacy programmes. These programmes were defined as those that offered literacy training within efforts to improve women's social and economic development. Lind (2004) assessed the gender equality and national adult basic education programmes and ascertained empowerment effect of attending the literacy class in terms of increased confidence, self-esteem and assertiveness. Reddy (2015) has conducted a study on SBP beneficiaries in TS and found that, the awareness levels among the neo-literates is more than 88 per cent pertaining to various components viz., Health, Financial, Legal, Political and Social and with regard to application level the SB has demonstrated in creating high level of awareness in the above areas. Around 44.8 per cent contribution is made by the SB to the awareness of the participants. The application level of the participants is equally as high as 77.94 per cent in the four dimensions except legal literacy. This study was limited to six model adult education centres only.

## **Research gap**

Researches in adult education gained momentum with the creation of National Literacy Mission Authority (NLMA) and its flag ship programme *Saakshar Bharat*. The research findings provide required knowledge and perspectives for effective planning and implementation of literacy programmes, which can facilitate in the eradication of illiteracy in the state / country. These researches may be useful in providing better insights into the problems relating to adult education and developing future strategies to the policy makers, implementers, experts, researchers and practitioners of adult literacy programmes in India and elsewhere. No systematic efforts were made to find out the impact of the SBP on marginalised communities regarding financial and legal components. Similarly, no in-depth studies were made to find out the impact of SBP

beneficiaries of Scheduled Caste Community for making the policy guidelines more realistic.

### **Need of the study**

Saakshar Bharat was launched in 2009 for imparting functional literacy to 70 million non-literates in India and in united Andhra Pradesh it was 7.6 million. Saakshar Bharat programme has been in operation in Telangana state since 2010, till today adequate studies have not been attempted to understand its impact. Although many studies are explored on the literacy component, studies available on the social impact are very less and even available systematic studies carried out in the present area i.e Impact of Saakshar Bharat Programme for SC community is appeared to be negligible. Therefore, the present study "Impact of Saakshar Bharat Programme for the neo-literates of SC community" was undertaken. The results would be useful not only for strengthening the awareness levels of the learners /neo-literates but also be useful for developing the literature for use by the neo-literates.

### **Objectives of the research study**

Following are the objectives of the research study:

1. To study the awareness level of the beneficiaries/participants of Saakshar Bharat Programme in respect of financial and legal aspects
2. To examine the application level of the beneficiaries/participants in the area of financial and legal areas

### **Research methodology**

#### **Sample**

Simple random sampling technique was used in the selection of samples. Survey method has been adopted for the study as the data was collected from the neo-literates. This method was used for its relevance and aptness.

Mahabubnagar district was selected for the present research study which is low in literacy level in Telangana state. Two Mandals/Blocks were selected on the basis of high and low literacy rate in the Mandals of the district. 140 beneficiaries of SC community were selected for the study. The present study has also elicited the opinion of 50 stakeholders of SBP on Focus Group Discussion (FGD) with the teachers, village coordinators and field functionaries who were associated with Saakshar Bharat Programme/ Adult education. In total, one district, 2 mandals, 14 villages and 140 beneficiaries of SC community and 50 stakeholders were selected for the study.

## Tool

In the present study an interview schedule has been devised and it was administered to the neo-literates. The tool consists of two dimensions viz., financial and legal. On the whole, the tool contains 23 items of financial and legal areas (12 and 11 items). The areas are quite familiar and were discussed during the teaching learning process and even the primer contains this kind of information. The items are closed end and two options such as 'yes' or 'No'. The second part contains the items to extent the application part of the knowledge acquired and it has three options viz., Used, not used and occasion did not arise. The tool also contains the personal data of respondents.

## Scoring

The right answer gets one mark and the wrong zero mark for the first part of the tool. Accordingly the total score for each area was calculated. This procedure was followed for the part -1 of the interview schedule and part-2 does not have scoring as such.

## Data collection and plan of the study

The relevant data was collected both from secondary and primary sources. The primary data was collected with the help of ZSS and JSS Mahabubnagar district through questionnaire, informal discussions, and focused group discussions. The starting point for the study was collection of relevant information from the official documents, reports of the institutions. In the second stage discussions were held with the officials, and other stakeholders. FGD was undertaken in the third stage.

## Data analysis and interpretation

The collected data was analysed on the basis of objectives of the study and interpreted as follows. Percentages were calculated for interpreting the data.

**Table No- 1: Age-group of beneficiaries**

| S.No | Age-group    | Beneficiaries | Percentage |
|------|--------------|---------------|------------|
| 1    | 15-25        | 44            | 31.43      |
| 2    | 26-35        | 76            | 54.28      |
| 3    | Above 35     | 20            | 14.29      |
|      | <b>Total</b> | <b>140</b>    | <b>100</b> |

The above table shows that 54.28% of the respondents belonged to 26-35 age group which is considered to be productive and hence, helpful not only to the family but also to the society. 31.43% of the respondents belonged to 15-25 age group and 14.29% of the respondents in the age group 35 and above.

**Table No- 2: Marital status of beneficiaries**

| S. No | Marital status | Beneficiaries | Percentage |
|-------|----------------|---------------|------------|
| 1     | Married        | 104           | 74.29      |
| 2     | Un-married     | 36            | 25.71      |
|       | <b>Total</b>   | <b>140</b>    | <b>100</b> |

The above table shows that 74.29% of the respondents married and hence have added responsibility of maintain the family while 25.71% unmarried.

**Table No-3: No. of beneficiaries – Gender-wise**

| S.No. | Gender       | Beneficiaries | Percentage |
|-------|--------------|---------------|------------|
| 1     | Male         | 24            | 17.14      |
| 2     | Female       | 116           | 82.86      |
|       | <b>Total</b> | <b>140</b>    | <b>100</b> |

The above table shows that 17.14% of the respondents male while 82.86% female. NLMA has often given priority to women under Saakshar Bharat Programme.

**Table No-4: No. of beneficiaries - Occupation-wise**

| S.No | Occupation             | Beneficiaries | Percentage |
|------|------------------------|---------------|------------|
| 1    | Agricultural labourers | 88            | 62.85      |
| 2    | Agriculturists         | 36            | 25.72      |
| 3    | Tailors                | 16            | 11.43      |
|      | <b>Total</b>           | <b>140</b>    | <b>100</b> |

The above table shows that 62.85% respondents are agricultural labourers, 25.72% are in agriculturists and 11.43% are tailors.

**Table No-5: Annual income of beneficiaries**

| S.No | Income<br>(In Rs.) | Beneficiaries | Percentage |
|------|--------------------|---------------|------------|
| 1    | Below 20,000       | 100           | 71.43      |
| 2    | 20,000-40,000      | 32            | 22.86      |
| 3    | Above 40,000       | 08            | 05.71      |
|      | <b>Total</b>       | <b>140</b>    | <b>100</b> |

The above table shows that 71.43% had annual income below Rs.20,000/-, the income of 22.86% had between Rs.20,000-40,000/- and 5.71% had the income Rs.40,000/- and above.

**Table No-6: Habitation of beneficiaries**

| S.No | Habitation   | Beneficiaries | Percentage |
|------|--------------|---------------|------------|
| 1    | Own house    | 124           | 88.57      |
| 2    | Rented house | 16            | 11.43      |
|      | <b>Total</b> | <b>140</b>    | <b>100</b> |

As shown in the table 88.57% of the beneficiaries have their own houses while 11.43% reside in rented houses.

**Objective - 1: To study the awareness level of the beneficiaries/participants of Saakshar Bharat Programme in respect of financial and legal aspect**

### 1. Financial Awareness

**Table-7: Awareness of beneficiaries in financial aspects**

| S.No | Awareness in financial aspects   | No. of beneficiaries responded<br>(including percentage) |     |     |    |
|------|--|--|-----|-----|----|
|      |  | Yes  |     | No  |    |
|      |  | No.  | %   | No. | %  |
| 1    | Saving – a need of the hour  | 140  | 100 |     | -  |
| 2    | Do you have an account in Bank or Post Office  | 140  | 100 |     | -  |
| 3    | Expenditure should be made only on well planned activities   | 140  | 100 |     | -  |
| 4    | Loan should not be taken from money lenders  | 140  | 100 |     | -  |
| 5    | Spending money lavishly on celebrations shows one's richness   | 30   | 21  | 110 | 79 |
| 6    | Insurance gives security to one's life   | 95   | 68  | 45  | 32 |
| 7    | Using money on costly items like clothes and gold jewellery is more a show to project the status of the person before others | 140  | 100 |     | -  |
| 8    | Spending money on tea, cigarettes and alcohol is a waste   | 140  | 100 |     | -  |
| 9    | One must save money in public sector banks/financial institutions or in such institutions                                    | 140  | 100 |     | -  |
| 10   | Do you have an account opened under Pradhan Mantri Jan Dhan Yojana?  | 140  | 100 |     | -  |
| 11   | One must invest money only in those institutions which give good returns   | 140  | 100 |     | -  |
| 12   | Do you know the meaning of financial literacy?   | 102  | 73  | 38  | 27 |

The response given by the beneficiaries for all the 12 questions relating to money related matters amply reflects that they have enough and in some cases more knowledge which is a positive indication for leading a better life.

## 2. Legal Awareness

**Table-8: Awareness of beneficiaries in legal aspects**

| S. No | Awareness in legal aspects  | No. of beneficiaries responded<br>(including percentage) |     |     |    |
|-------|---|--|-----|-----|----|
|       |   | Yes  |     | No  |    |
|       |   | No.  | %   | No. | %  |
| 1     | In marriages taking or giving dowry is a crime  | 140  | 100 |     | -  |
| 2     | Sexual harassment is a serious crime  | 140  | 100 |     | -  |
| 3     | Women should not be paid wages equal to that of men for the same load of work done  | 95   | 68  | 45  | 32 |
| 4     | Domestic Violence Act is to prevent violence against women at home  | 140  | 100 |     | -  |
| 5     | Information cannot be obtained from the office covered under Right To Information Act   | 91   | 65  | 49  | 35 |
| 6     | There is no harm in conducting Pre-conception and Pre-natal diagnostic techniques of the child  | 85   | 61  | 55  | 39 |
| 7     | Sexual harassment, particularly in workplace can be controlled by filing FIR with the police and/or by lodging complaint with the concerned committee | 84   | 60  | 56  | 40 |
| 8     | Right to Education Act enables the poor to send their children to private schools also  | 76   | 54  | 64  | 46 |
| 9     | The rich people can take the advantage of Free Legal Aid  | 93   | 66  | 47  | 34 |
| 10    | Mahatma Gandhi National Rural Employment Guarantee Scheme has benefitted the poor families a lot with assured employment and wages                    | 124  | 89  | 16  | 11 |
| 11    | Do you know what is Legal awareness   | 95   | 68  | 45  | 32 |

In the legal matter also the beneficiaries have fairly high percentage of awareness. As given in Table-8 all the 11 questions are related to legal matters for which the beneficiaries have given their desired opinion which again is a positive indication for leading the life by women.

## Objective - 2: To examine the application level of the beneficiaries/ participants in the area of financial and legal areas

In order to understand the application level of the participants, the tools used contain three options viz., used, not used and did not get a chance to use which are detailed below:

### Financial awareness - Application level

**Table-9: Application of financial awareness by the beneficiaries**

| S.No | Application in financial matters   | No. of beneficiaries responded<br>(including percentage) |     |          |      |                             |      |
|------|--|--|-----|----------|------|-----------------------------|------|
|      |  | Used   |     | Not Used |      | Did not get a chance to use |      |
|      |  | No.  | %   | No.      | %    | No.                         | %    |
| 1    | Saving – a need of the hour  | 140  | 100 | -        | -    | -                           | -    |
| 2    | Do you have an account in Bank or Post Office  | 140  | 100 | -        | -    | -                           | -    |
| 3    | Expenditure should be made only on well planned activities   | 140  | 100 | -        | -    | -                           | -    |
| 4    | Loan should not be taken from money lenders  | 80   | 57  | 40       | 29   | 20                          | 14   |
| 5    | Spending money lavishly on celebrations shows one's richness   | 60   | 42  | 40       | 29   | 40                          | 29   |
| 6    | Insurance gives security to one's life   | 100  | 71  | 40       | 29   | -                           | -    |
| 7    | Using money on costly items like clothes and gold jewellery is more a show to project the status of the person before others | 80   | 57  | 60       | 43   | -                           | -    |
| 8    | Spending money on tea, cigarettes and alcohol is a waste   | 80   | 57  | 30       | 21.5 | 30                          | 21.5 |
| 9    | One must save money in public sector banks/financial institutions or in such institutions                                    | 96   | 69  | 24       | 17   | 20                          | 14   |
| 10   | Do you have an account opened under Pradhan Mantri Jan Dhan Yojana?  | 130  | 93  | 05       | 3.5  | 05                          | 3.5  |
| 11   | One must invest money only in those institutions which give good returns   | 125  | 88  | 05       | 4    | 10                          | 8    |
| 12   | Do you know the meaning of financial literacy?   | 135  | 96  | 05       | 4    | -                           | -    |

From the table above it is clear that most of the beneficiaries have applied their financial awareness in their real life situation. Some of the points put forth in a negative manner also were understood by the beneficiaries well and hence, they could give correct answers. This is a positive trend.

### Legal Awareness -Application level

**Table-10: Application of legal awareness by the beneficiaries**

| S.No | Application in legal matters  | No. of beneficiaries responded<br>(including percentage) |     |          |    |                      |    |
|------|---|--|-----|----------|----|----------------------|----|
|      |   | Used   |     | Not used |    | Did not get a chance |    |
|      |   | No.  | %   | No.      | %  | No.                  | %  |
| 1    | In marriages taking or giving dowry is a crime  | 140  | 100 |          | -  |                      | -  |
| 2    | Sexual harassment is a serious crime  | 140  | 100 |          | -  |                      | -  |
| 3    | Women should not be paid wages equal to that of men for the same load of work done  | 140  | 100 |          | -  |                      | -  |
| 4    | Domestic Violence Act is to prevent violence against women at home  | 140  | 100 |          | -  |                      | -  |
| 5    | Information cannot be obtained from the office covered under Right To Information Act   | 52   | 37  | 45       | 32 | 43                   | 31 |
| 6    | There is no harm in conducting Pre-conception and Pre-natal diagnostic techniques of the child  | 85   | 61  |          | -  | 55                   | 39 |
| 7    | Sexual harassment, particularly in workplace can be controlled by filing FIR with the police and/or by lodging complaint with the concerned committee | 86   | 61  | 24       | 17 | 30                   | 22 |
| 8    | Right to Education Act enables the poor to send their children to private schools also  | 110  | 79  | 20       | 14 | 10                   | 7  |
| 9    | The rich people can take the advantage of Free Legal Aid  | 105  | 75  | 20       | 14 | 15                   | 11 |
| 10   | Mahatma Gandhi National Rural Employment Guarantee Scheme has benefitted the poor families a lot with assured employment and wages                    | 125  | 90  | 05       | 3  | 10                   | 7  |
| 11   | Do you know what is Legal awareness   | 110  | 79  | 18       | 13 | 12                   | 8  |

It is very clear that majority of the beneficiaries who have better legal knowledge could apply the same in their life situation which is appreciable. Mere knowledge is not enough unless a person applies and functionally improved for better living.

## Findings

- The age group of sample beneficiaries reveal that 85.71% belonged to the age group 15-35 yrs which is considered to be productive and hence, helpful not only to the family but also to the society. Only 14.29% of the beneficiaries in the age group 35 and above. This group also is equally important as they can be advisers/mentors for others in view of their life experience.
- 74.29% of the sample beneficiaries reported to have been married. They joining the literacy programme and gaining knowledge will be of great help to their own family members and also to the community they belong and society in which they live.
- Saakshar Bharat programme was formulated focusing more on women and hence, 82.86% of the sample beneficiaries were female is not a surprise. True to the proverb that "If a woman is educated, then the family is educated", the female beneficiaries with their added knowledge could have proved to be an asset to the family.
- 88.57% of the sample beneficiaries are from agriculture sector, as small farmers (25.72%) and agricultural labourers (62.85%) and remaining 11.43% are engaged in tailoring. It is also to be noted that the annual income of 94.29% of the sample beneficiaries reported to be upto Rs. 40,000/- out of which 71.43% had annual income below Rs.20,000/- and 22.86% had between Rs.20,000-40,000/-. Only a small number (5.71%) had the income Rs.40,000/- and above. This proves that economically weaker sections participated in literacy programme and benefitted.
- It has been found that 88.57% of the sample beneficiaries have their own houses (whatever may be the size of the house) which is a good indication as that pieces of land in which their houses stand belong to them.
- The response given by the beneficiaries for all the 12 questions relating to money related matters amply reflects that they have enough and in some cases more knowledge which is a positive indication for leading a better life.
- In the legal matter also the beneficiaries have fairly high percentage of awareness as they have given their desired opinion on all the 11 questions asked which again a positive indication is for women leading their life.

- It has been found that most of the beneficiaries have applied their financial awareness in their real life situation. Some of the points put forth in a negative manner also were understood by the beneficiaries well and hence, they could give correct answers. This is a positive trend.
- Again it is very clear that majority of the beneficiaries who have better legal knowledge could apply the same in their life situation which is appreciable. Mere knowledge is not enough unless a person applies and functionally improved for better living.

### **Focus Group Discussion**

The researcher conducted Focus Group Discussion in 5 villages. In each discussion around 10 people participated which included Sarpanch, Ward Member, leader of the youth association, local NGO representative, village coordinator of adult education programme, local teacher and community leader. The outcome of such discussions revealed certain important aspects which are detailed given below:

- (i) Literacy programme helped to increase enrolment in primary schools and decreased school dropouts dramatically.
- (ii) Saving habit of SHG beneficiaries improved a lot.
- (iii) Some of the neo-literates have stood for election in local bodies and got elected.
- (iv) The beneficiaries got a lot of awareness about health issues, legal matters, financial transactions apart from political awareness.
- (v) Where there is a Jan Shikshan Sansthan, the literacy beneficiaries have got the opportunities to undergo vocational skill development training which enabled them to go for wage/self-employment. It also in a way helped to increase family income.

### **Suggestions**

1. Adult Education Centres need to be made more functional in order to cater to the needs of the neo-literates.
2. Programmes which would enhance the present skills of neo-literates and acquisition of new skills are to be designed and implemented in the AECs.
3. Awareness programmes from time to time need to be taken up to address the community to prevent any untoward incidents. Swine flu was the recent

disease which baffled the community which is creating panic to the people and programmes on these issues would leave impression on the people.

## Conclusion

Literacy and awareness is two edged weapon for a person which can be used to improve the life situation. The literacy programmes in India always focussed on these two to enable the non-literates to gain knowledge on various issues and apply the same in their life situation for functional improvement. Gaining literacy skills enable the person to read and write which will go a long way to know more information from the written texts. Saakshar Bharat, a well planned adult literacy programme has in many ways helped the non-literates to acquire both literacy skills and awareness skills. In a vast country like India which is developing fast in almost all areas people should be educated so that they become part and parcel of development.

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## **Abstract**

Patterns of sex ratio play a vital role in socio-economic development of a region. Generally, sex ratio refers the ratio between sexes. In the present paper an attempt has been made to analyze the disparity of sex ratio in Manipur taking sub-division as unit of analysis. Although the state has higher sex ratio than the national average but there is consistent decline in the ratio during the years i.e. 1971 to 2011. In the early years, there was fluctuation in the trend of sex ratio depicting slight variation in its regional pattern depending upon the socio- economic parameters of the area. Findings suggest that higher sex ratio is positively correlated with better socio-economic infrastructure.

**Keywords:** Ethnicity, sex-ratio, immigration, migration, fertility, sex- composition, disparity

## **Introduction**

Sex ratio denotes the ratio between males and females. In the Indian context it refers to the number of females per thousand males. The sex composition is of paramount importance in any population because of contrasting and complementary roles played by two sexes in economy and society. This ratio has a profound impact not only on demographic factors like fertility, mortality, migration etc. but also on the other factors like manpower, ethnicity, standard of living, social system, religion, national income, education, housing etc. Thus, sex ratio is an index of conditions of an area. It is an important tool for regional analysis. Hence, proper understanding of sex composition of any population is essential.

The paper attempts to analyze the spatio-temporal pattern of sex ratio in Manipur taking revenue sub-divisions as unit of analysis. The temporal analysis is confined to a period of 40 years from 1981- 2011. The study is based entirely on secondary data derived mainly from census of India and adopts largely the choropleth technique for analyzing the data.

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Sex ratio differs from country to country depending upon the stage of socio economic development. Sex ratio of the advanced countries is always more in favour of females whereas the trend is reverse in case of the Low Development Countries (LDCs). It is in this context that we examine the sex ratio of Manipur over time and space.

### **Sex ratio in India: An overview**

It is pertinent to have a synoptic view of the sex-ratio in India before examining the sex ratio of Manipur. Like the case of any LDC, India's sex ratio also goes against females. In 2011 the sex ratio was 940 females per 1000 males. One can give many reasons for this lower sex-ratio in India.

More number of male births takes place compared to female births. In fact 1000 male births take to 944 female births. This variation at birth is natural and occurs all over the world. However, the ratio balanced at the age of 4 years since male natural mortality is more as compared to female mortality. In case of India because of the differential treatment given to males and females, the variations in sex ratio are maintained even at the upper ages. The important factor for lower sex ratio in India is the high female mortality. This is due to the general neglect of females resulting in low life expectancy. The general characteristics of sex-ratio in Indian context are:

- More females die both at infancy and during the reproductive period.
- More importance is given to education of male children and better treatment for them in terms of balanced diet
- Early marriage and premature child bearing.
- High level of fertility.
- Lower social status of women.
- Prevailing practice of dowry system, suicide in relation to dowry, sati systems among the women.
- Torture and brutal killing even by her husband and antisocial minded persons.
- Frequent maternity and inadequate nutrition.

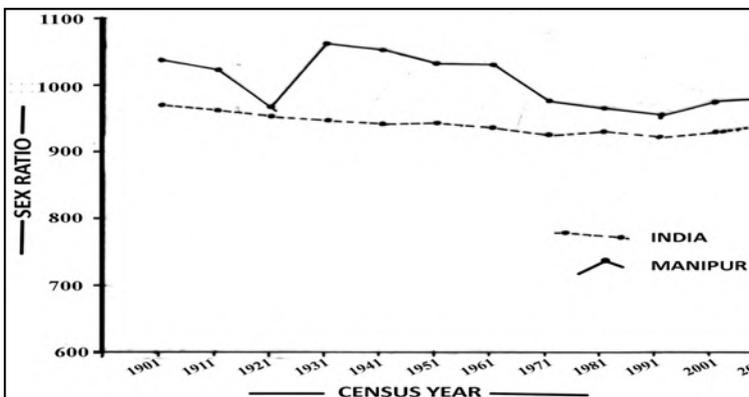
Therefore we can sum up that once the couple gets a male child the female child is neglected contributing to lower sex ratio among female. Generally, if a couple begets a male child, a pause to further reproduction might take place. However, one of the most perplexing point is that sex ratio has been continuously decreasing since 1901 (Table-1, Fig-1). Despite the fact that considerable socio-economic transformation has taken place in India during the said period resulting into increase in female life expectancy, female literacy and female employment as compared to early decades. Hence, it is very difficult to give a spacious explanation for declining sex ratio on the basis of secondary data.

Sex ratio varies greatly from one part of the country to another. South Indian states have higher sex ratio compared to North India. A belt of low sex ratio is confined to north western India. North eastern part of India is another pocket of low sex ratio.

Table-1: Sex Ratio in India and Manipur

| Census Year | Sex Ratio       |                   |
|-------------|-----------------|-------------------|
|             | Sex Ratio India | Sex Ratio Manipur |
| 1901        | 972             | 1,037             |
| 1911        | 964             | 1,029             |
| 1921        | 955             | 1,041             |
| 1931        | 950             | 1,065             |
| 1941        | 945             | 1,055             |
| 1951        | 946             | 1,036             |
| 1961        | 941             | 1,015             |
| 1971        | 930             | 980               |
| 1981        | 935             | 971               |
| 1991        | 929             | 958               |
| 2001        | 933             | 978               |
| 2011        | 940             | 985               |

Manipur is a moderately developed state with a literacy rate of about 76.9 percent which is above the national average of 73 percent. The literacy rate is higher among males than females. Thus, Manipur can be placed above the national average regarding literacy rate of 2011 census.



**Sources:** Census of India: Primary Census Abstract, Manipur series 15, 2011

### Manipur: Temporal trends of sex ratio

Sex ratio affects social and economic conditions in many ways. It is an index of the socio-economic conditions of an area. The desirability is of a balanced sex-ratio on a society's commitment to monogamous marriage involving only one wife and one husband. A sex ratio that is unbalanced in either direction means that some people will be less likely to obtain a spouse.

In terms of sex ratio also the state is much above the national average with 985 females per 1000 males according to 2011 census. From 1901 A.D. to 1961 A.D., there were more females than males in Manipur and was relatively high in 1931. However, from the year 1971 the trend of sex ratio in Manipur comes down to 980 females per 1000 males. It comes down to 971 and 958 females per 1000 males in 1981 and 1991 census respectively. After that there was a slight improvement in 2011 with a figure of 985 females per 1000 males. [Table-1, Fig.1]. However, the gap between India as a whole and the state has been getting wider reflecting the fact that the decline in sex ratio at the national level is more pronounced than the decline at the state level.

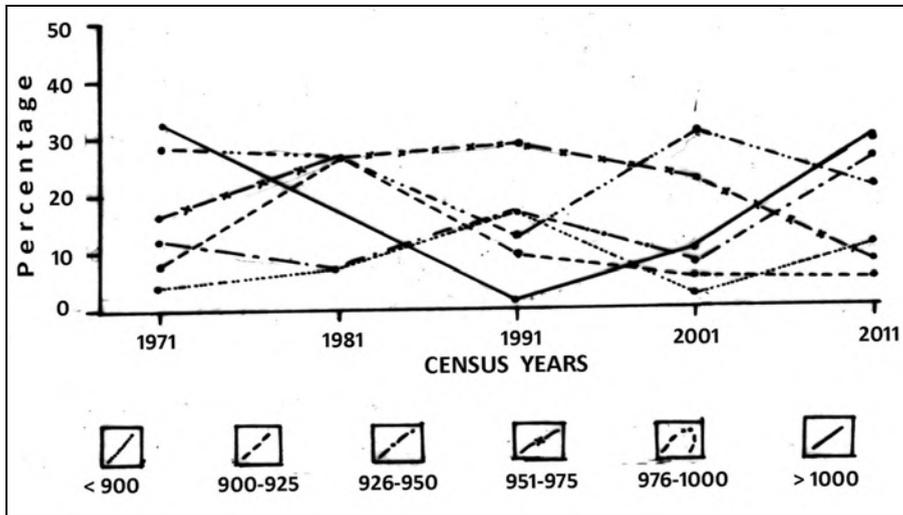
If one looks at the number of Sub- divisions with different sex ratio range overtime, it is clear that the number of sub- divisions with higher sex ratio has gone up from 1981 onwards in the state while there has been decrease in the number of sub- divisions in lower range. (Table- 2, Fig. 2)

**Table 2: Manipur: Temporal Variation in the Range of Sex Ratio**

| Ranges       | 1971      | %          | 1981      | %          | 1991      | %          | 2001*     | %          | 2011      | %          |
|--------------|-----------|------------|-----------|------------|-----------|------------|-----------|------------|-----------|------------|
| <900         | 1         | 4.00       | 1         | 4.00       | 5         | 17.00      | 2         | 6.00       | 4         | 11.00      |
| 900-925      | 2         | 8.00       | 7         | 28.00      | 3         | 10.00      | 3         | 9.00       | 2         | 5.00       |
| 926-950      | 3         | 12.00      | 3         | 12.00      | 6         | 20.00      | 4         | 11.00      | 10        | 26.00      |
| 951-975      | 4         | 16.00      | 7         | 28.00      | 7         | 23.00      | 9         | 26.00      | 3         | 8.00       |
| 976-1000     | 7         | 28.00      | 7         | 28.00      | 8         | 27.00      | 12        | 34.00      | 8         | 21.00      |
| >1000        | 8         | 32.00      | -         | -          | 1         | 3.00       | 5         | 14.00      | 11        | 29.00      |
| <b>Total</b> | <b>25</b> | <b>100</b> | <b>25</b> | <b>100</b> | <b>30</b> | <b>100</b> | <b>35</b> | <b>100</b> | <b>38</b> | <b>100</b> |

*\*Excludes Mao- Maram, Purul and Paomata Sub- Division of Senapati District.*

The number of sub-divisions around the range of state average has also decreased. Furthermore the number in the range of over 1000 females has increased thereby reflecting a definite change in the pattern of male out migration.



### Spatio-dispersal analysis

The sex ratio in Manipur also varies among sub-divisions. The disparity of sex ratio (among districts of the state) is marked by relative low proportion of female especially in Chandel district. According to 2011 census, the district recorded 933 females. It is clear that the number of females is more than males in Imphal West and Imphal East district. Five districts have low sex ratio than the state average i.e. 985 females per 1000 males.

The distributional discrepancies well marked at sub-divisional level is evident from Table-3. Out of 38 sub-divisions of the state, 11 sub-divisions have sex ratio between 1000 and above. Among the sub- divisions, Lamphelpat represents the highest sex ratio (1048) where females outnumber the males and followed by Porompat, Patsoi, Lamshang, Wangoi, Keirao-Bitra, Sadar Hills East, Sawombung, and Nambol.

These are the only sub- divisions in the range of above 1000. The sex ratio ranging between 976-1000, which is closer to the state average of 985 in 2011 is found in Tamenglong West, Ukhul South, Machi, Churachandpur Sub- division. The next range of 951- 975 is noticed in three sub-divisions of the state. There are ten sub- divisions in the range of 926-950 namely Paomata, Ukhul Central, Mao-Maram, Nungba, Thanlon, Churachandpur North, Tengnoupal, Chandel, Jiribam, and Phungyar. The sub- divisions of Kamjong – Chassad and Singhat fall in the range of 900-925. In the lowest range of 900 and below, only four sub-divisions i.e. Purul, Tamenglong North, Saitu- Gamphazol and Chakpikarong are observed. Thus, there is little variation in the sex ratio from one part of the state to another.

**Table 3: Manipur: Sex Ratio 2011**

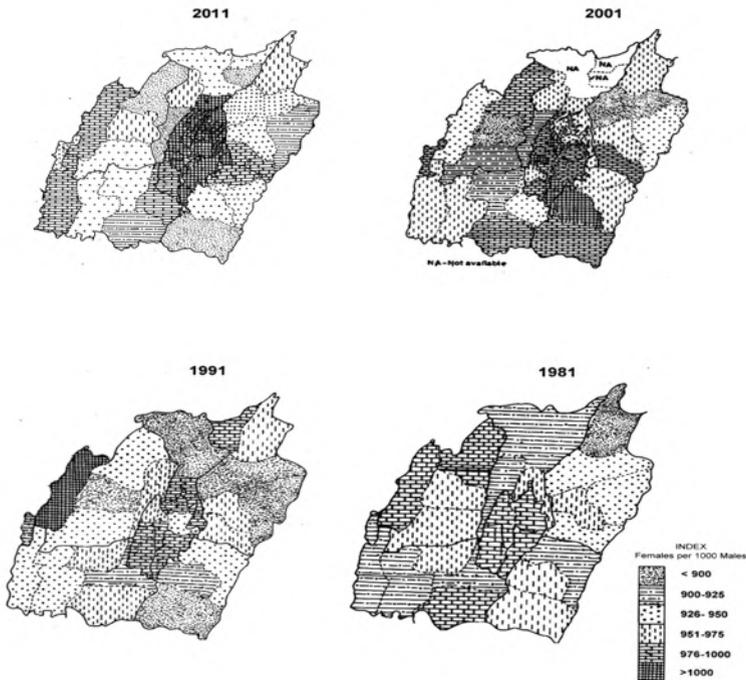
| <b>District/ Sub- divisions</b>     | <b>2001</b>  | <b>2011</b>  |
|-------------------------------------|--------------|--------------|
| <b>SENAPATI</b>                     | <b>951</b>   | <b>937</b>   |
| Mao- Maram (Tadubi)                 | N.A.         | 938          |
| Paomata                             | N.A.         | 931          |
| Purul                               | N.A.         | 881          |
| Sadar Hill West (Kangpokpi)         | 967          | 968          |
| Saitu Gamphazol (Gamnom Sapermeina) | 909          | 896          |
| Sadar Hill East (Saikul)            | 969          | 1009         |
| <b>TAMENGLONG</b>                   | <b>922</b>   | <b>943</b>   |
| Tamenglong North (Tamei)            | 977          | 880          |
| Tamenglong West (Tousem)            | 945          | 984          |
| Tamenglong                          | 880          | 963          |
| Nungba                              | 919          | 939          |
| <b>CHURACHANDPUR</b>                | <b>944</b>   | <b>975</b>   |
| Tipaimukh (Parbung)                 | 960          | 997          |
| Thanlon                             | 953          | 947          |
| Churachandpur North (Henglep)       | 905          | 942          |
| Churachandpur                       | 941          | 989          |
| Singhat                             | 994          | 906          |
| <b>CHANDEL</b>                      | <b>981</b>   | <b>933</b>   |
| Machi                               | 958          | 980          |
| Tengnoupal (Moreh)                  | 968          | 936          |
| Chandel                             | 1,017        | 943          |
| Chakpikarong                        | 978          | 800          |
| <b>THOUBAL</b>                      | <b>998</b>   | <b>933</b>   |
| Lilong                              | 992          | 995          |
| Thoubal                             | 997          | 1,005        |
| Kakching                            | 1,003        | 1,003        |
| <b>BISHNUPUR</b>                    | <b>993</b>   | <b>999</b>   |
| Nambol                              | 1016         | 1,008        |
| Bishnupur                           | 962          | 997          |
| Moirang                             | 998          | 995          |
| <b>IMPHAL WEST</b>                  | <b>1,004</b> | <b>1,031</b> |
| Lamshang                            | 984          | 1,023        |
| Patsoi                              | 993          | 1,024        |
| Lamphelpat                          | 1,018        | 1,048        |
| Wangoi                              | 997          | 1,013        |
| <b>IMPHAL EAST</b>                  | <b>991</b>   | <b>1,017</b> |
| Jiribam                             | 988          | 945          |
| Sawombung                           | 926          | 1,007        |
| Porompat                            | 1,012        | 1,037        |
| Keirao Bitra                        | 999          | 1,011        |
| <b>UKHRUL</b>                       | <b>916</b>   | <b>943</b>   |
| Ukhrul North (Chingai)              | 962          | 970          |
| Ukhrul Central (Ukhrul)             | 884          | 935          |
| Kamjong- Chassad (Kamjong)          | 929          | 954          |
| Phungyar Phaisat (Phungyar)         | 970          | 943          |
| Ukhrul South (Kasom Khullen)        | 979          | 983          |
| <b>MANIPUR</b>                      | <b>978</b>   | <b>985</b>   |

\*Where sub- divisional name differs from its Head quarters.

The later words within brackets the sub-divisional head quarters.

Source: Census of India, 2001 and 2011.

### PATTERN OF SEX RATIO IN MANIPUR



The spatial distributional pattern of sex ratio in 2011 at state level was not the same as it was during the previous censuses of 1981, 1991, 2001 and 2011.

The sex ratio is very low in Ukhrul north sub-division in 1981, 1991 and 2001. However it has distinguished with high sex ratio in 2011 census. In 2011, Tamenglong North and Chakpikarong sub- division have a very low sex ratio as compared to 1981 and 2001. In another case, the sex ratio of Chakpikarong sub- division was high in both 1981 and 2001 but, it decreases to the position of very low sex ratio in the years 1991 and 2011.

In 1981 sex ratio was high in almost sub- divisions of the valley districts of the State and its adjoining areas and in a small pocket of western Tamenglong and southern Churachandpur. Therefore in the year 1991, Tamenglong West represents the highest sex ratio. But an interesting point to note here is that in Tamenglong and Imphal West area, sex ratio was much lower in 1981 as compared to 2001. These areas gradually decrease below the state average.

An important and a major change that has taken place in the regional pattern of sex ratio between 1981- 2011 is that Ukhrul north area which had lowest sex ratio in

1981 and higher sex ratio in Tamenglong East area has totally undergone a transformation showing relatively lower sex ratio in 2011 and vice-versa in 2001. This should be seen in the context of changeable in the literacy rate, short disturbing in the life expectancy and female mortality rate. Kakching sub-division maintains equal value of sex ratio in both 2001 and 2011.

The sex ratio of Tamenglong west (Tousem) and Tamenglong North (Tamei) sub-division is similar in both 1981 and 2011. However in 1991 Tamenglong west recorded the highest sex ratio (1002 females) but decreases below the state average of 985 females in 2011. Sadar Hill East is the only sub-division that crosses the 1000 females per males in 2011. Chakpikarong Sub-division of Chandel District records lowest sex ratio in 2011. Tamenglong north, Purul and Saitu Gamphazol sub-divisions have also low figures of sex ratio. They are decreases from the last year 2001.

## Conclusion

The foregoing analysis of regional pattern of sex ratio in Manipur reveals the following:

- Manipur has always maintained a higher sex ratio in comparison to the national average.
- The sex ratio of Manipur is very high since 1901 to 1961.
- As in case of India, there is slight variation of sex ratio at sub-divisional level.
- Regional pattern of sex ratio is closely associated with the socio-economic and spatial characteristics of different regions in the state.
- There has been improvement in the sex composition of valley areas of the state reflecting the impact of government efforts and the resultant changes in the society.

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