

Indian Journal of Adult Education

Volume 80, No. 3-4

July-December 2019



Indian Adult Education Association

Find this journal Online
at <http://iaea-india.in>
ISSN 0019-5006

Indian Journal of Adult Education is published quarterly – in March, June, September and December by Indian Adult Education Association, New Delhi.

The *Indian Journal of Adult Education* was started by Indian Adult Education Association, New Delhi in 1939. It is a peer-reviewed quarterly professional journal of national and international repute that includes research papers, articles on different dimensions of education, community development, population and development education, book review and occasionally documents and interviews.

Manuscripts must be submitted for review at iaedelhi@gmail.com with a copy to directoriaea@gmail.com

Annual Subscription: Subscription rate Rs. 500 for Indian Subscribers and \$60 for foreign subscribers.

Claims: Claims for undelivered copies may be made no later than three months following the month of publication. The Association will supply replacement issues when losses have been sustained in transit and when reserve stocks permit.

Change of Address: Four weeks advance notice must be given when notifying change of address.

Printed and Published by Dr. Madan Singh on behalf of Indian Adult Education Association and printed by M/s Prabhat Publication, 2622, Kucha Chalan, Dariya Ganj, New Delhi 110 002

Editorial Board

Editor in Chief: K.C. Choudhary

Executive Editor: S.Y Shah

Editor: Madan Singh

V. Mohankumar, Director Indian Adult Education Association, New Delhi

L. Raja, Professor, Gandhigram Rural Institute (Deemed to be University), Gandhigram, Tamil Nadu

M.S. Ranawat, Director, Natnagar Shodh Sansthan, Sitamau, Madhya Pradesh

P.A. Reddy, Professor, formerly of S.V. University, Tirupati, Andhra Pradesh

M.C. Reddappa Reddy, Professor, formerly of S. V. University, Tirupati, Andhra Pradesh

V. Reghu, Former Controller of Examinations, Rajiv Gandhi National Institute of Youth Development (RGNIYD), Sriperumbudur, Tamil Nadu

INDIAN JOURNAL OF ADULT EDUCATION

Volume 80 Issue 3-4 July-December 2019

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 P.V. S. Reddy	88
Patterns of Sex Ratio in Manipur 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.

Dr. V. Mohankumar
director^{ia}ea@gmail.com

Schmidt-Lauff, Sabine¹

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

¹**Professorship** for Continuing Education and Lifelong Learning, Department of Humanities and Social Sciences, Helmut Schmidt University / University of the Federal Armed Forces, Holstenhofweg 85, 22043 Hamburg, Germany.

E-mail: schmidt-lauff@hsu-hh.de

[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'². 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*³ 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’⁴) 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 time⁵. 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 18th 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 norm⁶ 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 PIAAC⁷ 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!

References

Alhadeff-Jones, Michel, Lesourd, Francis, Roquet, Pascal & Le Grand, Jean-Louis (2011). Questioning the temporalities of transformative learning in a time of crisis. In Alhadeff-Jones, Michel & Kokkos, Alexis (Eds.). *Transformative Learning in time of crisis: Individual and collective challenges*. Proceedings of the 9th International Transformative Learning Conference. New York & Athens, Greece, pp. 394-407

Alhadeff-Jones, Michel (2017). *Time and the rhythms of emancipatory education: Rethinking the temporal complexity of self and society*. London: Routledge.

Cowen, Robert (2002). Moments of time: a comparative note. In *History of education* 31/5, pp. 413-424.

Dolch, Jürgen (1964). Die Erziehung und die Zeit. In *Zeitschrift für Pädagogik* Heft 3. Weinheim: Beltz, pp. 361-372.

Dörpinghaus, Andreas & Uphoff, Nicole (2012). *Die Abschaffung der Zeit: Wie Bildung verhindert wird*. Darmstadt: WBG.

Draper, James A. (2016). The Dynamic Mandala of Adult Education. In Shah, S Y. & Choudhary, Shri K.C. (eds.). *International Dimensions of Adult and Lifelong Learning*. International Institute of Adult and Lifelong Education. New Delhi/India, pp. 156 – 164.

Elias, Norbert (1988). *Über die Zeit*. Baden-Baden: Suhrkamp.

Fuhr, Thomas (2017). *Bildung: An Introduction*. In Laros, Anna, Fuhr, Thomas & Taylor, Edward W. (eds.). *Transformative Learning meets Bildung. An international Exchange*. Sense Publisher: Rotterdam/ Boston/ Taipei. pp. 3 - 16.

Göhlich, Michael & Zirfas, Jörg (2007). *Lernen. Ein pädagogischer Grundbegriff*. Stuttgart: Kohlhammer.

Koller, Hans-Christoph (2012). *Bildung anders denken - Einführung in die Theorie transformatorischer Bildungsprozesse*. Stuttgart: Kohlhammer.

Koselleck, Reinhart (1989). *Vergangene Zukunft. Zur Semantik geschichtlicher Zeiten*. Frankfurt a. M.: Suhrkamp.

Leccardi, Carmen (2013). *Temporal perspectives in de-standardised youth life courses*. In Schröer, Wolfgang, Stauber, Barbara, Walther, Andreas, Böhnisch, Lothar & Lenz, Karl (eds.). *Handbuch Übergänge*. Juventa: Weinheim and Basel, pp. 251 – 268.

Meyer-Drawe, Käte (2005). *Anfänge des Lernens*. In Benner, Dietrich (ed.): *Erziehung - Bildung - Negativität*. Vol. 49, Beiheft der Zeitschrift für Pädagogik. Weinheim, pp. 24-37.
Meyer-Drawe, Käte (2008). *Diskurse des Lernens*. Munich: Wilhelm Finck Verlag.

Rosa, Hartmut (2005). *Beschleunigung - Die Veränderung der Zeitstrukturen in der Moderne*. Frankfurt a. M.: Suhrkamp.

Safranski, Rüdiger (2015). *Zeit. Was sie mit uns macht und was wir aus ihr machen*. Munich: Carl Hanser Verlag.

Schmidt-Lauff, Sabine (2008). *Zeit für Bildung im Erwachsenenalter - Interdisziplinäre und empirische Zugänge*. Münster, inter alia: Waxmann.

Schmidt-Lauff, Sabine (2012). *Grundüberlegungen zu Zeit und Bildung*. In: Schmidt-Lauff, S. (ed.): *Zeit und Bildung. Annäherung an eine zeittheoretische Grundlegung*. Münster: Waxmann, pp. 11-60.

Schmidt-Lauff, Sabine (2017). *Time as a Reflective Moment of Bildung and Transformative Learning*. In Laros, Anna, Fuhr, Thomas & Taylor, Edward W. (eds.). *Transformative Learning meets Bildung. An international Exchange*. Sense Publisher: Rotterdam/ Boston/ Taipei. pp. 107 - 118.

Schmidt-Lauff, Sabine & Bergamini, Roberta (2017). *The Modern Phenomenon of Adult Learning and Professional Time-Sensitivity - a Temporal, Comparative Approach Contrasting Italy and Germany*. In: *Adult Learning and Education in International Contexts: Future Challenges for its Professionalization*. Peter Lang Verlag, p. 147-160.

Schmidt-Lauff, Sabine (2018). *Zeittheoretische Implikationen in der Erwachsenenbildung*. In Tippelt, Rudolf & von Hippel, Aiga (eds.). *Handbuch Erwachsenenbildung/Weiterbildung*, Springer Fachmedien Wiesbaden: Springer Reference Sozialwissenschaften, pp. 319-338. DOI 10.1007/978-3-531-19979-5.

Schmidt-Lauff, Sabine, Schwarz, Jörg, Femi-Aderinto, Adedolapo & Olantuji, Taiwo (2019). *Flexibilisation of Adult Learning and Education in the context of shifting temporalities in Nigeria and Germany*. In: *Journal Andragogical Studies* 01/2019. Ljubljana University Press (Slowenien). S. 51-68. Open Access [20.02.2019]: <https://revije.ff.uni-lj.si/AndragoskaSpoznanja/issue/view/660>

Schwarz, Jörg & Schmidt-Lauff, Sabine (2019 i.E.). *(Spät-)Moderne Zeitregime, kollektive Zeitpraktiken und subjektives Lernzeiterleben*. In Dörner, Olaf et al. (eds.),

Erwachsenenbildung und Lernen in Zeiten von Globalisierung, Transformation und Entgrenzung. Opladen: Barbara Budrich.

(Footnotes)

² The 2016 published paper is a revised version of a Roby Kidd memorial lecture James draper gave in 1992.

³ 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).

⁴ Available: <http://www.oecd.org/education/education-at-a-glance/> [17.12.2018]

⁵ 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'.

⁶ 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.

⁷ 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

Indian Journal of Adult Education
80(3-4) 2019
ISSN 0019-5006

Jagdish Singh¹
R.P. Singh²

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

¹**Deputy Secretary**, National Commission for Minorities, Gate No.4, 1st Floor, Jeevan Tara Building 5, Sansad Marg, Patel Chowk, New Delhi – 110 001
E-mail: jagdishyadav0705@gmail.com

²**Deputy Adviser**, NITI Aayog (National Institution for Transforming India), Sansad Marg, New Delhi – 110 001
E-mail: singhraman732@gmail.com

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 2000¹. 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 stream², 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 employability³³. 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)⁴, 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 students⁵.

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 roles⁶. 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 qualifications⁷. 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. courses⁸. 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 boards⁹

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, on 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 23rd 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 increasing¹⁰.
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**

All India Survey of Higher Education (2017-18), Ministry of Human Resource Development (MHRD), Government of India, New Delhi.

Annual Report (2015), Ministry of Human Resource Development (MHRD), Government of India, New Delhi.

Annual Report (2016): Ministry of Human Resource Development (MHRD), Government of India, New Delhi.

Biswas A. & Agarwal S.P. (1994), *Development of Education in India: A Historical Survey of Educational Documents before and after the independence*, Concept Publishing House, New Delhi

Dr. Pandya Rameshwari (2010), *Adult and Non-formal Education*, Gyan Publishing House, 23-Main Ansari Road, Darya Ganj, New Delhi-110002.

<https://finmin.nic.in/>

<https://www.ugc.ac.in/>

<https://nsdcindia.org/sector-skill-councils>

Kumar Ashok (2004), *Current Trends in Indian Education*, Ashish Publishing House, 8/81, Punjabi Bagh, New Delhi-110026

National Policy on Education, (NPE 1986): Ministry of Human Resource Development (MHRD), Government of India, New Delhi.

Rao V.K. (2004), *Higher Education*, APH Publishing Corporation, 5-Ansari Road, Darya Ganj, New Delhi-110002.

rmsaindia.gov.in/en/

Steering Committee Report of Eleventh Five Year Plan (2007-2012), Planning Commission, Govt of India.

Taneja V.R. (2005), *Socio-Philosophical Approach to Education*, Atlantic Publishers and Distributors, Rajouri Garden, New Delhi-110027.

The Eighth Five Year Plan (1992-1997), Volume-II, Planning Commission, Government of India, New Delhi

The Ninth Five Year Plan (1997-2002), Volume-II, Planning Commission, Government of India, New Delhi

The Tenth Five Year Plan (2002-2007), Planning Commission, Govt of India.

The Eleventh Five Year Plan (2007-12), Planning Commission, Govt of India.

The Twelfth Five Year Plan (2012-17), Social Sectors; Volume-III, Planning Commission, Gol.

The Spens Report (1938): On Secondary Education with Special Reference to Grammar Schools and Technical High Schools

Working Group Report of Eleventh Five Year Plan (2007-12); Department of School Education & Literacy, MHRD, Govt of India.

Working Group Report on Secondary and Vocational Education for 12th Plan: Department of School Education & Literacy, MHRD, Govt of India.

(Footnotes)

1. Working Group Report on Secondary and Vocational Education for the Twelfth Plan, D/o School Education & Literacy, MHRD, Gol, New Delhi (October, 2011)
2. Eighth Five Year Plan, Volume-II, Planning Commission, New Delhi (1992-97)

3. The Ninth Five Year Plan (1997-2002), Volume-II, Planning Commission, Government of India, New Delhi
4. Table-I and Table-II.
5. The 12th Five Year Plan: 2012-17; Social Sectors; Volume-III, Planning Commission, New Delhi (2013)
6. rmsaindia.gov.in/en/
7. Annual Report; MHRD: 2015
8. AISHE, MHRD:2017
9. Twelfth Five Year Plan: 2012-17; Social Sectors; Volume-III, Planning Commission, New Delhi (2013)
10. *A Study of Significance of Vocationalization of Education and Skill Development in India- with special reference to the State of Maharashtra*, 2012; Ph.D. thesis; Faculty of Management; Symbiosis International University; Pune.

The Role of Adult Education in Resolving Farmers and Herdsmen Conflict in Edo State

Indian Journal of Adult Education
80(3-4) 2019
ISSN 0019-5006

F. E.O. Omoruyi¹
Erharuyi Nosakhare Richard²

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

¹ **Professor**, Department of Adult and Non – Formal Education, Faculty of Education, University of Benin, Uselu, Benin City, Edo State, Nigeria, West Africa.
E-mail: francis.omoruyi@uniben.edu

² **Lecturer**, Department of Adult and Non – Formal Education, Faculty of Education, University of Benin, Uselu, Benin City, Edo State, Nigeria, West Africa.
E-mail: nosakhare.erharuyi@uniben.edu

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)
- **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.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 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
Grand Mean		3.14		Agree

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 a 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.

References

- Adebayo, O.O. & Olaniyi, O.A. (2008). Factors associated with pastoral and crop farmers conflict in derived Savannah Zone of Oyo State, Nigeria. *Journal of Human Ecology*, 23(1), 71-74.
- Adeoye, N.O. (2017). Land use conflict between farmers and herdsmen in parts of Kano, Yobe and Borno States of Nigeria: Nomads' viewpoints. *Ghana Journal of Geography*, 9 (1), 127-151.

Aliyu, A.S. (2015). Causes and resolution of conflict between cattle herdsmen and crop farmers in Katsina State. A Published M.Sc. Dissertation by the School of Postgraduate Studies, Ahmadu Bello University, Zaria.

Amnesty International (2018) Amnesty International reveals how many Nigerians Fulani herdsmen killed in 2018. [Dailypost.ng](http://dailypost.ng)

Ani, R.O. (2003) An introductory approach to the study of adult education. Onitsha: Ekurmax Company Ltd.

Ebenebe, R.C. (2012) "Adult worker's perception of conflicts and their resolution skill: Critical issues for national development and integration". In R.C. Ebenebe and L.R. Akudolu (eds). Education for national development and integration. Enugu: John Best Enterprise Nigeria Limited.

Egunyomi, D.A., Ekom, O., Okora, O.M. and Ewa, U. (2008). Recurrent and continuing education as drivers for attaining education for all (EFA) in Nigeria; in M. Boucouvalas and R. Aderinoye (Eds.) Education for Millennium Development: Essays in honour of Professor Michael Omolewa. Ibadan: Spectrum Books.

Faniran, J.O. and Akintayo, D.I. (2012) "Moral authority, leadership integrity and management of conflicts in Nigeria University System". *Asian Journal of Business and Management Sciences* 2(1)1-6.

Fasokun, T.O (2010). What motivates adults to learn in literacy classes? An unpublished focus group discussion paper.

Gaya Best, S. (2006) "The methods of conflict resolution and transformation". In S. Gaya Best (ed). Introduction to peace and conflict studies in West Africa. Geneva: University for Peace Publishers.

Global Terrorism Index (2015). Nigerian Fulani militants named as fourth deadliest terror group in the world. [Independent.co.uk](http://independent.co.uk)

Hameed B. (2014). Fulani Herdsmen and threat to Food Security. Nigerian Observer Digital Edition

Idowu, A.O. (2017). Urban violence dimension in Nigeria: Farmers and herdsmen onslaught. *AGATHOS International Review*, 8(14), 187-206.

Ihejirika, J.C. (2013). Problems in the utilization of continuing education programmes for improved access to education in Niger Delta region of Nigeria. *Journal of Education and Practice* 3(4), 20-27.

Mikailu, N. (2016). Making sense of Nigeria's Fulani-farmer conflict. BBC News. Retrieved 14th June, 2018 from <http://www.bbc.com/news/world-africa-36139388>.

- Nyong, A and Fiki, C. (2005). "Droughts-Related Conflicts, Management and Resolution in the West African Sahel." Human Security and Climate change International Workshop.
- Ofem, O.O. & Inyang, B. (2014). Livelihood and conflict dimension among crop farmers and Fulani herdsman in Yakurr Region of Cross River State. *Mediterranean Journal of Social Sciences*, 5(8), 512-519.
- Ofuoku, A. U. & Isife, B. I. (2009). Causes, effects and resolutions of farmers-nomadic cattle herdsman conflict in Delta state, Nigeria. *International Journal of Sociology & Anthropology*, 1(2), 047-054.
- Okoli, A.C. & Atelhe, G.A. (2014). Nomads against natives: A political ecology of herder/farmer conflicts in Nasarawa State, Nigeria. *American International Journal of Contemporary Research*, 4(2), 76-88.
- Olaniyan, A., Francis, M. & Okeke-Uzodike, U. (2015). The cattle are "Ghanaians" but the herdsman are strangers: Farmer-herder conflicts, expulsion policy and pastoralist question in Agogo, Ghana. *African Studies Quarterly*, 15(2), 53-67.
- Omoruyi, E.O, Airhiavbere, F.O. & Erharuyi, N.R. (2015). Promoting sustainable peace and development. *CARESON Journal of Research and Development*.7 (1&2), 123 – 134.
- Onyenemezu, E.C. (2013). Sustainable national development through well managed adult education in Nigeria. *Journal of Education and Practice*, 3 (2), 42-53.
- Otabor, O. (2017) Suspected herdsman rape woman after beating up husband in Edo State. *The nation*, Tuesday, May 16, 2017.
- Opera, G& Akenzua, O. (2017) Senate seeks prosecution of herdsman over rape, killings in Edo. *The Guardian*, June, 2017.
- Oyitso, M.O. & Erharuyi, N.R.(2018). Illuminative perspectives on Adult Learners' participation in literacy education programme in Edo South Senatorial District. *International Journal of Educational Benchmark*. 9 (2), 1 –9.

Relationship between Islam and Buddhism - an inimitable paradigm of Ethnic Harmony

Indian Journal of Adult Education
80(3-4) 2019
ISSN 0019-5006

Idrisa H. Qadri¹

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

¹**Teacher**, Government Girls Higher Secondary School, Kothi Bagh, Srinagar, Jammu & Kashmir – 190 001, E-mail: idrisaqadri@yahoo.com

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 8th 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 17th 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 13th 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.

References

- Ahmad Faizuddin Ramli, Jaffary Awang and Zaizul Ab Rahman. 2018. *Muslim scholar's discourse on Buddhism: a literature on Buddha's position*. SHS web Conf. Vol. 53, 2018. International Conference on Humanities and Social Sciences (ICHSS 2018).
- Al-Attas, S.M. 1963. *Some Aspects of Sufism as Understood and Practiced among the Malays*. Singapore: Malaysian Sociological Research Institute.
- Al-Faruqi, I.R. 1962. *On Arabism. I. 'Urubah an Religion: A Study of the Fundamental Ideas of Arabism and of Islam as its highest Moment of Consciousness*. Amsterdam: Djambatan,.
- Alam, Muzaffar and Sanjay Subrahmanyam. 2010. *Indo-Persian Travels in the Age of Discoveries, 1400–1800*. Cambridge University Press.
- Al-Shahrastani, M.B. 1910. K. *Kitab al-Milal wa 'l-Nihal – The Book of Sects and Creeds*. Cairo :Matbat al-Azhar.
- Andree Feillard, R.M. 2010. *The End of Innocence?: Indonesian Islam and the Temptation of Radicalism*. Honolulu: University of Hawaii Press.
- Ali, A. 2004. "The Muslims Of Sri Lanka: An Ethnic Minority Trapped in a Political Quagmire." *Inter-Asia Cultural Studies*: 372 – 383 .

- Baker, C.J. and Pasuk Phongpaichit. 2005 *A History of Thailand*. Cambridge: Cambridge University Press.
- Berzin, A. 2012. *Holy Wars in Buddhism and Islam: The Myth of Shambhala* http://www.berzinarchives.com/web/en/archives/study/islam/kalachakra_islam/holy_wars_buddhism_islam_myth_shambhala_long.html Accessed 26 December 2012.
- Berzin, A. 2007. "A Buddhist View of Islam, in *Islam and Inter-Faith Relations*": The Gerald Weisfeld Lectures , eds. Perry Schmidt-Leukel and Lloyd Ridgeon . Norwich : SCM Press, 225 – 251.
- Bulliet, R. 1976. "Naw Bahar and the Survival of Iranian Buddhism." *Iran*: 140 – 145.
- Berlie, J.A. 2008. *The Burmanization of Myanmar's Muslims*. Bangkok : White Lotus Press.
- Canby, S.R. 1993. "Depictions of Buddha Sakyamuni in the *Jami'al-Tavarikh* and the *Majma' al-Tavarikh*." *Muqarnas* 10: 299 – 310 .
- Elverskog, J. 2010. *Buddhism and Islam on the Silk Road*. Philadelphia: University of Pennsylvania Press.
- Fozdar, Jamshed K. 1973. *The God of Buddha*. New York : Asia Publishing House.
- Fletcher, C. 2011. "Ismail al Faruqi's *Interfaith Dialogue and Asian Religions with Special Reference to Buddhism*." *American Journal of Islamic Social Sciences* 28 (3): 92 –112.
- Foltz, R. 1999. *Religions of the Silk Road*. New York:St. Martin's Press.
- Fyre, R.N. "Balkh . . ." Retrieved August 4, 2012 , from *Encyclopedia of Islam* ,Second Edition, Brill.
- Greg Barton & Virginie Andre (2014), *Islam and Muslim–Buddhist and Muslim–Christian Relations in Southeast Asia, Islam and Christian–Muslim Relations*, 25:3, 281-285.
- Griffiths, P.J. 1994. *On Being Buddha*. Albany:State University of New York Press.
- Goldziher, I. and Lewis, B. 1981. *Introduction to Islamic Theology and Law* . Princeton, NJ : Princeton University Press.
- Habito, M.R. 2010. "The Notion of Buddha-Nature: An Approach to Buddhist–Muslim Dialogue." *The Muslim World: A Special Issue on Islam and Buddhism*: 233 – 246 .
- Hamidullah, M. 1974. *Muhammad Rasulallah*. Lahore : Idara-e-Islamiat.
- Ibrahim Syukri. 1985. *History of the Malay Kingdom of Patani*. Athens: Ohio University, Center for International Studies.

- Iqbal, A.R.M. and M.C.M. Imtiyaz. 2011. "The Displaced Northern Muslims of Sri Lanka: Special Problems and the Future." *Journal of Asian and African Studies*: 375 –389 .
- Jerryson, Michael K. 2011. *Buddhist Fury: Religion and Violence in southern Thailand*. Oxford: Oxford University Press.
- Johnson, Irving Chan. 2012. *The Buddha on Mecca's Verandah: Encounters, Mobilities, and Histories along the Malaysian–Thai Border*. Seattle,WA: University of Washington Press.
- Kazemi, R.S., H.H. Lama et al. 2010. *Common Ground Between Islam and Buddhism: Spiritual and Ethical Affinities*. Louisville, KY: Fons Vitae.
- Keyes, C. 2008/2009. "Muslim 'Others' in Buddhist Thailand." *Thammasat Review* 13:19 – 42.
- Lawrence, B.B. 1976. *Shahrastani on the Indian Religions*. Paris: Mouton.
- Marcinkowski, M.I. 2005. *From Isfahan to Ayutthaya: Contacts between Iran and Siam in the 17th Century*. Singapore: Pustaka Nasional.
- Mcgilvray , D.B. 2011. "Sri Lankan Muslims: Between Ethno-Nationalism and the Global Ummah ." *Nations and Nationalism*: 45 – 64 .
- Milner, A. 2008. *The Malays*. Oxford: Wiley-Blackwell.
- Obuse, K. April/July 2010. "The Muslim Doctrine of Prophethood in the Context of Buddhist–Muslim Relations in Japan: Is the Buddha a Prophet?" *The Muslim World: A Special Issue on Islam and Buddhism*, 100:215 – 232 .
- O'Kane, J. (ed.). 1972. *Ship of Sulaiman*. London:Routledge.
- Pitsuwan, S. 1985. *Islam and Malay nationalism: A case Study of Malay-Muslims of Southern Thailand*. Thai Khadi Research Institute, Thammasat University.
- Promta, S. April/July 2010. "The View of Buddhism on Other Religions: With Special Reference to Islam." *The Muslim World: A Special Issue on Islam and Buddhism*: 302 – 320.
- Razick, Ahamed Sarjoon & Long, Ahmad & Salleh, Kamarudin. 2015. *Historical Relationship between the Buddhists and the Muslims in Sri Lanka*. *Mediterranean Journal of Social Sciences*. 6. 278-284.
- Satha–Anand,S. 2003. "Buddhist Pluralism and Religious Tolerance in Democratizing Thailand in Philosophy, Democracy and Education." Ed. P Cam . Seoul : The Korean National Commission for UNESCO, 193 – 213.
- Scott, D. 1995. "Buddhism and Islam: Past to Present Encounters and Interfaith Lessons." *Numen* : 141 – 155.

Schimmel, A. and C.W. Ernst. 2011. *Mystical Dimensions of Islam*. Chapel Hill: University of North Carolina Press.

Strong, D.M. 2010. *The Udana; or, the Solemn Utterances of the Buddha*. Charleston, NC: Nabu Press.

Sivaraksa, S.M., Chandra. 1999. *Alternative Politics for Asia: A Buddhist–Muslim Dialogue*. (1st edn). International Movement for a Just World. Brooklyn, NY: Lantern Books.

Teeuw, A. 1970. *Hikayat Patani: The Story of Patani*. Leiden : Martinus Nijhoff.

Xinru Liu. 2011. "A Silk Road Legacy; The Spread of Buddhism and Islam." *Journal of World History* 22 (1): 55 – 81.

Yegar, M. 2002. *Between Integration and Secession: the Muslim Communities of the Southern Philippines, Southern Thailand, and Western Burma/Myanmar*. Lanham, MD : Lexington Books.

Yi, B.L. 2012. *Heart to Heart: Buddhist–Muslim Encounters in Ladakh; Buddhist–Muslim Dialogue 2010*. New Taipei City : Museum of World Religions Development Foundation.

Yi, B.L. and Habito, M.R. 2005. *Museum of World Religions Development Foundation, and Buddhist–Muslim Dialogue*. Listening: Buddhist–Muslim Dialogues 2002–04. Taiwan: Museum of World Religions Development Foundation.

Yusuf, I., Lars Peter Schmidt and Konrad-Adenauer-Stiftung. 2006 *Understanding Conflict and Approaching Peace in Southern Thailand*. Bangkok : Konrad Adenauer Stiftung.

Yusuf, Imtiyaz. (2013). *Islam and Buddhism*. The Wiley-Blackwell Companion to Inter-Religious Dialogue. 360-375. 10.

Professionalising the Semi Profession – The Case of B.El.Ed Teachers

Indian Journal of Adult Education
80(3-4) 2019
ISSN 0019-5006

Ketaki Saksena¹

V. K. Dixit²

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

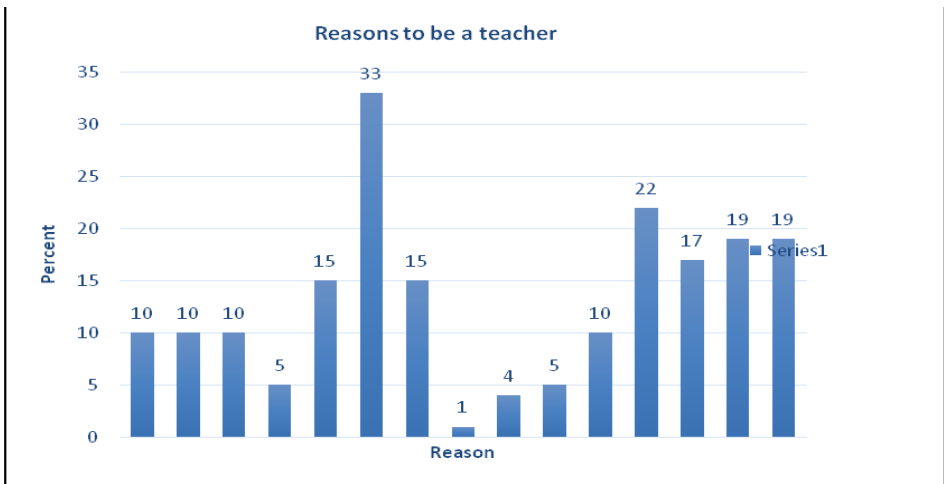
¹**Research Scholar**, Department of Adult Continuing Education & Extension, Faculty of Social Sciences, University of Delhi, Delhi – 110 007, E-mail:ketakisaksena@gmail.com

²**Head**, Department of Adult Continuing Education & Extension, Faculty of Social Sciences, University of Delhi, Delhi – 110 007, E-mail: vk_dixit@rediffmail.com

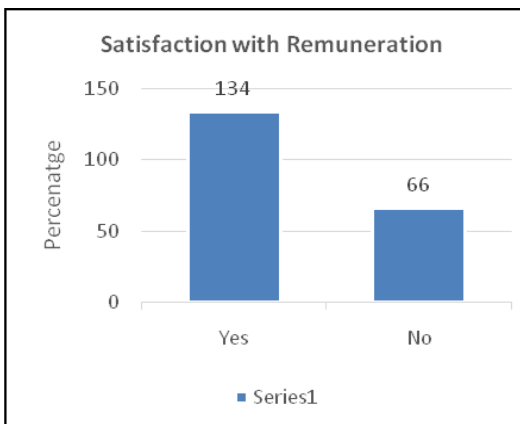
latter as it was a shorter course. Those who pursued B.Ed or DIET were keen to only teach and were not found interested in higher studies/research/university level teaching.

Reasons to be a Teacher

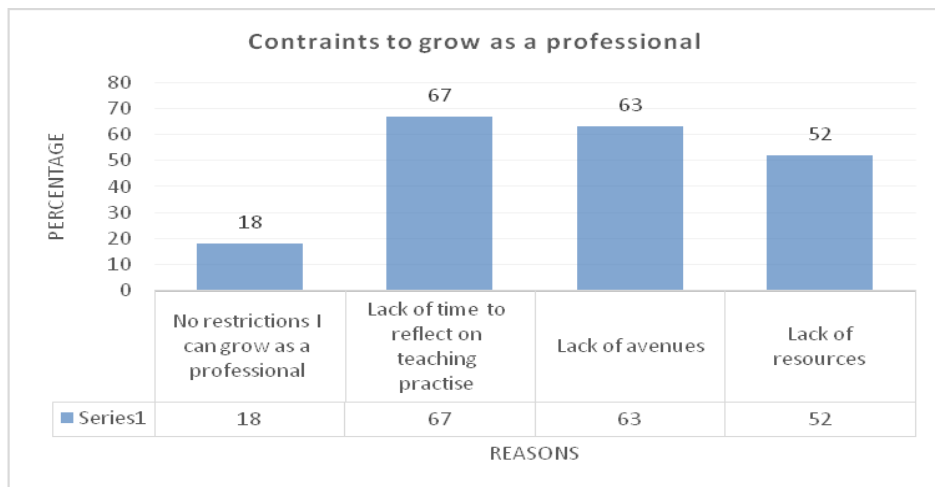
Reasons for taking-up the course were many - primarily related to the nature of the profession and the fact that it is closely linked to students. Women teachers especially responded with “like being with students” as the reason for taking-up the teaching profession. Only 33 percent wanted to become 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.

References

Amartya Sen (2015) in *The Country of First Boys and other Essays*, OUP

Batra, P (2005): Voice and Agency of teachers: Missing Links in the NCF 2005, *Economic and Political Weekly*, Oct

National Curriculum Framework 2005, Gol

Raina, V.K (1995): Teacher Educators in India: In Search of an Identity, *Journal of Teacher Education*, Volume: 46 issue: 1, page(s): 45-52

Significance of Philosophy in Perspective of Education

Indian Journal of Adult Education
80(3-4) 2019
ISSN 0019-5006

Ashok Kumar¹

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

¹**Lecturer**, B.Ed Department, State Council of Educational Research and Training (SCERT), Varun Marg, Defence Colony, New Delhi-110 024

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)⁸ 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.

References

Kumar,Ashok,(2015), Philosophical Perspectives of Education, APH, Publication corporation, Ansari road , Darya Ganj, New Delhi.

Chaube, S.P. & A.Choube, Philosophical and sociological Foundation of Education, Agra, Vinod Pustak Mandir.

Lal and Palod, (2008), Educational Thought and Practice, R. Lal Book, Meerut.

Saxena,N.R.Swroop.(1996), Principles of Education, R.Lal, Book, Meerut.

J. Walton (1963), A discipline of education, In Walton, J. and Kuethe, J., (Ed.) The Discipline of Education, Madison: University of Wisconsin Press, p. 5.

<http://shodhganga.inflibnet.ac.in/bitstream/10603/70652/10/10%20chapter%204.pdf>
(1st Dicember 2018-12-01) at 8:30pm

Discipline- definition Retrieved April 03, 2010 from: <http://oxforddictionaries.com/definition/discipline>.

Youth and their Concerns: A Case Study of Students from Uttar Pradesh and Bihar Studying in the University of Delhi

Indian Journal of Adult Education
80(3-4) 2019
ISSN 0019-5006

Prakash Narayan¹
Deepak Goswami²

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 city¹. 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 Bihar².

¹**Professor**, Department of Adult, Continuing Education and Extension, Faculty of Social Sciences, University of Delhi, Delhi – 110 007

²**Research Scholar**, Department of Adult, Continuing Education and Extension, Faculty of Social Sciences, University of Delhi, Delhi – 110 007

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%)
Total	99 (100%)	111 (100%)	210 (100%)

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%)
Total	99 (100%)	111 (100%)	210 (100%)

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%)
Total	99 (100%)	111 (100%)	210 (100%)

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%)
Total	99 (100%)	111 (100%)	210 (100%)

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%)
Total	99 (100%)	111 (100%)	210 (100%)

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.

References

Brochure 2018- University of Delhi (2018), Delhi

Brochure 2017- University of Delhi (2017), Delhi

Delhi University: Maximum applicants from Delhi (10th June, 2018), Times of India, New Delhi

DU admission 2018: Most applicants from Delhi, nearby states (23rd June, 2018), Hindustan Times, New Delhi

Wikipedia
www.du.ac.in

(Footnotes)

¹ www.du.ac.in

² Times of India (10th June, 2018), Delhi University: Maximum applicants from Delhi

Prior Learning: Recognition and Status of Implementation in India

Indian Journal of Adult Education
80(3-4) 2019
ISSN 0019-5006

B.Sanjay¹
V.Mohankumar²

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

¹**Research Officer**, Indian Adult Education Association 17-B, Indraprastha Estate, New Delhi – 110 002. E-Mail : bsanjay2005@gmail.com

²**Director**, Indian Adult Education Association 17-B, Indraprastha Estate, New Delhi – 110 002. E-Mail: directoriaea@gmail.com

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 (in lakh)	Scheme Outlay (in crore)
RPL	40	Rs. 12,000
Short Term Training	36	
Special Projects	4	
State Engagement	20	
Total	100	Rs. 12,000

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:

Sector Skill Council	Final Target for RPL (persons)
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 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
Total	5,00,000

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:

Particulars	2015-16	2016-17
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
Total		13,16,775*

* 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:

Particulars	No. Enrolled	No. Passed out
RPL	20,13,029	14,05,592
Short Term	29,93,209	21,28,764
Special Projects	1,00,525	47,305
Total	51,06,763	35,81,661

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.

References

'Year End Review, 2017', Ministry of Skill Development & Entrepreneurship, 03 January 2018, PIB Delhi.

Ministry of Skill Development and Entrepreneurship release on PIB, 16, December, 2015.

Ministry of Skill Development and Entrepreneurship: Key Achievements and Success Stories in 2015, Year End Review, 15-December-2015.

National Skill Qualification Framework, PIB, 18-March-2015

Training Classes for Construction Workers, PIB, 14-December-2015.

President Shri Pranab Mukherjee inaugurates first edition of "India Skills", PIB, 15-July-2016

Guidelines on RPL under PMKVY.

Sasi Anil, "Recognition of Prior Learning: As Workers Drop Out, Centre moves in to tweak norm", Indian Express, March 29, 2016

Srivastava Mamta and Jena S. S., "Recognition of Prior Learning (RPL) and Skill Deficit: The Role of Open Distance Learning (ODL)", Journal of Learning for Development - JL4D, Vol. 2, No 1 (2015)

A study on the Impact of Saakshar Bharat Programme on the neo-literates of Scheduled Caste in Telangana State

Indian Journal of Adult Education
80(3-4) 2019
ISSN 0019-5006

P.V. S. Reddy¹

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,

¹**Senior Fellow**, Centre for Economic and Social Studies, Room No.13, Library Building, First Floor, Nizamiya observatory, Begumpet, Hyderabad, Telangana-50 0016
E-mail:subbareddysrc@gmail.com,

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
	Total	140	100

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
	Total	140	100

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
	Total	140	100

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
	Total	140	100

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
	Total	140	100

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
	Total	140	100

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 (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 (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 (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 (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.

References

Burchfield, S., Hua, H., Iturry, T., Rocha, V. (2002a), 'A longitudinal study of the effect of integrated literacy and basic education programs on the participation of women in social and economic development in Bolivia', USAID/World Education Inc. (September 2002)

Dighe, A. (1995a) Women and literacy in India: A study in a re-settlement colony in Delhi, Education for Development Occasional Papers Series 1, Number 2, August 1995, Reading: Education for Development.

Kell, C. (1996) 'Literacy practices in an informal settlement in the Cape Peninsula', in Prinsloo, M. and Breier, M. (eds), The Social Uses of Literacy: Theory and Practice in Contemporary South Africa, Amsterdam and Johannesburg: John Benjamins and SACHED Books.

Lind, A. (2004) 'Reflections on gender equality and national adult basic education programmes', paper at Conference on Gender and Adult Education, University of East Anglia, forthcoming in International Journal of Educational Development

NLMA(2012) Saakshar Bharat document , Dept. of School Education and Literacy, MHRD, GOI, New delhi

Reddy B.K (2015) book on Adult Education: policies & programmes, Published by SRC and SPACE, Hyderabad .

TSLMA/DAE(2018) An action plan for implementation of PadhnaLikhnaAbhiyan in Telangana State ,Govt. of Telangana

Mayengbam Irabot Singh¹

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.

¹**Assistant Professor**, Oriental College, Imphal, Manipur – 795 004.

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.

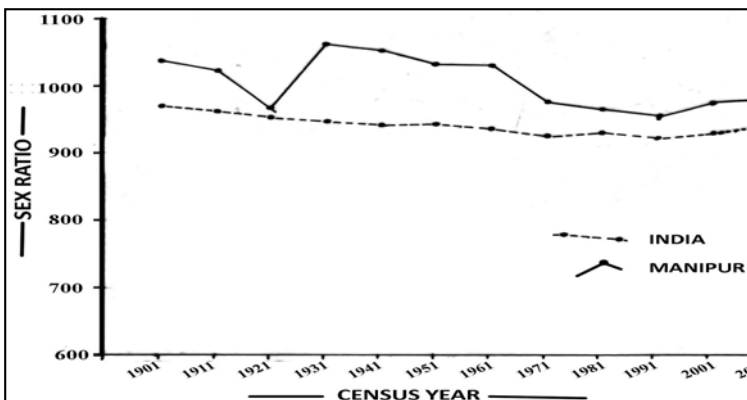
Therefore we can sum up that once the couple gets a male child the female child is neglected contributing to lower sex ratio among female. Generally, if a couple begets a male child, a pause to further reproduction might take place. However, one of the most perplexing point is that sex ratio has been 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.

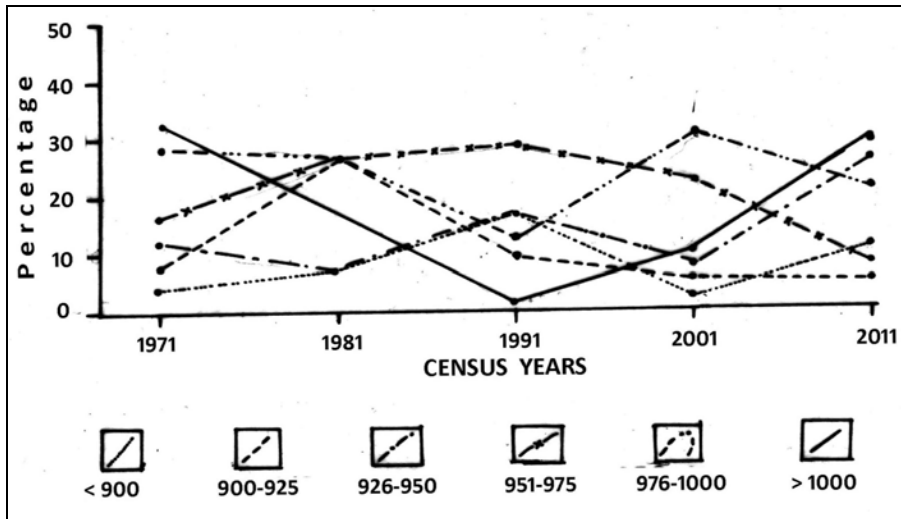
If one looks at the number of Sub- divisions with different sex ratio range overtime, it is clear that the number of sub- divisions with higher sex ratio has gone up from 1981 onwards in the state while there has been decrease in the number of sub- divisions in lower range. (Table- 2, Fig. 2)

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
Total	25	100	25	100	30	100	35	100	38	100

**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

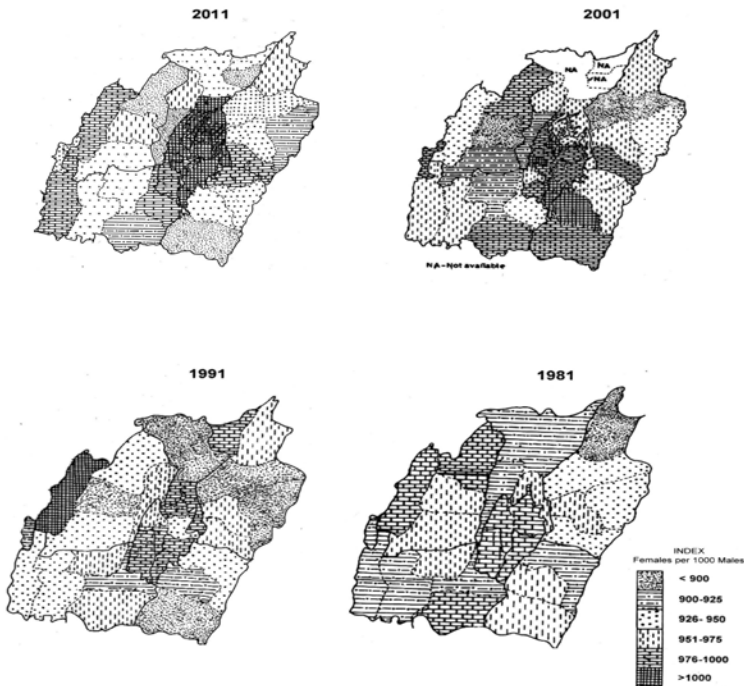
District/ Sub- divisions	2001	2011
SENAPATI	951	937
Mao- Maram (Tadubi)	N.A.	938
Paomata	N.A.	931
Purul	N.A.	881
Sadar Hill West (Kangpokpi)	967	968
Saitu Gamphazol (Gamnom Sapermeina)	909	896
Sadar Hill East (Saikul)	969	1009
TAMENGLONG	922	943
Tamenglong North (Tamei)	977	880
Tamenglong West (Tousem)	945	984
Tamenglong	880	963
Nungba	919	939
CHURACHANDPUR	944	975
Tipaimukh (Parbung)	960	997
Thanlon	953	947
Churachandpur North (Henglep)	905	942
Churachandpur	941	989
Singhat	994	906
CHANDEL	981	933
Machi	958	980
Tengnoupal (Moreh)	968	936
Chandel	1,017	943
Chakpikarong	978	800
THOUBAL	998	933
Lilong	992	995
Thoubal	997	1,005
Kakching	1,003	1,003
BISHNUPUR	993	999
Nambol	1016	1,008
Bishnupur	962	997
Moirang	998	995
IMPHAL WEST	1,004	1,031
Lamshang	984	1,023
Patsoi	993	1,024
Lamphelpat	1,018	1,048
Wangoi	997	1,013
IMPHAL EAST	991	1,017
Jiribam	988	945
Sawombung	926	1,007
Porompat	1,012	1,037
Keirao Bitra	999	1,011
UKHRUL	916	943
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
MANIPUR	978	985

*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.

References

- Ahmad. A. 1999. *Social Geography*, Jaipur : Rawat Publications
- Bhatterchargee P.J. and Shastri. G.N., 1976 *Population in India*,: New Delhi: Vikas Publishing House Pvt. Ltd..
- Census of India, *Manipur Population Tables*, 1981 and 1991.
- Chandna, R.C. 2002. *A Geography of Population*, Ludhiana : Kalyani Publishers, .
- Govt. of India, *Census Handbooks of Manipur*, 1981, 1991, 2001 .
- Govt. of India, *Primary Census Abstracts of Manipur Series- 15*, Imphal: Directorate of Census Operations, 2001 and 2011.
- Goel, D.N., 1994 *Readings in Population Geography*, New Delhi, Mohit Publications.
- Mamoria, C.B., 1961 *India's Population Problem*, Allahabad, Kitab Mahal Pvt. Ltd.
- Shrivastava, O.S. 1994 *Demography and Population Studies*, New Delhi : Vikas Publishing House
- Tiwari, R.C., 2010. *Geography of India*, Allahabad: Prayag Pustak Bhawan

IAEA Periodicals

The Association regularly brings out following periodicals:

INDIAN JOURNAL OF ADULT EDUCATION

(Editor in Chief: K.C. Choudhary; Editor: Dr. Madan Singh)

This internationally known quarterly is the leading journal on adult education and its allied areas, being brought out regularly since 1939, is running in the 80th year of its publication.

PROUDH SHIKSHA

(Editor in Chief: K.C. Choudhary; Editor: Dr. Madan Singh)

This magazine in Hindi carries articles on empirical studies in the field of adult education, women empowerment, education, health, women problems, etc., and other material on developments in these areas.

IAEA NEWSLETTER

(Editor: Dr. Madan Singh)

This monthly newsletter carries information on activities of IAEA and its branches along with news and developments in the field of adult education and its allied areas.

For information on their subscription, availability of back numbers for sale, etc., please write to: General Secretary, IAEA, 17-B, IP Estate, New Delhi - 110 002

Visit our Websites : iaea-india.in, iiale.org;

E-Mail : iaeadelhi@gmail.com

Indian Adult Education Association, 1939

Patron

Prof. BS Garg

The Indian Adult Education Association founded in 1939, aims at improving the quality of life through education, which it visualizes as a continuous and lifelong process. It directs its efforts towards accelerating adult education as a process, a programme and a movement.

President

Kailash Choudhary

Vice Presidents

Rajashree Biswas

Nishat Farooq

Dr. M.S. Ranawat

Dr. V. Reghu

Prof. S.Y. Shah

The Association co-ordinates activities of various agencies – governmental and voluntary, national and international – engaged in similar pursuits. It organizes conferences and seminars and undertakes surveys and research projects; it endeavors to update and sharpen the awareness of its members by bringing to them from all over the world expert views on and experiences in adult education. In pursuit of the policy, the Association has instituted the Nehru Literacy Award and Tagore Literacy Award for outstanding contribution to the promotion of Adult Education and Women's Literacy in the country respectively. It has also instituted Dr. Zakir Husain Memorial Lecture, which is delivered every year by an educationist of eminence.

General Secretary

Dr. Madan Singh

Treasurer

Dr. P.A. Reddy

Joint Secretary

S.C. Khandelwal

Associate Secretaries

Dr. Saroj Garg

Ajmat Hussain Khan

Mrinal Pant

Dr. L. Raja

The Association has brought out many publications on themes related to adult education, including Hindi editions of several UNESCO publications. It brings out the Indian Journal of Adult Education, Proudh Shiksha and IAEA Newsletter.

Members

Dr. Asha Verma

Prof. Asoke Bhattacharya

Durlabh Chetia

Dr. D. Uma Devi

Rajendra Joshi

Dr. Usha Rai

Harish Kumar S.

Dr. D.K. Verma

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers Education Association, International Reading Association and the Asian-South Pacific Association for Basic and Adult Education. Its membership is open to all individuals and institutions who believe in the aims and objectives of the Association.

It's headquarters is located in Shafiq Memorial at 17-B, Indraprastha Estate, New Delhi – 110 002.