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The Communications –an applied journal of research in open and distance education, is an official publication of the Directorate of Distance Education, University of Kashmir, Srinagar. The journal seeks to bridge and integrate the intellectual, methodological and substantive diversity of educational scholarship and to encourage a dynamic dialogue between educational scholars and practitioners. The journal seeks to foster multidisciplinary research and collaboration among policy makers, professionals, teacher educators, research scholars and teachers. The journal also intends to exert its efforts in capacity building for the future of learning and teaching among the new researchers across the broadest range of research activities internationally. The directorate seeks to offer spaces for more critical thinking and reflection grounded in meticulous scholarship as to ways in which higher education might go on being further reshaped in the future.

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Editorial

It is a pleasure to learn that the Directorate of Distance Education is publishing another issue of its journal “the Communications”.

The Distance Education in recent times has been accepted as an alternative channel to democratize education all over the world. It has earned a worldwide reputation for its productive programmes, outstanding teaching – learning process through self learning materials and academic support it provides to its learners. Infact, Distance Education is known for providing wider accessibility higher productivity and greater flexibility in its approach. Distance Education has proved to be a blessing for many aspirants seeking to upgrade their educational qualifications for achieving different goals. Had the concept of Distance Education not come into existence millions of students world over who wished to pursue higher education would have been rendered uneducated. As such, Distance Education has provided an excellent platform to the students for learning at their own conveyance and pace. Moreover, if you are working and need a good degree in a certain discipline the Distance Education can surely be your cup of tea. Due to the technological intervention Distance Education is gaining momentum and its inbuilt flexibility has put it on the growth path. The Communication being published by the Directorate on annual basis is multiple disciplinary in nature and is committed to the open and distance learning. The present edition of the journal contains the papers on different subjects which come under the domain of Distance Education. The articles and papers reflected in this journal are highly implicative and fruitful. I am hopeful that the content will definitely help the readers to identify the new research problems for exploration. I wish the editorial team best of luck and extend my best wishes to our students for a bright and prosperous future.

Director
Prof. T.A Chishti



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SOCIAL INTELLIGENCE, SCIENTIFIC TEMPER AND THE ACADEMIC ACHIEVEMENT OF CHILDREN OF WORKING AND NON-WORKING MOTHERS OF KASHMIR: A COMPARATIVE STUDY.

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Abstract

This study was undertaken to study the social intelligence, scientific temper and the academic achievement of children of working and non-working mothers of Kashmir. The sample for the study was 400 including 200 children of working mothers and 200 children of non-working mothers by using random sampling technique. N. K. Chadha and Usha Ganesan Social Intelligence Scale (1986) N.A Nadeem's and Showket Rashid's scientific temper scale were administered for the collection of data. The result of the study highlighted that there exists no significant difference between children of working and non-working mothers of Kashmir on social intelligence and scientific temper. On the other hand it has been found that children of non-working mothers were having similar academic achievement.

Key words: *social intelligence scientific temper, academic achievement, children of working and non-working mothers.*

Introduction

The issue of understanding the behavior of individuals in “person perception” of “empathy” of “social sensitivity” and “face to face contacts”, and issues of impacting or dealing with the behavior of others have been identified for a long time, but very few systematic works have been done on basic understanding of those phenomena. Thorndike featured (1920) that there is a prospect of identity that can be called social intelligence, unique in relation to abstract and concrete intelligence. Guilford (1958) highlighted that social intelligence could be considered as a fourth category of information. In social intelligence, there are 30 capacities required as indicating the implication of structure of intellect (SI) theory, among these six capacities, are managing different results of products of information within each of the five operation categories.

Since the publications began appearing in the twentieth century Social Intelligence has become a familiar topic of interest with the works of Edward Thorndike (1920). “Social intelligence itself shows largely in the nursery, in barracks and factories and salesrooms, on the playground, but it puts off the formal standardized state of the testing laboratory.” As observed by Thorndike, the psychologist of Columbia University who firstly elaborated the concept in Harper's Monthly Magazine. He suggested that such interpersonal effectiveness was of vital

importance for success in various fields, especially leadership. He cited that the best specialist in a production line may flop as a foreman for the absence of social intelligence.

Well has been said that cutting edge age is the period of data and innovation. It is because of the enormous undertakings and persevering endeavors of the person that has made him to contact the radiant platform. The premise of this conviction is the incredible logical accomplishments of the present age. Man has arrived on the moon. A few satellites are circling around the earth. Man has in reality turned into a traveler in space. Incredible steps have been made in the field of science. One may reasonably be pleased that India has the third biggest number of researchers on the planet today. However as I would see it is a misstep to call this age or so far as that is concerned any age as a logical age. Just based on the mass of logical information an age does not have the right to be known as a logical age. Likely when it is said that we live in a logical age, it is implied that in our age there has been a strengthening of request and a speeding up of disclosures and creations. One can likewise say that the present age is a time of high innovation. Logical temper is a lifestyle of an individual and social procedure of reasoning and acting-which utilizes a logical technique, which may incorporate addressing, watching, physical reality, testing, speculating, investigation and communicating(not important in a specific order). Pt. Jawaharlal Nehru was one of the fundamental whose use the term intelligent temper and sponsor the progression of sensible temper. What is required is the coherent temper approach, the strong however then essential temper of science, the investigation of truth and new data, they would not recognize anything without testing and trademark, the capacity to change past finishes even with new confirmation, the reliance on watched assurance and not on pre-envisioned speculation, the hot request of the mind-this is indispensable, not just from the utilization of science but instead everlastingly itself and the game plan of its various issues".

Academic achievement has been variously defined: as level of proficiency attained in academic work or as formally acquired knowledge in school subjects which is often represented by percentage of marks obtained by students in examinations Kohli (1975). Academic achievement of students refers to the knowledge attained and skills developed in the school subjects. So, academic achievement means the achievement of students in the academic subjects in relation to their knowledge attaining ability or degree of competence in school tasks usually measured by standardized tests and expressed in grades or units based on pupil's performance. Sinha (1970) explains it as "students whose academic performance is superior in character in the form of high percentage of marks are taken as successful candidates. On the other hand, students who fail in the previous examination and obtained low divisions in their examination are considered as individuals who are failed in their attainments.

Working mother in the present study shall refer to women, having children, who work outside or inside the home and is engaged in 6 hours in a day and are engaged in any Government or Semi-Government or Private Salaried job.

Non-working mother in the present study shall refer to women having children and are not in the workforce and works only as housewives.

OBJECTIVE

1. To explore the differences, if any, in Social Intelligence and its dimensions, Scientific Temper and its dimensions and Academic Achievement between children of Working and Non-Working Mothers of Kashmir.
2. To examine the relationship of Social Intelligence and its dimensions, Scientific Temper and its dimensions with Academic achievement among children of Working Mothers and Non-Working Mothers of Kashmir.

Hypotheses

H₀, 1 There is no significant difference in the mean scores of Social Intelligence and its dimensions between children of Working and Non-Working Mothers of Kashmir.

H₀, 2 There is no significant difference in the mean scores of Scientific Temper and its dimensions between children of Working and Non-Working Mothers of Kashmir.

H₀, 3 There is no significant difference in the mean scores of Academic Achievement between children of Working and Non-Working Mothers of Kashmir.

H₀, 4 there will be a positive relationship of social intelligence and its dimensions with academic achievement of children of working and non-working mothers of Kashmir.

H₀, 5 there will be a positive relationship of scientific temper and its dimensions with academic achievement of children of working and non-working mothers of Kashmir.

Methods and procedure:

This study was designed to study social intelligence, scientific temper and the academic achievements of children of working and non-working mothers of Kashmir. The present investigation was conducted only to the students studying in high and higher secondary schools. As such, descriptive method of research was employed. The sample for this study was collected from 10 High and Hr. Sec. Schools of district Bandipora and Baramulla (J&K). The sample consisted of 400 students of which 200 children of working and 200 children of non-working mothers. The sample has been selected on the basis of random sampling technique.

Tools used:

The following tool was employed for the purpose of collecting data from the selected subjects:

1. N. K. Chadha and Usha Ganesan Social Intelligence Scale (1986)
2. Nadeem's and Showket Rashid's Scientific Temper Scale was administered on the sample subjects to measure their study habits.
3. To measure the academic achievement, aggregate marks obtained by the subjects in classes were taken as their academic achievement.

Statistical treatment:

The data collected was subjected to the following statistical treatment:

Mean S.D and t-test and Person's Coefficient of correlation (r) were used.

Analysis and interpretation of data:

In order to achieve the objectives formulated for the study, the data was statically analyzed by employing t-test and Coefficient Correlation.

Table No. 1: Showing the mean comparison between children of working and non-working mothers of Kashmir on various dimensions of Social Intelligence.

Variables	Status	N	Mean	S.D	df	t.valu e	sig.
Patience	CWM of Kashmir	200	17.99	3.312	398	0.601	0.548
	CNWM of Kashmir	200	17.79	3.346			
Co-cooperativeness	CWM of Kashmir	200	23.25	3.752	398	1.157	0.248
	CNWM of Kashmir	200	22.83	3.502			
Confidence	CWM of Kashmir	200	20.12	20.519	398	1.293	0.197
	CNWM of Kashmir	200	18.22	2.873			
Sensitivity	CWM of Kashmir	200	19.84	3.689	398	0.235	0.814
	CNWM of Kashmir	200	19.76	3.084			
R-S-Env.	CWM of Kashmir	200	1.19	0.833	398	2.262	0.024
	CNWM of Kashmir	200	1.01	0.802			
Tactfulness	CWM of Kashmir	200	3.36	1.487	398	2.387	0.017
	CNWM of Kashmir	200	2.98	1.691			
Sense of humour	CWM of Kashmir	200	2.62	1.465	398	0.097	0.922
	CNWM of Kashmir	200	2.6	1.61			
Memory	CWM of Kashmir	200	4.85	2.616	398	0.881	0.379
	CNWM of Kashmir	200	4.62	2.721			
Total	CWM of Kashmir	200	93.19	24.54	398	1.767	0.078
	CNWM of Kashmir	200	89.78	11.953			

(*0.05 and **0.01 levels of significance)

It is evident from table No. 1 that there exists no significant mean difference between children of working and non-working mothers of Kashmir on dimensions of patience, cooperativeness, confidence, sensitivity, sense of humour and memory as their calculated t-values are 0.60, 1.15, 1.29, 0.23, 0.09 and 0.88 respectively which is less than the tabulated value at 0.05 level of significance. However, the calculated t-values of dimensions of recognition of social environment (2.26) and tactfulness (2.38) are higher than the tabulated value at the 0.05 level of significance. Hence it can be interpreted that there exists a significant difference between children of working and non-working mothers of Kashmir on the dimensions of recognition of social environment and tactfulness. The results clearly reveal that children of working mothers of Kashmir are high recognition of social environment on (M=1.19) tactfulness on (M=3.36) than children of non-working mothers of Kashmir.

Further, the above table shows that social intelligence of children of working and non-working mothers of Kashmir does not differ significantly with each other as their calculated t-value is (1.76) which is less than the tabulated value at 0.05 of the level of significance.

Therefore, the hypothesis which reads “there is no significant mean difference in social intelligence between children of working and non-working mothers of Kashmir” stands accepted.

Table No. 2: Showing the mean comparison between children of working and non-working mothers of Kashmir on various dimensions of Scientific Temper.

Variables	Status	N	Mean	S.D	df	t.value	sig.
Curiosity	CWM of Kashmir	200	6.34	1.884	398	0.028	0.978
	CNWM of Kashmir	200	6.34	1.67			
Open mindedness	CWM of Kashmir	200	4.13	1.818	398	1.574	0.116
	CNWM of Kashmir	200	4.41	1.74			
Objectivity	CWM of Kashmir	200	6.09	2.233	398	2.632	0.009
	CNWM of Kashmir	200	6.63	1.852			
Rationality	CWM of Kashmir	200	4.88	1.925	398	0.56	0.576
	CNWM of Kashmir	200	4.99	1.822			
Av. to Sup.	CWM of Kashmir	200	2.94	1.812	398	0.203	0.839
	CNWM of Kashmir	200	2.98	1.624			
Total	CWM of Kashmir	200	24.37	6.914	398	1.506	0.133
	CNWM of Kashmir	200	25.34	5.857			

(*0.05 and **0.01 levels of significance)

It is evident from table No. 2 that there exists no significant mean difference between children of working and non-working mothers of Kashmir on the dimensions of curiosity, open-mindedness, rationality and aversion to superstitious as there calculated t-values are 0.02, 1.57, 0.56 and 0.20 respectively which is less than the tabulated value at 0.05 level of significance.

However, the calculated t-value on the dimension of objectivity (2.63) is higher than the tabulated value at the 0.05 level of significance. Hence it can be interpreted that there exists a significant difference between children of working and non-working mothers of Kashmir on the dimension of objectivity. The results clearly reveal that children of non-working mothers of Kashmir are high objectivity on (M=6.63) than children of working mothers of Kashmir. Further, the above table shows that scientific temper of children of working and non-working mothers of Kashmir does not differ significantly with each other as their calculated t- value is (1.50) which is less than the table value at 0.05 level of significance. Therefore, the hypothesis which reads “there is no significant mean difference in scientific temper between children of working and non-working mothers of Kashmir” stands accepted.

Table No. 3: Showing the mean comparison between children of working and non-working mothers of Kashmir on various dimensions of Scientific Temper.

Variables	Status	N	Mean	S.D	Df	t.value	sig.
Ac. Achievement	CWM of Kashmir	200	67.56	12.934	398	0.882	0.378
	CNWM of Kashmir	200	68.73	13.579			

(*0.05 and **0.01 levels of significance)

It is evident from table No.3 that there exists no significant mean difference between children of working and non-working mothers of Kashmir on academic achievement the calculated t-value (0.88) which is less than the tabulated value at 0.05 level of significance. Therefore their hypothesis which reads “there is no significant mean difference in academic achievement between children of working and non-working mothers of Kashmir” stands accepted.

Table No. 4: Showing the relationship of social intelligence and its dimensions with academic achievement of children of working and non-working mothers of Kashmir.

Variables	Y7	Y8	Y9	Y10	Y11	Y12	Y13	Y14	Y15	X1
Y7	1									
Y8	0.433	1								
Y9	0.087	0.186	1							
Y10	0.492	0.466	0.137	1						
Y11	0.109	0.066	-0.08	0.018	1					
Y12	0.14	0.146	0.045	0.126	0.148	1				
Y13	0.113	0.248	0.136	0.141	0.063	0.312	1			
Y14	0.286	0.247	0.062	0.218	0.035	0.121	0.103	1		
Y15	0.47	0.556	0.844	0.502	0.032	0.17	0.322	0.338	1	
X1	0.159	0.301	0.078	0.235	0.014	0.159	0.309	0.362	0.271	1

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

*Correlation is significant at the 0.05 level (2tailed).

Y7=Patience, Y8=Co-cooperativeness, Y9=Confidence, Y10=Sensitivity, Y11= Recognition of social environment. Y12=Tactfulness, Y13=Sense of humor, Y14=Memory, Y15=Total, and X1=Academic achievement

It is evident from table No.4 that there exists a positive and significant correlation between academic achievement and the dimensions of social intelligence like patience (Y7), co-cooperativeness (Y8), sensitivity (Y10), tactfulness (Y12), sense of humor (Y13) and memory (Y14) as the calculated coefficients of correlation turned out 0.15, 0.30, 0.23, 0.15, 0.30 and 0.36 respectively. The above table further reveals that there exist insignificant

negative relationship between academic achievement and recognition of social environment (Y11) dimension of social intelligence as the calculated coefficient of correlation turned out - 0.01 which is negative and insignificant at both levels of significance. The table No. 4 also shows that there is a positive insignificant correlation between academic achievement and the dimension of social intelligence confidence (Y9), as the coefficient correlation turned out 0.07 which is insignificant at both the levels of significance. The above table also reveals that there exist a significant positive relationship between academic achievement and social intelligence as the coefficient of correlation turned out 0.27 which is significant at both the levels of significance. Therefore the hypothesis which reads “There will be a positive relationship of social intelligence with academic achievement of children of working and non-working mothers of Kashmir” stands accepted.

Hence it can be interpreted that academic achievement has positive relation with the social intelligence. On the basis of above findings it can be said that children’s having high social intelligence are found to possess high academic achievement.

Table No. 5: Results pertaining to the relationship of scientific temper with academic achievement of children of working and non-working mothers of Kashmir

Variables	Y1	Y2	Y3	Y4	Y5	Y6	XI
Y1	1						
Y2	0.41*	1					
Y3	0.39*	0.47*	1				
Y4	0.27*	0.41*	0.49*	1			
Y5	0.20*	0.20*	0.31*	0.28*	1		
Y6	0.65*	0.72*	0.79*	0.72*	0.56*	1	
XI	.14*	.17*	.29*	.10*	.20*	.27*	1

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

**Correlation is significant at the 0.05 level (2tailed).*

Y1=Curiosity, Y2=Open-mindedness, Y3=Objectivity, Y4=Rationality, Y5=Aversion to superstitions and XI= Academic achievement

It is evident from table No.5 that there exists a significant positive correlation between academic achievement and all the dimensions of scientific temper like curiosity (Y1), open-mindedness (Y2), objectivity (Y3), rationality (Y4), and aversion of superstitions (Y5) as their calculated coefficients of correlation turned out 0.14, 0.17, 0.29, 0.10, and 0.20 respectively which are significant. The above table also reveals that there exist a significant positive relationship between academic achievement and scientific temper as the coefficient of correlation turned out 0.27 which is significant at both the levels of significance. Therefore the hypothesis which reads “There will be a positive relationship of scientific temper with academic achievement of children of working and non-working mothers of Kashmir” stands accepted. Hence it can be interpreted that academic achievement has positive relation with the scientific temper. On the basis of above findings it can be said that children’s having high scientific temper are found to possess high academic achievement.

Major Findings

A difference in social intelligence and its dimensions, scientific temper and its dimensions and academic achievement of children of working and non-working mothers of Kashmir.

1. No significant mean difference between children of working and non-working mothers of Kashmir on dimensions of patience, cooperativeness, confidence, sensitivity, sense of humour and memory was found.
2. A Significant mean difference was found between children of working and non-working mothers of Kashmir on the dimensions of recognition of social environment and tactfulness.
3. Social intelligence of children of working and non-working mothers of Kashmir does not differ significantly with each other.
4. No significant mean difference was found between children of working and non-working mothers of Kashmir on the dimensions of curiosity, open-mindedness, rationality and aversion to superstitious.
5. A Significant mean difference between children of working and non-working mothers of Kashmir on the dimension of objectivity was found.
6. Scientific temper of children of working and non-working mothers of Kashmir does not differ significantly with each other.
7. No significant mean difference between children of working and non-working mothers of Kashmir on academic achievement was found.

Relationship of social intelligence with academic achievement and scientific temper with academic achievement of children of working and non-working mothers of Kashmir.

1. A significant and positive correlation exists between the dimensions (patience, co-cooperativeness, confidence, sensitivity, tactfulness, sense of humour and memory) of social intelligence and academic achievement among the children of working and non-working mothers of Kashmir
2. An Insignificant negative relationship exists between academic achievement and recognition of social environment dimension of social intelligence.
3. There exists a significant positive relationship between academic achievement and social intelligence of children of working and non- working mothers of Kashmir.
4. It was found that there exists a significant positive correlation between academic achievement and all the dimensions of scientific temper (curiosity, open-mindedness, objectivity, rationality, and aversion of superstitions among the children of working and non-working mothers of Kashmir.
5. A significant positive relationship between academic achievement and scientific temper of children of working and non-working mothers of Kashmir was found.

Discussion

1. A significant and positive correlation was found between the academic achievement and patience, co-cooperativeness, sensitivity, tactfulness, sense of humour and memory of children of working and non-working mothers of Kashmir as the obtained coefficient of correlation (r) 0.15, 0.30, 0.23, 0.15, 0.30, 0.36 and 0.27 respectively exceeds the critical value at both levels of significance. However, an insignificant positive correlation was

found between the academic achievement and confidence dimension of social intelligence and insignificant negative correlation was found between academic achievement and recognition of social environment -0.01 dimension of social intelligence among the children of working and non-working mothers of Kashmir.

2. A significant and positive correlation was found between the academic achievement and curiosity, open-mindedness, objectivity, rationality, and aversion of superstitions and overall scientific temper of children of working and non-working mothers of Kashmir. As the obtained coefficients of correlation (r) 0.14, 0.17, 0.29, 0.10, and 0.20. Thus it can be said that scientific tempers have a positive correlation with academic achievement. Greater the scientific temper; better will be the academic achievement.

Suggestions

1. The further study may be replicated on large sample.
2. In educational institutions the individuality of the students should be respected and their opinions should be given due importance so that they can develop various qualities like confidence, cooperation, patience etc. among themselves and can stand on their own efforts.
3. Teachers working in institutions should be properly trained through various orientation and refresher courses to develop uniformity of thoughts and experience among themselves so that the dimensions like confidence, tactfulness, and recognition to social environment will be enhanced and used for social and academic betterment of the students.
4. Group project work should be introduced at Higher and Higher Secondary level to bridge the gap between the educational institutions and society.

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Students Perspective on Quality of Elementary School Textbooks in Government Schools of District Srinagar

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Abstract

Quality of school textbooks have become important aspect for effective students learning particularly at elementary level. The study aims at knowing the perception of elementary school students of government schools of district Srinagar regarding content, and coverage, of elementary school textbooks. The data was collected from all the students of class 5th and 8th reading in 32 schools of eight educational zones of district Srinagar at an average of 4 schools from each educational zone. The data was collected through self constructed interview schedule. Data was statistically analyzed by using percentages. The result shows that out of 230 elementary school students, majority of elementary school students agreed that the sequence of text is systematic, length of each unit is appropriate and textbooks contain exercises for reflection, knowledge provided in textbooks is linked to environmental issues, health related values, peace related values, and work related attitudes and values and sensitize them to social issues-gender equality, caste equality, child labour and illiteracy,

Keywords: Students perspective, Quality, Elementary School Textbooks, Government Schools, Srinagar.

INTRODUCTION

The textbook is a book used as a standard source of information for formal study of a subject and an instrument for teaching and learning. It provides a syllabus for the course because the authors of the syllabus have made decisions about what will be learned and in what order. It provides a set of visuals, activities, readings, etc., and so saves the teacher time in finding and developing such material. It provides security for the students because they have a kind of a road map of the course. (Graves 2000:175). The aim of education can't be achieved if we provide poor quality of text books to our students. Text books have been a controversial issue in education. It becomes imperative that the textbooks are well structured in their content and delivery. Their content has raised pedagogical and curriculum concerns to such an extent that Central Advisory Board of Education constituted a committee in 2005 for evolving regulatory mechanism for textbooks. The Yashpal committee set up by the Ministry of Human Resource Development in 1992 recognized that both the packed content and dense nature of textbook writing add to mental burden of children. So preparation of suitable textbooks and other teaching material is also basic to the success of any attempt at curriculum improvement. Content and its coverage are important because objects can be achieved through well defined content. The curriculum content should enable students to gain and apply knowledge in day to day life. The content selected should contribute to the student's knowledge or understanding of the reality of human life.

OBJECTIVES OF THE STUDY

The objective framed for proposed investigation was.

1. To know opinion of elementary school students regarding content and coverage of elementary school textbooks.

METHODOLOGY

The study was undertaken in eight educational zones of District Srinagar out of which only four elementary schools were selected from each educational zone on random basis. The sample consists of all students of class 5th and 8th reading in 32 Elementary schools of eight educational zones. The sample thus comprised of 230 students out of which 131 were males and 99 were female students.

TOOL USED

On the basis of research objective formulated for the present study the investigator collected data with the help self constructed interview schedule. An interview schedule was prepared on following popular indices of content, and coverage; Organization of content, presentation of content, linkage of knowledge to environment, health, peace, work related values and sensitization to social issues.

STATISTICAL TREATMENT

In order to accomplish the objective of the present study the data was analyzed with the help of percentages.

ANALYSIS AND INTERPRETATION

Table-1. Showing opinion of primary school students (class 5th and 8th) regarding organization of content in Textbooks (N=230)

Items	Organization of content	No. of Student opted		%age
1.	Sequence of Text	Systematic	140	60.87%
		Unsystematic	90	39.13%
2.	Length of each unit	Appropriate	130	56.52%
		Inappropriate	100	43.48%
3.	Exercises for reflection	Yes	200	86.95%
		No	30	13.05%

A perusal of the table shows that out of 230 Primary School students of class 5th and 8th, 140(60.87%) agreed that sequence of text is systematic and 90(39.13%) were against it, 130(56.52%) stated that length of each unit is appropriate, whereas 100(43.48%) were against it and 200(86.95%) pointed out that textbooks contain exercises for reflection and 30(13.05%) were against it.

Table-2. Showing opinion of primary school students (class 5th and 8th) regarding presentation of content in textbooks. (N=230)

Items	Presentation of content	Student opted 'Yes'	%age	Student opted 'No'	%age
1.	Explanation of concepts is systematic	195	84.78%	36	15.22%
2.	Linkage to previous units	165	71.74%	65	28.26%
3.	Linkage to previous class Textbooks	179	77.83%	51	22.17%
4.	Helps you to study independently	64	27.83%	166	72.17%
5.	Linkage of knowledge in Textbooks to your everyday experiences	187	81.31%	43	18.69%
6.	Linkage of knowledge in different subjects	154	66.96%	76	33.04%

A perusal of the table shows that out of 230 primary school students of class 5th and 8th, 195(84.78%) agreed that explanation of concepts is systematic and 35(15.22%) were against it, 165(71.74%) were of the opinion that each unit is linked to previous unit and 65(28.26%) were against it, 179(77.83%) felt that the content in the textbooks are linked to previous class textbooks and 51(22.17%) were against it, only 64(27.83%) were of opinion that they can study textbooks independently and 166(72.17%) were against it, 187(81.31%) were of the opinion that knowledge provided in textbooks is linked to their everyday experiences and 43(18.69%) were against it, 154(66.96%) claimed that there is linkage of knowledge in different subjects and 76(33.04%) were against it.

Table-3. Showing %age of respondents (class 5th and 8th) falling on each item of Dimension "knowledge provided in textbooks is linked to". (N=230)

Items	Knowledge provided in Textbooks is linked to	' Yes'	%age	' No'	%age
1.	Environmental issues	228	99.13%	2	0.87%
2.	Health related values	220	95.65%	10	4.35%
3.	Peace related values	193	83.9%	37	16.1%
4.	Work related values and attitudes	175	76.1%	55	23.9%
5.	Needs of children with disabilities	101	43.9%	129	56.1%

A perusal of the table shows that out of 230 Primary School students, 228 (99.13%) were of the opinion that the knowledge provided in textbooks is linked to environmental issues and only 2(0.87%) were against it, 220(95.65%) stated that the health related values are included in the textbooks and 10 (4.35%) were against it, 193 (83.9%) felt that peace related values are included in the textbooks and 55(23.95%) were against it, 101(43.9%) were of opinion that textbooks contain knowledge about the needs of children with disabilities and 129(56.1%) were against it.

Table-4. Showing the %age of respondents (class 5th and 8th) falling on each item of sensitization to social issues in primary school textbooks (N=230)

Items	Sensitization to social issues	'Yes'	%age	'No'	%age
1.	Gender Equality	141	61.31%	89	38.69%
2.	Caste Equality	183	79.57%	47	20.43%
3.	Child Labour	152	66.09%	78	33.91%
4.	Illiteracy	157	68.26%	73	31.74%

A perusal of the table shows that out of 230 students, 141(61.31%)were of the opinion that content provided in textbooks sensitize them to issue of gender equality and 89(38.69%) were against it, 183(79.57%) were of the opinion that the textbooks contain content that sensitize them to issue of caste equality and 47(20.43%) were against it,152(66.09%) were of the opinion that textbooks contain content that sensitize them to the issue of child labour and 78(33.91%) were against it, 157(68.26%) were of the opinion that textbooks contain content regarding issue of illiteracy and 73(31.74%) were against it .

DISCUSSION

The results revealed that out of 230 Elementary School students, majority of elementary School students agreed that the sequence of text is systematic, length of each unit is appropriate and textbooks contain exercises for reflection, majority of elementary school students were of the opinion that explanation of concept is systematic; there is linkage of knowledge to previous units, previous class textbooks, and student's everyday experience and in different subjects and at the same time majority of students claimed that textbooks are not designed in a way that helps them to study independently, majority of elementary school students were of opinion that knowledge provided in textbooks is linked to environmental issues, health related values, peace related values, and work related attitudes and values and majority of students claimed that knowledge provided in textbooks is not linked to needs of children with disabilities. The results are partially in line with the study conducted by Meimanat, A.B., et al. (2015) in which they found that more attention related to the sense of solidarity was paid in the textbooks. The results are also partially in line with the study conducted by Anna-Lusa, K., et al. (2010) in which they found textbooks covers wide range of health topics that meet the core contents of the National Curriculum. Majority of elementary school students were of the opinion that knowledge provided in textbooks sensitize them to social issues-gender equality, caste equality, child labour and illiteracy.

CONCLUSION

On the basis of analysis and interpretation and discussion of the results presented above, one can conclude that textbook writer should frame textbooks in such a way that helps students to study independently and more content should be taken from the needs of children with special abilities. This will develop the skill of reading among students that help them in future life and develop awareness about children with special needs in order to cooperate with them and help them in the need of hour.

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Quality Enhancement in Higher Education-Role of Teacher

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Abstract

Higher education is that stage of education that plays a key role in making the relationship between education and society stronger. In the national development it is one of the essential means. Higher education institutions should function with the true spirit of proliferating knowledge, changing society and bringing peace and harmony in the country. Therefore higher education in the country should be quality based, enhancing the pursuits of truth through knowledge and opening the new ways of development and humanism. Such quality higher education institutions will ignite the minds of younger generation and will help in building a healthy nation. For quality education various constituents work together. Teacher, School administration, Government, students and various educational managements together play a vital role in quality enhancement of higher education. Providing quality education is the only solution to the current problems emerging in this dynamic society and it's the teacher who play main role in providing the quality education to students. This paper aims to discuss the role of teacher in improving the quality of education in higher system of education. Exploratory method of research has been adopted by exploring the existing literature related to the theme of the study.

KEYWORDS: Quality, Higher Education and Teacher

INTRODUCTION

Education plays a key role in improving the quality of life by enhancing social and economic productivity. Education helps in the process of empowerment and redistribution of resources in a proper manner. Higher Education is considered as an extensive social funding for the promotion of social concord, cultural development, monetary growth, equity and justice. In Indian Higher Education can cope with itself to the global demanding situations through preserving the right balance between the need and demand and channelizing teaching, research studies activities. The quality of education in higher education therefore depend upon the nice of all the parameters and stakeholders, be it the students, school, teachers, infrastructure etc. As stated by National Policy of Education 1986 Teacher plays a very important role in society, no one can raise

above the level of the teacher. Every change in the school should start from the teacher. Teacher's role is closely associated with the quality of education in institutions. Teacher's role has a great significance in improving the quality in higher education. Teachers play a multidimensional role in inculcating varied number of subjects in heterogeneous class of students. Teacher has to motivate and inspire students by showing interest in their subjects. Teacher are the main ingredients in maintain and enhancing the quality in higher education.

METHODOLOGY

Exploratory method of research has been adopted by exploring the existing literature related to the theme of the study.

ROLE OF TEACHERS IN QUALITY ENHANCEMENT

Quality is a multilayered and a complex term. Briggs (2001) has defined quality in terms of an outcome, a property or a process. Quality teaching has been also defined in terms numerous characters. Harvey and Green (1993) recognize four meanings of quality that can assist us in understanding what Quality Teaching may be. To begin with, quality as "excellence"- the customary conception of quality is the predominant one in numerous old first class advanced educational organizations. Second, quality can be characterized as "value for money"- a quality institution in this view is one that fulfills the demands of social accountability. Third, quality might be viewed as "fitness for reason"- the intention being readiness of an institution to fulfill the objectives. The last definition recorded by Harvey and Green includes "transforming" as a quality. As indicated by this definition, Quality Teaching will be encouraging that changes student's perceptions and the manner in which they approach applying their insight to genuine issues.

Agent of Knowledge-of-practice: Teachers play a central role in generating knowledge of practice by "making their classrooms and schools place for inquiry, connecting their work in schools to larger issues, and taking a critical point of view on the theory and research in the field" (Cochran-Smith & Lytle, 1999, p. 273). The teachers' relationship to knowledge is not quite the same as the past conceptions in that they become researchers, theorists, activists, and school pioneers who produce learning for the profession and they additionally they turn to be critical users of research. From Cochran-Smith and Lytle's

work, it is clear that a changing or emerging view of what counts as knowledge for teaching influences the way teacher learning opportunities are conceived.

Commitment to the profession: For improving the quality of higher education a committed and dedicated teacher plays a crucial role. According to Stephenson (2001), “committed teachers know what to teach, how to teach, and how to improve”; “they have passion for four things, learning, their fields, their students, and teaching” (Stephenson, 2001). Yair (2007) conducted a study of memories of educational experiences among adults, with a sample of over 1000 by questionnaire: Respondents emphasized the extraordinary professors’ personal traits in 54 % of all cases, his or her instructional strategies in 25% of cases. Committed teachers are passionate about their subject matter; toward their duties as teacher; and most significantly toward their students” (Yair, 2007).

Development of skill: The teacher is critical to school improvement is evident in the report released in 1996 by the National Commission on Teaching and America’s Future, *What Matters Most: Teaching for America’s Future*. The report reveals, “What teachers know and can do makes the decisive difference in what children learn”. The Commission presented five key recommendations: to elevate Standard of student and teacher; reinvent teacher preparation and professional development; rejuvenate recruitment of teachers; to upgrade teacher knowledge and skill; and maximize student and teacher success by reorganizing schools (Hirsch, Koppich, & Knapp, 1999). In current period of liberalization and globalization there is a great need to develop skills among students with high caliber. For preparing students with competencies teacher should be skillful and creative. Basavraj S. Nagobaand Sarita B. Mantri, (2015) in his study mentioned that it is possible to develop required skills by various means such as establishment of collaborations with industries, social organizations, networking with the neighborhood agencies/bodies and fostering a closer relationship between the “world of skilled work” and the “world of competent-learning”, it is possible to develop required skills.

Collaboration and Collective approach: Research studies have stressed on collaboration between teachers, between students, and between teachers and students. Members of the school community are positively supported to amend practice when they

are not isolated or in competition with each other. Many books, journal articles, and research reports stress on the value of collegiality, collaborative teams, and professional learning communities. The idea is that teacher's relationships with other adults in the school can have profound consequences for both the teachers themselves and for their students. On a related issue, there is also an increased call for school people to develop collaborative relationships with parents and other community members, and many reform evaluation plans look for evidence of this effort. DuFour and Eaker (1998) noted that "virtually all contemporary school reformers call for increased opportunities for teacher collaboration" (p. 117). However, the tradition of teacher isolation is so entrenched in schools that fostering a collaborative environment represents a significant challenge.

Source of Motivation: Teacher must act as a motivational force and should be able to create such environment in the class in which careful and rational thinking of students can be encouraged. Teacher should whole heartedly welcome the thoughts and decisions of the students on difficult problems. It is the responsibility of the teacher to provide such environment in which student can learn effectively according to his needs and desires.

Value Education: It is the responsibility of the teacher to inculcate values among the students. Students must imbibe appropriate values for quality development of higher education system. Values bring joy, satisfaction and peace in life. But due to rapid increase in technologies there is a tremendous decrease in the quality of value education. Teacher should impart education that will enhance the quality of education by producing wise and capable students.

Influence of Abilities: From various research studies it has been found that able teacher has a tremendous influence on the students. Teacher with high caliber produces able students. Organization of subject matter properly and planning of the course are important to student learning (Kallisson 1986). Students learning experiences can be enhanced by Well-structured presentations, lecture-outlines, headings, subheading, and syllabi (Feldman 1989, Murray 1991). Self-expression sometimes referred to as "enthusiasm" – but also making the use of eye contact by covering all the students in the class, making appropriate physical movement and change in tone when important material is presented – also has great impact on student learning. All these factors lead to the positive

development in Students academic behaviours such as attendance to following lectures, amount of homework completed and academic achievement (Perry and Penner 1990). Expressiveness of teacher's calibre and abilities also increases motivation that directly leads to better learning. (Murray 1991). Therefore, teacher must update his knowledge continuously and should be aware of latest development in their subject.

Importance to Research: Research in education is one of the most important factors that enhance the quality of higher education system. "Teaching and research are important means to the quality delivery of higher education. The relationship between teaching and research is primary in defining the typical nature of the university as an institution" (Taylor 2007). Stephenson (2001) found that passion for teaching is one of the characteristics of extraordinary teachers. Yair (2007) in his research mentioned that the memories and experiences of extraordinary teachers often explain how these teachers were passionate about teaching. This passion may arise through research. Research in education also improves the quality of teaching. It makes teachers aware about the latest findings. So for improving the quality of higher education system research as an instrument must be strengthened.

Designing the Curriculum: Teachers play a vital role in designing the curriculum. Therefore for the improving the quality in higher education teachers must design the curriculum according to the needs of the students and keeping in view the demand in employment sector of the society.

Competent User of ICT: For making teaching learning process effective teachers make use of ICT. Use of ICT in teaching learning process improves the quality of teaching. Teachers should continuously update their knowledge about various teaching technologies for improving the quality of teaching and for production of efficient highly satisfied employable students.

Academic Development: Teacher performs the primary role and acts as a catalyst for all round development of the students. So, academic Development of teachers is important and necessary for the success of higher education system. Teachers play a significant role not only in improving the quality of higher education but also maintaining it; the

professional competency of teachers has to be of such a high level so as to impart quality knowledge to the students. This would call the continuous upgrading of the professional development of the teachers, which is key guarantee of quality education. Basavraj S. Nagobaand Sarita B. Mantri, (2015). Academic development of teachers depend on many factors such as quality research, Participation in seminars both at National and International level, Faculty development Programmes, Publications of papers and Books.

Professional Ethics: Professional ethics of teachers is an important issue for maintain and enhancing the quality in higher education. Teacher's attitudes towards students must be empathic, positive and appropriate and focused. Teachers should have concern towards the safety of the students. Development of professional ethics also helps in fighting the corruption.

Student centered approach: Research points out that quality teaching necessarily incorporate student-centred approach; its aim is most and for all student learning. Thus, attention should be given not simply to the teacher's pedagogical skills, but also to the learning environment that must address the students' personal needs: students should know why they are working, should be able to relate to other students and to receive help if needed. Adequate support to staff and students (financial support, social and academic support, support to minority students, counselling services, etc) also improves learning outcomes. Learning communities – groups of students and/or teachers who learn collaboratively and build knowledge through intellectual interaction – are judged to enhance student learning by increasing students' and teachers' satisfaction.

CONCLUSION

Education is important for the progress and development of the society. Good and quality teacher ensures the quality improvement of education system. Participation of Quality teachers makes education meaningful, valuable and contributes to the enhancement of higher education system in the country as a whole. Research aims to increasingly address the impact of Quality teaching initiatives. Using the assumption that Quality Teaching leads students to learn better, Marton and Säljö (1976) found that students approaches to learning i.e. the deep approach of learning that focuses on understanding the course material, and the surface approach that stresses on memorising the material itself. Barrie,

Ginns & Prosser (2005) in his study mentioned that students with the perception that good quality of teaching tend to adopt a “deep” approach to learning, a coherent and integrated understanding of the course. Ellet, Loup, Culross, McMullen & Rugutt (2002), found that Student learning is enhanced in higher education settings that address students’ personal learning environment needs and in which Quality Teaching thrives.

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Relationship between Human Resource Management Practices and Employee Job Satisfaction: An Empirical Examination

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Abstract

This paper attempts to examine the impact of Human Resource Management (HRM) practices of sample banking organisations on the Job Satisfaction of their respective employees. On basis of the literature review, it is hypothesized that a positive perception among employees regarding the HRM practices helps in developing a sense of satisfaction among employees regarding their jobs. The hypothesised relationship is tested through regression analysis by using data from two Indian banking organizations and a sample of 373 banking employees. The findings suggest that perception of employees regarding the HRM practices positively impacts their job satisfaction.

Keywords: *HRM Practices, Job Satisfaction, Banks.*

Introduction

Productive organisations largely owe their productivity to the commitment and dedication of their employees towards the goals of organisation. Employees are committed to the goals of the organisation only when they perceive that the organisation is committed to their wellbeing. The general perception that one's organization cares about one's well-being helps an employee meet the need for appreciation and affiliation, and to assess the benefits of increased work effort and ultimately be satisfied with his/her job. Levinson (1965) noted that actions taken by agents of the organization are often viewed as indications of the organization's intent rather than attributed solely to the agents' personal motives. Therefore, the perception of employees whether an organisation values them or not is developed and abetted by the organizational HRM practices and policies that organization's agents prescribe and utilize to manage individual employees as well as overall work force of an organisation. Employees view favourable or unfavourable HRM practices as an indication of whether an organization favours or disfavors them. Therefore, in order to achieve expected levels of positive behaviours like job satisfaction among employees, organizations must develop a positive perception among the employees regarding the HRM practices in order to display a positive intent towards the wellbeing of employees and to meet the latter's socio-emotional needs and subsequently enhance job satisfaction.

Human Resource Management (HRM) Practices: The conceptualization of the term "HRM practice" varies significantly across research studies. However, the scholars generally define HRM practices as a set of interlinked activities aimed at developing a skilled and motivated work force in order to achieve organisational goals. HRM practices are interdependent bundle of HR activities and include recruitment and selection, extensive training and development, regular

performance appraisal, performance-contingent rewards, and high levels of employee involvement (Becker and Huselid, 1998; Zacharatos et al., 2005). Wright and Boswell (2002) identify three broad conceptual categories of HRM practices. First, employee skills, with HR activities aimed at attracting talented employees and developing their skills. Second, motivation, with practices such as performance related pay aimed at eliciting high levels of effort. Third, the use of empowerment programmes to enable employee voice and influence. Human Resource practices are those that contribute to one or more of the three C's i.e. Competencies, Commitment and Culture. They need to be identified and implemented cost-effectively, reviewing and revising from time to time to enhance their effectiveness and appropriateness (Rao, 1999). HRM practices are aimed at enhancing competencies, commitment and satisfaction of employees of an organisation. The practice can take the form of a system, a process, an activity, a norm, a rule, or just a way of doing things. According to Yeung and Berman (1997) HRM practices play three major roles in an organisation namely, (i). Building critical organizational capabilities, (ii). Enhancing employee satisfaction (iii). Improving customer and shareholder satisfaction. Good HRM practices enhance the efficiency of an organization by promoting internal capabilities of an organization to deal with current or future challenges to be faced by an organization. HRM Practices enable an organisation to face challenges such as encountering new working environments, cultures and changing characteristics and demands of work force. By implementing the HRM practices properly, the quality of internal organizational processes improves dramatically (Rao, 1999).

Job Satisfaction: Job satisfaction is an important attribute that enables an employee to perform to his/her full potential. Job satisfaction is linked to improved performance and productivity whereas job dissatisfaction is linked to absenteeism and excessive turnover. Multiple researchers have put forward different definitions of job satisfaction. However, one of the most widely used definitions in organizational research is that of Locke (1976), who defines job satisfaction as "a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences". Job satisfaction is in regard to one's feelings or state-of-mind regarding the nature of their work. Job satisfaction can be influenced by a variety of factors, e.g., the quality of one's relationship with their supervisor, the quality of the physical environment in which they work, degree of fulfillment in their work, etc. (McNamara, 1999).

Job satisfaction is employee attitude including pay, promotion, supervision, fringe benefits, contingent rewards, operating procedures, co-workers, nature of work, and communication" according to Spector (1985). Telman and Unsal (2004) recognized that the factors affecting job satisfaction are internal, external and personal. Internal factors include characteristics related to the basic nature of work. External factors are the conditions such as physical work, promotion conditions, relationships with superiors and co-workers, creativity, job security, organizational structure and culture. Personal factors include factors such as demographic characteristics (gender, age, length of service, educational level etc.), personality traits and incentive, knowledge and skills. Job satisfaction is identified in terms of extrinsic values and intrinsic values. Extrinsic values include tangible aspects such as wages, work benefits, networks and bonuses. Intrinsic values include status, a sense of achievement, ability to interact

with others, self-worth, self-esteem, accumulation of knowledge/skills and the ability to utilize and express creativity.

[

HRM Practices and Job Satisfaction: HRM practices employed by an organisation are perceived and interpreted subjectively by every individual employee and the perception influences the work behaviour and work attitudes of the employee. A positive perception among the employees about the prevailing HRM practices develops positive work behaviour and job attitudes whereas a negative perception regarding the HRM practices will have a negative impact on the work behaviour and job attitudes of employees. When employees perceive and interpret HRM practices favourably, they invest and involve themselves into the HRM activities which in turn benefit the employees. For example, the provision of opportunities for training and skill development benefits the employee by equipping them with the necessary knowledge, skills and attitudes to function autonomously and responsibly (Guest, 2002). Furthermore, it improves retention and enables them to cope with change in the work environment (Guest, 2002). Therefore, it can be argued that when employees participate actively in HRM practices, they are better equipped to deal with their workloads and achieve their desired outcomes successfully which in turn contributes to their job satisfaction.

The objective of present study is to empirically test whether a relationship exists between the perception of employees regarding prevailing HRM practices and their job satisfaction.

Method

The perception of the sample employees in present study is examined regarding four HRM practices namely, working conditions, training and development, equal employment opportunities (EEO) and performance appraisal. The impact of employee perception regarding HRM practices is examined on one employee work-related attitude namely job satisfaction which is considered to be a desirable outcome that result from the use of HRM practices (Meyer and Smith, 2000; Guest, 1997).

Sample and Procedure;

Four hundred fifty full-time employees belonging to two banking organizations located in the state of Jammu and Kashmir were surveyed. The employees completed the survey of their own accord during their regular scheduled work hours at their respective work sites. To encourage employees to share free and frank opinion, we assured them of anonymity through both verbal and written means. We further guaranteed that only group data will be communicated to the organizations. Survey questionnaires were distributed and retrieved by the researchers in sealed envelopes. Eighty-three percent (N=373) of the participants returned the questionnaires.

Based on the survey participants' responses, we found that their average age was 41.39 years. Of the 373 respondents, 59.10 percent were males and 40.90 percent were females. On an average, the employees had 6.88 years of work experience.

Measures

HRM Practices: A 20-item scale consisting of statements about HRM practices is used to assess the perception of employees regarding the prevailing HRM practices in their organization (five items for each of the four functional areas). Respondents are asked to indicate, using a five-point

Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), their perception regarding each practice in their organization.

Job satisfaction is measured with seven items developed by Williams and Anderson (1991). A five-point scale was used with answers ranging from 1 (Strongly Disagree) to 5 (Strongly agree).

RESULTS

Descriptive Statistics and Correlation

The mean scores, standard deviations, internal reliabilities, and correlation among the variables are reported in Table 1. Cronbach coefficient alphas of 0.75 and 0.86 show high internal reliabilities of the scales utilized. The mean scores of both the variables under study are fairly high indicating that the respondent employees perceive HRM practices of their respective work places in a fairly positive light and are fairly satisfied with their respective jobs. The pattern of correlation is consistent with the hypothesized relationship, i.e. a statistically positive relationship exists between the perception of employees regarding prevailing HRM practices at their work places and their job satisfaction.

Table 1: Means, Standard Deviations, Alpha Reliabilities, and correlation among Variables

Variable	Mean Score	Standard Deviation	1	2
<i>HRM Practices</i>	3.63	0.43	(0.75)	
<i>Job Satisfaction</i>	3.47	0.51	0.48**	(0.86)

Note: N = 373. Alpha reliabilities are reported on the diagonal. ** $p < 0.01$.

A dimension wise analysis of the variable HRM practices further reveals that among the four practices namely, working conditions, training and development, equal employment opportunities (EEO) and performance appraisal, employees are highly satisfied with equal employment opportunities (EEO) where as employees are least satisfied with their performance appraisal (Table 2).

Table 2: Dimension wise analysis of HRM Practices

Dimension	Mean Score	Standard Deviation
<i>Working Conditions</i>	3.75	0.39
<i>Training And Development</i>	3.54	0.46
<i>Equal Employment Opportunities</i>	4.14	0.22
<i>Performance Appraisal</i>	3.09	0.63
<i>Overall HRM Practices</i>	3.63	0.43

Impact of Employee Perception regarding HRM Practices on Employee Job Satisfaction

SPSS 18 was used to conduct linear regression in order to ascertain the impact of employee perception regarding HRM practices on their Job satisfaction. The correlation coefficient ($R=0.48$, see Table 1) indicated a strong linear relationship exists between the two variables under study and therefore linear regression analysis will allow us to examine the impact of the independent variable (HRM practices) on the dependent/outcome variable (Job satisfaction) exhibited through the direct association between the said constructs. The regression analysis indicates that the perception of employees regarding the HRM practices (Independent variable) has a significant positive impact on their job satisfaction (dependent variable). The value of $R^2 = 0.233$ shows that 23.3% variance is explained by independent variable (HRM Practices) in dependent variable (Job satisfaction) (Table 3).

Table 3: HRM Practices and Job Satisfaction; Regression Analysis

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.481 ^a	.233	.238	.39305		
a. Predictors: (Constant): HRM Practices						
ANOVA ^b						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	17.046	1	17.046	116.174	.000 ^a
	Residual	30.666	371	.147		
	Total	47.712	372			
a. Predictors: (Constant): HRM Practices						
b. Dependent Variable: JOB SATISFACTION						

* $p < .01$

The ANOVA table indicates that the dependent variable (Job satisfaction) is statistically significantly predicted by the regression model ($p < .05$). The results of the regression analysis reveal that the positive perception of employees regarding the HRM Practices of their organization will lead to their higher Job satisfaction.

Conclusions

The results of the present study provide ample support for the proposed hypothesis which postulated a positive relationship between the perception of employees regarding HRM practices and their Job satisfaction. The regression analysis indicated that if the employees perceive the HRM practices of their respective organisations in a favourable light, more often than not this positive perception will add to their satisfaction with their respective jobs. Organizations, therefore, need to go beyond the specified contractual relationships and maintain a healthy disposition among the employees regarding the HRM Practices employed by the HR managers. This can be achieved through involvement of employees at every stage of developing and implementing the required HRM practice. A positive evaluation of affective experiences expounded by a favourable organizational stance is an essential prerequisite to enhance cognitive and behavioural evaluation by an employee vis-à-vis his or her situation at work. Thus the acceptance of our hypothesis suggests that when individuals perceive HRM practices positively, they tend to be satisfied with their jobs which in turn intrinsically motivates them to exercise considerably higher levels of effort at their workplace. Job satisfaction leads to the development of positive emotions like happiness and enthusiasm among the employees and as a direct consequence of this positivity satisfied employees perform better than dissatisfied employees. Positive appraisal of organizational Human resource management practices develops and enhances an individual's belief that their employing organization appreciates their contribution and thinks about their well-being. Consequently, individuals enjoy satisfaction in their work and reciprocate to these organizational efforts through superior discretionary and non-discretionary job performances.

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Learning Styles in Distance and Regular Education Students of Kashmir Division: A Comparative Study

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Abstract

Every individual has its own natural or habitual pattern of acquiring and processing information in learning situations. The individual learning differences that have been much explored relate to differences in personality, learning styles, strategies and concepts of learning. In this study, we aim to identify the learning styles of distance and regular education students of Kashmir Division. It was found that, maximum number of students prefer to learn by auditory learning style; highest preferred learning style by regular students is Kinaesthetic, while distance education students preferred to learn by Auditory learning styles. It was further found that highest preferred learning style by both male and female students is Auditory. These facts reveal that learning styles varies among regular and distance education students.

Keywords: Learning Styles, Distance Education, Regular Education

Introduction

Education is simply to humanize the human beings. This is crucial definition since people do not understand what education is. In fact, people see education for merely just a formal activity. They tend to ignore the basic concept of the education itself. Nor academicians and common people do forget this case. Education is not merely teaching or increasing cognition. It is more about preparing a media for the learners' cognition. All over the globe there are two correct modes of formal education, one is regular mode of education and the second is distance mode of education. As these two terms indicate that in regular education you have got to attend all regular classes and you have got to register a collection mark of attending at your school or institution, whereas on alternative hand in distance education there's no necessity of attending regular classes (Gakhar, 2007). Difference between regular education and distance education is a major thing in that day for working professionals. Distance education has been recognized as an effective alternative educational system as the conventional face-to-face system of education became inadequate to accommodate the growing needs of the society (Gee, 1990). The modern distance education system is the product of gradual process of evolution over a period of 100 years. The driving force in this long process of evolution has been the challenges to the credibility of a new system in comparison to the age-old conventional system of classroom teaching (AgeDiseth, 2011). This challenge necessitated consistent efforts to develop a non-conventional and alternative channel for imparting education with the integration of various teaching-learning activities and communication technologies. As distance education gained more and more popularity, different target groups were drawn to the system and had used varied teaching learning-programmes to cater to the needs of ever-increasing number of learners. Distance Education whether at formal or non-formal level, includes three kinds of activity on the part of the organisation that operates. They are (a) development of self Instructional Study Materials (b) teaching at a distance by comments in writing on student's work submitted and (c) counselling and general support of student's work by the same distance study media (Casp0 & Hayen, 2006). Every individual has its own natural or habitual pattern of acquiring and processing information in learning situations. The common ways or patterns by which people learn are known as their

learning styles (Jemmey, 2007). Learning styles are set of cognitive, emotional and psychological factors that serve as relatively stable indicators of how a learner perceives, interacts with and responds to the learning environment. Everyone has a combination of various learning styles. Some people may find that they have a dominant style of learning, with far less use of the other styles while others find that they use different styles in different circumstances. (Farks, 2003) A core concept is that individuals differ in the ways they learn. The idea of individualized learning styles was initiated in 1970s and since then has influenced education remarkably. It was recommended by the proponents of the use of learning styles in education that teachers should identify the learning styles of their students and adapt their teaching methods to best fit learning style of each student (Bernila, 2010). Although there is ample evidence for differences in individual thinking and ways of processing various types of information, few studies have reliably tested the validity of using learning styles in education. It is important that individuals should identify their learning styles. Being aware of their own pattern of learning, they can take the responsibility for their own learning. When the learner shows the conscientiousness of his/her own learning he/she attributes meaning to the process of learning, develops understanding of his/her own form of learning and becomes much more satisfied with the environment he/she interacts with. In this way, he/she will acquire constantly changing and increasing amount of information without any need for the assistance of others. Learning how to learn and grasping knowledge in a suitable manner may lessen the need for an overbearing control by teachers (Aggarwal & Suman, 2013).

Model of learning styles: The VAK (Visual, Auditory and Kinaesthetic) learning style uses the three main sensory receivers: Visual, Auditory, and Kinesthetic (movement) to determine the dominant learning style. It is sometimes known as VAKT (Visual, Auditory, Kinesthetic, & Tactile). It is based on modalities—channels by which human expression can take place and is composed of a combination of perception and memory (Canfield, 1980).

VAK is derived from the accelerated learning world and seems to be about the most popular model nowadays due to its simplicity. While the research has shown a connection with modalities and learning styles, the research has [so far been unable to prove](#) the using one's learning style provides the best means for learning a task or subject. This is probably because it is more of a preference, rather than a style (Kutay, 2006).

Need and Importance

Learning preferences have been indirectly linked to students' success in both regular and distance education. Student performance may be related to learning preferences, or styles as learners. Most students have a preferred way to learn. Some learn best by listening, some have to observe every step, while others have to do it to learn it. The fact is that individuals need all three modalities to truly commit information to memory: visual, auditory, and kinaesthetic. It is important to understand learning styles to ensure that teachers are instructing according to the learner's style and not the teachers. A teacher who instructs only according to his own style makes learning more difficult for the learner. Teachers should know about learning styles to be able to help learners identify their personal learning styles. This knowledge will help learners to build self-confidence and to learn to manage their own learning. Even though students have their own preferred learning styles, it is useful to be aware of other styles and how to strengthen

weaker styles. Using various learning styles will help strengthen learning experiences. Students may also self-select into or away from distance learning classes based on their learning preferences. As a result, student success in distance learning classes may ultimately depend on understanding the learning style. Since more online courses will invariably be offered in the future, some assurance must be provided to the institution, the faculty and the students, that distance education will meet expectations for a quality education. Not only will students expect an education that is at equal in quality as that provided by traditional offerings, they will expect a student-centered learning environment, designed to meet their individual needs. There have been few studies on the relationship of learning styles to student success in a distance learning environment, and none that the author studied a comparative study of learning styles in distance and regular education students. The purpose of this study was to compare the student learning styles in distance and regular education students of Kashmir Division. A better understanding of the relationship between learning styles and cognitive abilities will allow educators to optimise the classroom experience for students.

Objectives of the Study

1. To study the learning styles in students of Kashmir Division.
2. To compare learning styles in distance and regular education students of Kashmir Division.
3. To compare learning styles in distance and regular education students in respect to their gender.
4. To compare learning styles among students in respect to their gender and mode of learning.

Hypotheses of the Study

1. There is no significant difference between distance and regular education students in their learning styles.
2. There is no significant difference between male and female distance education students in their learning styles.
3. There is no significant difference between male and female regular education students in their learning styles.
4. There is no significant difference in learning styles among students in respect to their gender and mode of learning.

Method and Sample

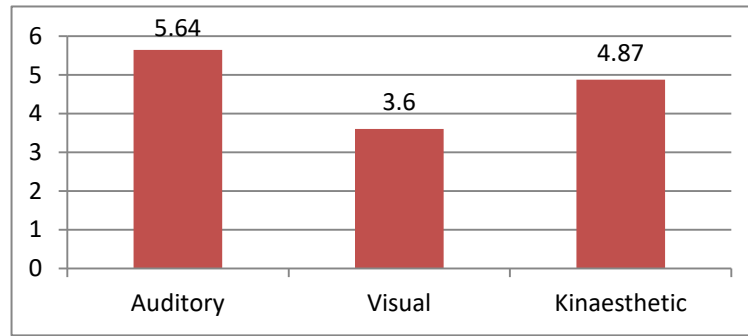
Descriptive survey method was used by the investigator to collect the relevant information for the research. In the present study the sample consisted of 120 college students (60 Regular and 60 Distance Education) selected through stratified random sampling technique. Whereas, for the data collection, a self-report inventory developed by Chislett Victoria (2005) was used by investigator.

Analysis and Interpretation of Data

The first objective of the present investigation was to study the preferred learning style in college students

Descriptive Statistics					
Learning Styles	N	Minimum	Maximum	Mean	Std. Deviation
Auditory	120	1.00	9.00	5.64	2.25
Visual	120	1.00	7.00	3.60	1.76
Kinaesthetic	120	1.00	8.00	4.87	2.24

Fig 1
Graphical Representation of Mean Differences



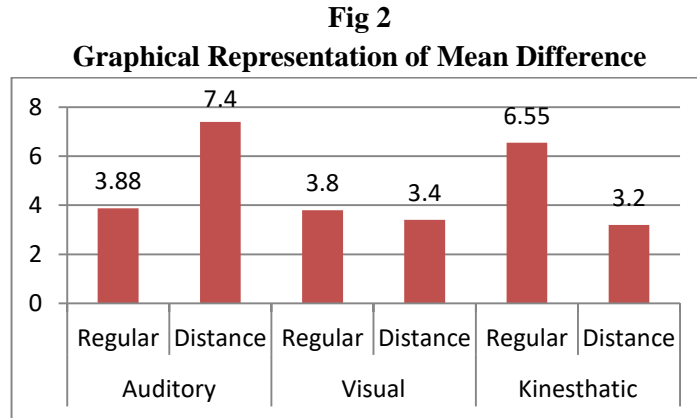
As indicated in Table 1 and Fig 1, the mean scores of auditory learning styles is 5.64, whereas Kinaesthetic learning style is 4.87 and visual learning style is 3.60. The higher mean score of the auditory learning styles reveals that the maximum number of students preferred to learn by auditory learning styles (Verma & Sharma, 1987).

The second objective of the present study was to compare learning styles in distance and regular education students.

Comparison of Learning Styles among Regular and Distance Students

Table 2

	comparison	N	Mean	Std. Deviation
Auditory	Regular	60	3.88	1.77
	Distance	60	7.40	.924
Visual	Regular	60	3.80	1.86
	Distance	60	3.40	1.63
Kinesthatic	Regular	60	6.55	1.11
	Distance	60	3.20	1.79



The table 2 and fig 2 reveals that the learning styles of Regular and Distance education students. It was found that highest preferred learning style by regular students is Kinaesthetic (Mean score 6.55), while distance education students preferred to learn by Auditory learning style (Mean score 7.04)

The corresponding hypothesis for this objective was: there is no significant difference between the learning styles in distance and regular education students of Kashmir Division.

Table 3

Variable	N	t value	Sig.
Auditory	60	13.60	0.00
Visual	60	1.24	0.21
Kinaesthetic	60	12.30	0.00

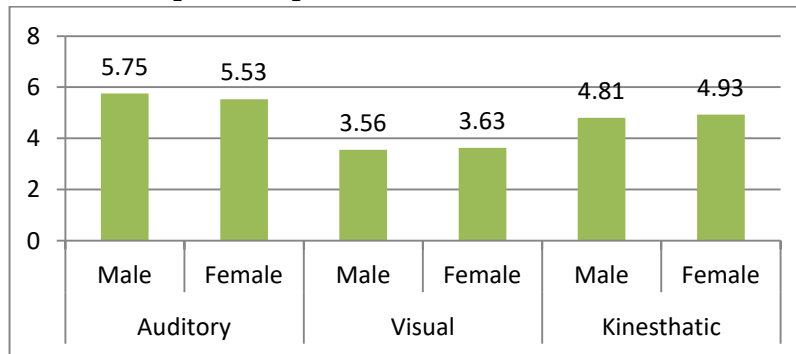
The table shows 3 shows the significance of difference on auditory and kinaesthetic learning styles among regular and distance education students, whereas insignificant difference was observed on visual learning style. The t value for auditory and kinaesthetic learning styles comes out to be 13.60 and 12.30 respectively, which is significant at 0.05 level of significance. This shows that there is significant difference between the mean achievement scores of auditory and kinaesthetic learning styles. Whereas, t value for visual learning style comes out to be 1.24, which shows no significant difference between regular and distance education students on visual learning style.

The third objective of the present study was to compare learning styles in distance and regular education students in respect to their gender

Table 4

Learning Style	Comparison	N	Mean	Std. Deviation
Auditory	Male	60	5.75	2.15
	Female	60	5.53	2.36
Visual	Male	60	3.56	1.75
	Female	60	3.63	1.77
Kinesthetic	Male	60	4.81	2.21
	Female	60	4.93	2.29

Fig 4
Graphical Representation of Mean Difference



The table 4 and fig 4 shows the learning styles of Regular and Distance education students. It was found that highest preferred learning style by male students is Auditory (Mean score 5.75), while female education students also preferred to learn by Auditory learning styles (Mean score 5.53).

The corresponding hypothesis for this objective was: there is no significant difference between learning styles in distance and regular education students in respect to their gender.

Table 5

Variable	N	t value	Sig.
Auditory	60	0.52	0.60
Visual	60	0.20	0.83
Kinesthetic	60	0.28	0.77

The table shows 5 shows the no significance of difference on auditory, visual and kinaesthetic learning styles among male and female students. The t value for auditory, visual and kinaesthetic learning styles comes out to be 0.52, 0.20 and 0.28 respectively, which is not significant at 0.05 level of significance. This shows that there is no significant difference between the mean achievement scores of auditory, visual and kinaesthetic learning styles of male and female students.

The fourth objective of the present study was to compare learning styles among students in respect to their gender and mode of learning

Table 6

Learning Style		N	Mean	Std. Deviation
Auditory	Male Regular edu.	30	4.10	1.72
	Male Distance edu.	30	3.66	1.82
	Female Regular edu	30	7.40	.93
	Female Distance edu.	30	7.40	.93
	Total	120	5.64	2.25

Visual	Male Regular edu	30	3.73	1.87
	Male Distance edu.	30	3.86	1.88
	Female Regular edu	30	3.40	1.65
	Female Distance edu.	30	3.40	1.65
	Total	120	3.60	1.76
Kinesthetic	Male Regular edu	30	6.43	1.13
	Male Distance edu.	30	6.66	1.09
	Female Regular edu	30	3.20	1.80
	Female Distance edu.	30	3.20	1.80
	Total	120	4.87	2.24

In order to know the significant difference among the Auditory, Visual and Kinaesthetic learning styles in respect to gender and mode of learning, one-way ANOVA was used. The results are shown in table 7.

Table 7

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Auditory	Between Groups	373.825	3	124.608	61.833	.000
	Within Groups	233.767	116	2.015		
	Total	607.592	119			
Visual	Between Groups	5.067	3	1.689	.539	.657
	Within Groups	363.733	116	3.136		
	Total	368.800	119			
Kinesthetic	Between Groups	337.492	3	112.497	49.878	.000
	Within Groups	261.633	116	2.255		
	Total	599.125	119			

According to table 6 it depicts that, 'f' value was calculated for auditory, visual and kinaesthetic learning styles in respect to gender and mode of learning, which comes to be 61.83, 0.53 and 49.87 respectively. Which is significant for auditory and kinaesthetic, whereas as not significant for visual learning style.

Conclusion

The findings of this study are presented as under.

1. It was found that higher mean score of the auditory learning styles revealed the maximum numbers of students prefer to learn by auditory learning style.
2. It was found that highest preferred learning style by regular students is Kinaesthetic (Mean score 6.55), while distance education students preferred to learn by Auditory learning style (Mean score 7.04)

3. The significance of difference on auditory and kinaesthetic learning styles was found among regular and distance education students, whereas insignificant difference was observed on visual learning style.
4. It was found that highest preferred learning style by male students is Auditory (Mean score 5.75), while female education students also preferred to learn by Auditory learning style (Mean score 5.53).
5. No significance of difference on auditory, visual and kinaesthetic learning styles was found among male and female students.
6. The 'f' value was calculated for auditory, visual and kinaesthetic learning styles in respect to gender and mode of learning, which comes to be 61.83, 0.53 and 49.87 respectively. Which is significant for auditory and kinaesthetic, whereas as not significant for visual learning style.

Educational Implications

Educators must recognize three broad learning styles in students- visual, auditory and kinesthetic. Each style refers to a preferred way of receiving and processing information in order to learn. When you help your students to learn, you probably favour teaching methods that suit your own learning style. That's because those approaches work for you and you believe them to be the most effective. Taking a moment to discover and understand regular students learning styles, as well as distance education students, can quickly turn hard work into plain sailing. The following description must be considered while teaching regular and distance education students.

Visual learners:

1. Enjoy reading, note making, images, charts, diagrams and watching demonstrations
2. Will talk about what things looked like, rather than what was said
3. Don't like listening to long explanations, talks or lectures

Auditory learners:

1. Like listening to explanations, speaking and learning by repeating out loud or mnemonics
2. Will recall what someone said, rather than what they did or how they looked
3. Are often distracted by noise and need quiet, although some like background music

Kinesthetic learners:

1. Like to learn while doing, touching, writing things down, building or using objects
2. Enjoy learning by themselves and taking things apart to see how they work
3. Don't like sitting still to study and do better with fidget toys, a bouncy seat or moving around

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Perception of Muslim Women Towards Family Planning In Kashmir

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Abstract

The present study was an attempt to observe the attitude of married Muslim Women towards family planning in Kashmir irrespective of their dwelling, work status and age. The sample was selected through multi stage sampling technique. For the sample 1800 married Muslim women were selected from urban and rural areas of Kashmir. The sample was collected with the help of self-constructed questionnaire. The study shows that the majority of married Muslim women in the age group of 41 -50 years strongly agree that first issue must be born immediately after marriage. It is also found that women who don't earn cash for their work strongly disagree that too many children becomes burden to parents.

Keywords: Family Planning, Birth Control, Contraceptive Methods.

INTRODUCTION:

According to WHO, family planning is defined as` a way of thinking and living that is adopted voluntarily, upon the basis of knowledge, attitude and responsible decisions by individuals and couples, in order to promote the health and welfare of family group and thus contribute effectively to the social development of a country (Pegu et al. 2014). The term birth control is sometimes used as a synonym, but its connotation is more on preventing pregnancies and limiting the family size than on planning families. Contraception generally refers to the devices or medications used for reducing the likelihood of the fertilization of an ovum by a spermatozoon. The contraceptive effect can be obtained through temporary or permanent means. The various contraceptive methods are categorized as chemical, natural or surgical method includes sterilization (Vasectomy and Tubectomy) which is permanent and irreversible method of birth control. Induced abortion is the post –conception methods of family planning and is performed if there is a need to terminate an unwanted pregnancy because of failed contraception. Despite of many temporary method, the emphasis was put on sterilization of male or female. Although sterilization is a safe and most effective technique it cannot serve the needs of all couples in the different stages of the reproductive life-cycle (Melkeri and Chalawadi 2012). Basically, there are two major methods of family planning-the traditional and modern methods. Attempts to control increase in population started from the early men. Therefore, birth control is as old as man himself. Evidence from medical history indicates that our forefathers did space their children through traditional means (I.R.Aninyei).

REVIEW OF LITERATURE:

Shah et al. conducted a study on awareness and pattern of utilizing family planning services among women attending urban health care center Azizabad sukkur. The results show that about 60% of women reported use of at least one contraceptive method and 40% had never used any contraceptive method. The women who received counseling from the health care provider were 48.5% and only 6% received information through media. Religious prohibition, shortage of

female staff and cost of family planning contraceptive methods were the main reasons identified for not utilizing contraceptive methods. The unsatisfactory variables were long waiting hours at the center, non-availability of contraceptive, shortage of the female staff and cost.

Khawaja et al. conducted a survey on Awareness and practices of contraception among Pakistani women attending a tertiary care hospital. The results revealed that the majority knew about the pill (68%) and IUCD (55%). Only 47% were using some sort of contraception. The most common method chosen was the barrier method (15%), followed by IUCD (10%) and the pill (10%). The least common methods were sterilization (2%) and the rhythm method (2%); 85% of the women and 74% of the men in the study group had a positive attitude toward contraception.

Saleem and Bobak conducted a study on Women's autonomy, education and contraception use in Pakistan: a national study. The results found that decision autonomy was significantly associated with both lifetime and current contraception use; after controlling for covariates, the odds ratios for the highest vs. the lowest quintile were 1.8 (1.4–2.4) and 2.0 (1.4–2.8), respectively. Movement autonomy was not consistently associated with contraceptive use. Contraceptive use was strongly associated with women's education but this relation was not mediated by women's autonomy.

Mahin Kamalifard et al conducted a study on Continuation and Discontinuation Reasons of LD Contraceptives among Iranian Women. In this study results show that duration of OCPs usage rate of 1, 6, 12, 18, 24, 36, 48, and 54 months were as 88.96, 58.01, 44.59, 37.59, 30.52, 19.06, 9.99, and 2.78% respectively. The most common reasons for discontinuation were anger (35.5%), nausea (16.2%), and trend to pregnancy (22%).

A.I. Mahadeen et al. conducted a study on Knowledge, attitudes and practices towards family Planning among women in the rural southern region of Jordan. The results revealed that the most common contraceptive methods ever used were oral contraceptive pills (31.1%), intrauterine device (24.8%) and withdrawal (19.5%). Of the women interviewed, 37% were currently using contraception. Being pregnant (11%) and breastfeeding (10%) were the most reported reasons for not using contraceptives. None of the women reported obtaining supplies or the cost of them as barriers, while opposition from husband or family members or religious reasons were reported by less than 1% of the women. About 95% of the women agreed that using family planning had positive advantages for health. The results highlight some educational needs among these women.

Objectives

The present study is based on the following objective:

1. To assess the attitude of Married Muslim Women regarding family planning.
2. To study perception of Married Muslim Women concerning family planning irrespective of their age, Work status and dwelling.

Material and Methods

The present study was conducted in Kashmir region of the J&K state. The primary as well as secondary source of data was utilized to obtain the information. The sample for the study consisted of married women only, comprising age group of 18-50 years from rural and urban areas, working as well as non-working married Muslim women. the sample for the present study comprised 1800 married Muslim women in the age group of 18-50 years, out of which 900 were from rural areas (450 working and 450 non-working married Muslim women) and 900 were from urban areas (450 working and 450 non-working married Muslim women). The tools used for the present study comprised Self constructed questionnaire regarding, perception, awareness and

impact of religious taboos regarding family planning and birth control concepts among married Muslim Women in Kashmir.

Table 1: First issue must be born immediately after marriage

Variable	Strongly agree		Agree		Uncertain		Disagree		Strongly disagree		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Age group (yrs.)												
18 – 29	135	22.4	186	32.2	11	21.2	75	24.2	43	16.7	450	25
30 – 34	121	20	118	20.4	7	13.5	100	32.2	104	40.2	450	25
35 – 40	96	15.9	193	33.6	13	25	83	26.8	65	25	450	25
41-50	251	41.7	79	13.8	21	40.3	52	16.8	47	18.1	450	25
Total	603	100	576	100	52	100	310	100	259	100	1800	100
Occupation												
Earn for cash	243	45.4	197	38.2	14	11.4	281	76.6	165	63.4	900	50
Don't earn for cash	292	54.6	319	61.8	108	88.6	86	23.4	95	36.6	900	50
Total	535	100	516	100	122	100	367	100	260	100	1800	100
Dwelling												
Rural	213	67.4	382	66.4	72	70.6	127	23.6	106	39.6	900	50
Urban	103	32.6	193	33.6	30	29.4	412	76.4	162	60.4	900	50
Total	316	100	575	100	102	100	539	100	268	100	1800	100

Based on field work
n = 1800

Table 2: Three years gap should be maintained between two deliveries

Variable	Strongly agree		Agree		Uncertain		Disagree		Strongly Disagree		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Age group (yrs.)												
18 – 29	208	44.6	93	18.8	3	8.6	99	19.8	47	15.6	450	25
30 – 34	107	22.9	196	39.6	9	25.8	82	16.4	56	18.4	450	25
35 – 40	54	11.6	103	20.8	18	51.4	167	33.4	108	35.6	450	25
41-50	98	20.9	103	20.8	5	14.2	152	30.4	92	30.4	450	25
Total	467	100	495	100	35	100	500	100	303	100	1800	100
Occupation												
Earn for cash	216	42.3	138	29.8	27	65.8	413	68.9	106	56.7	900	50
Don't earn for cash	294	57.7	325	70.2	14	34.2	186	31.1	81	43.3	900	50
Total	510	100	463	100	41	100	599	100	187	100	1800	100
Dwelling												
Rural	339	62.1	307	40.3	34	61.8	93	38.8	127	63.8	900	50
Urban	207	37.9	453	59.7	21	38.2	147	61.2	72	36.2	900	50
Total	546	100	760	100	55	100	240	100	199	100	1800	100

Based on field work .N = 1800

Table 3: Two children are enough for one couple

Variable	Strongly agree		Agree		Uncertain		Disagree		Strongly disagree		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Age group (yrs.)												
18 – 29	323	49.5	54	14	6	14.7	43	9.9	24	8.2	450	25
30 – 34	169	25.8	108	28.2	13	31.7	91	21	69	23.8	450	25
35 – 40	73	11.2	85	22.2	4	9.7	175	40.6	113	38.8	450	25
41-50	88	13.5	136	35.6	18	43.9	123	28.5	85	29.2	450	25
Total	653	100	383	100	41	100	432	100	291	100	1800	100
Occupation												
Earn for cash	178	32.6	526	68.4	26	30.9	64	33.6	106	50.2	900	50
Don't earn for cash	367	67.4	243	31.6	58	69.1	127	66.4	105	49.8	900	50
Total	545	100	769	100	84	100	191	100	211	100	1800	100
Dwelling												
Rural	146	36.1	133	26.2	24	61.6	319	72.8	278	67.6	900	50
Urban	259	63.9	374	73.8	15	38.4	119	27.2	133	32.4	900	50
Total	405	100	507	100	39	100	438	100	411	100	1800	100

Based on field work N = 1800

Table 4: Too many children becomes burden to parents

Variable	Strongly agree		Agree		Uncertain		Disagree		Strongly Disagree		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Age group (yrs.)												
18 – 29	110	27.7	132	30.2	5	5.5	147	26.8	56	17.1	450	25
30 – 34	96	24.3	187	42.7	15	16.5	68	12.4	84	25.7	450	25
35 – 40	148	37.3	91	20.8	7	7.7	123	22.4	81	24.7	450	25
41-50	42	10.7	28	6.3	64	70.3	210	38.4	106	32.5	450	25
Total	396	100	438	100	91	100	548	100	327	100	1800	100
Occupation												
Earn for cash	218	56.7	326	55.3	36	43.3	167	46.3	153	39.9	900	50
Don't earn for cash	167	43.3	263	44.7	47	56.7	193	53.7	230	60.1	900	50
Total	385	100	589	100	83	100	360	100	383	100	1800	100
Dwelling												
Rural	153	35.7	108	22.8	24	42.2	269	68.2	346	77.8	900	50
Urban	276	64.3	366	77.2	33	57.8	126	31.8	99	22.2	900	50
Total	429	100	474	100	57	100	395	100	445	100	1800	100

Based on field work N = 1800

Table 5: Family planning helps one to plan family in a mannered way

Variable	Strongly agree		Agree		Uncertain		Disagree		Strongly Disagree		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Age group (yrs.)												
18 – 29	174	37.7	83	20.5	22	40.7	99	18.3	72	21.3	450	25
30 – 34	89	19.2	167	41.1	5	9.2	128	23.8	61	17.9	450	25
35 – 40	114	24.7	77	18.9	9	16.7	161	29.9	89	26.3	450	25
41-50	85	18.4	79	19.5	18	33.4	151	28	117	34.5	450	25
Total	462	100	406	100	54	100	539	100	339	100	1800	100
Occupation												
Earn for cash	223	59.9	218	53.7	46	62.2	247	49.8	166	36.8	900	50
Don't earn for cash	149	40.1	188	46.3	28	37.8	249	50.2	286	63.2	900	50
Total	372	100	406	100	74	100	496	100	452	100	1800	100
Dwelling												
Rural	201	38.8	276	55.2	23	32.3	163	50.2	237	61.6	900	50
Urban	318	61.2	224	44.8	48	67.7	162	49.8	148	38.4	900	50
Total	519	100	500	100	71	100	325	100	385	100	1800	100

Based on field work N = 1800

RESULT AND DISCUSSION:

Attitude towards family planning as per age group, occupation and dwelling:

Table 1 shows first issue must be born immediately after marriage. Majority of married Muslim women in the age group of 41 -50 years 41.7 per cent (f = 251) strongly agree that first issue must be born immediately after marriage. Furthermore, it is found that married women who don't earn cash for their work 88.6 per cent (f = 108) feel uncertain about this notion. Moreover, it is found that married women belonging to urban areas 76.4 per cent (f = 412) disagree with this idea.

Table 2 depicts three years gap should be maintained between two deliveries. Majority of married Muslim women in the age group of 35 -40 years 51.4 per cent (f = 18) feel uncertain about three years gap should be maintained between two deliveries. Furthermore, it is found that married women who don't earn cash for their work 70.2 per cent (f = 325) agree with this concept. Moreover, it is found that married women belonging to rural areas 63.8 per cent (f = 127) strongly disagree with this opinion.

Table 3 reveals two children are enough for one couple. Majority of married Muslim women in the age group of 18- 29 years 49.5 per cent (f = 323) strongly agree that two children are enough for one couple. Furthermore, it is found that married women who don't earn cash for their work 69.1 per cent (f = 58) feel uncertain about this notion. Moreover, it is found that married women belonging to urban areas 73.8 per cent (f = 374) agree with this concept.

Table 4 observes too many children becomes burden to parents. Majority of married Muslim women in the age group of 41 -50 years 70.3 per cent (f = 64) feel uncertain about too many children becomes burden to parents. Furthermore, it is found that married women who don't earn cash for their work 60.1 per cent (f = 230) strongly disagree about this opinion. Moreover, it is found that married women belonging to rural areas 77.8 per cent (f = 346) strongly disagree with this idea.

Table 5 shows family planning helps one to plan family in a mannered way. Majority of married Muslim women in the age group of 30-34 years 41.1 per cent (f = 167) agree that family planning helps one to plan family in a mannered way. Furthermore, it is found that married women who don't earn cash for their work 63.2 per cent (f = 286) strongly disagree with this notion. Moreover, it is found that married women belonging to urban areas 67.7 per cent (f = 48) feel uncertain about this opinion.

Conclusion

Family planning is the practice of controlling the number of children in a family and the intervals between their births, particularly by means of artificial contraception or sterilization. Married women in Kashmir have positive attitude towards family planning and birth control concepts

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Professional Commitment of Secondary School Teachers in relation to their Self-Efficacy

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Abstract

In the present investigation, an attempt has been made to study and compare the Professional Commitment of secondary school teachers, to study and compare the Self-efficacy of secondary school teachers and to find out the relationship between Professional Commitment and Self-efficacy of secondary school teachers. A sample of 100 teacher educators working in government schools of district Ganderbal was selected through Purposive sampling technique. Professional Commitment Scale for teacher educators by Sood (2011) and Teacher Self-efficacy scale by Ralf Schwarzer, Gerdamarie S.Schmitz and Gary T. Dayter (1999) were used for data collection. Mean, SD and t-test were used to compare the professional commitment of male and female secondary school teachers and to compare self-efficacy of male and female secondary school teachers. Pearson's correlation was applied to find out the relationship between Professional Commitment and Self-efficacy of secondary school teachers. The findings of the study revealed that female secondary school teachers have higher professional commitment as compared as to male secondary school teachers. No significant difference was found in the Self-efficacy of secondary school teachers and significant positive correlation was found between Professional Commitment and Self-efficacy of secondary school teachers.

Key words: Professional Commitment, Self-Efficacy, Secondary School Teachers

Introduction

Professional commitment refers to the strength of motivation to work in a chosen career role and to the attachment an individual has to his/her profession. Professional commitment is characterized by “client orientation, loyalty, professional autonomy, conformity to professional standards and ethics.” (Somech and Bogler, 2002) From the above definitions it can be deduced that professional commitment includes feelings of involvement, loyalty and bonding to the profession. Simpson and Hood (2000) defined commitment in the context of the teaching profession. According to them, “a committed teacher reflects certain behavioral characteristics. He shows that professional development is a top priority; reflects excitement about teaching and learning; connects with students; shows positive attitude about students; is perceptive about student motives, strengths, needs and situations”.

In one of recent studies, Skidmore (2007) defined professionally committed teachers as those teachers who are: a) dedicated to developing themselves professionally by seeking advanced degrees and standards- based professional growth opportunities; b) critically reflective in their practice by seeking meaningful feedback and discourse, and engagement in action research; c) advancing the teaching profession through the creation of professional learning communities and teachers' contributions to leadership positions. Teachers, at whatever level they may be operating, are professionally bound to be clearly aware of how their self-efficacy operates as an influential agent in the performance of their duties and responsibilities. Self-efficacy is a

firm belief in one's capability to execute a specific task or to attain certain objectives. It is conviction of the self, ability that one can persevere and attain goals despite formidable difficulties. This kind of belief is gradually acquired and developed by the individual adopting constructive orientations of thought and actions relating to the problems of life. Even a cursory glance at the broad dynamics of professional commitment and at the salient components of efficacy would make one believe that the two variables are closely related. In common day observations, directed or undirected, the individuals with will power, fortitude, courage of conviction and optimistic orientation are found visibly committed to achieve the goals they set for themselves. Observations of this nature provide plausible, albeit non-scientific, evidence of the relationship of efficacy with commitment pertaining to any sphere of work.

Objectives of the study

The following objectives were set for the study:

1. To study and compare Professional Commitment of male and female secondary school teachers.
2. To study and compare Self-efficacy of male and female secondary school teachers.
3. To study the relationship between Professional Commitment and Self -efficacy of secondary school teachers.

Hypotheses of the Study

Based on the above-mentioned objectives, following hypotheses have been set for the study:

1. There is no significant difference in the professional commitment of male and female secondary school teachers.
2. There is no significant difference in the self-efficacy of male and female secondary school teachers.
3. There is no significant relationship between professional commitment and self-efficacy of secondary school teachers.

Methodology

For the present study, the investigator adopted the descriptive survey method.

Tools

The following standardized tools were used for this purpose:

1. Professional Commitment Scale for teacher educators by Sood (2011)
2. Teacher Self-efficacy scale by Ralf Schwarzer, Gerdamarie S.Schmitz and Gary T. Dayter (1999).

Sample

To conduct the present study simple Random sampling technique was employed for sample selection. A sample of 100 secondary school teachers working in government schools of district Ganderbal, J& K was selected for the present study.

Analysis and Interpretation of Data

The collected data from secondary school teachers were analyzed by using Mean, SD and Persons Correlation.

Objective No.1: To study and compare professional commitment of secondary school teachers.

Hypothesis H₀ 1: *There is no significant difference in the professional commitment of secondary school teachers.*

For testing the first hypothesis of the study, the mean and SD scores of male and female secondary school teachers in professional commitment were computed and t-test was applied to find out significance of difference.

Table 1: Gender wise Mean, SD of professional commitment of secondary school teachers

Gender	N	Mean	SD	t-value	Significance
Female	50	60.26	3.65	2.14	Significant at 0.05 level
Male	50	44.64	2.03		

Table 1 shows that in case of female teacher respondents, the mean of the scores in professional commitment was 60.26 and in case of male respondents, it was 44.64. The 't' ratio in respect of the two means was 2.14 which is significant at 0.05 level of significance. Therefore, the null hypothesis, "There is no significant difference in the professional commitment of male and female secondary school teachers stands rejected".

Objective No. 2: To study and compare Self-efficacy of secondary school teachers.

Hypothesis H₀ 2: *There is no significant difference in the Self-efficacy of secondary school teachers.*

For testing the second hypothesis of the study, the mean and SD scores of male and female secondary school teachers in Self-efficacy were computed and t-test was applied to find out significance of difference.

Table 2: Gender wise Mean, SD and significance of difference of Self-efficacy of secondary school teachers

Gender	N	Mean	SD	t-value	Significance
Female	50	207	13	1.65	Not Significant at 0.05 level
Male	50	202	17		

Table 2 shows that in case of female teacher respondents, the mean of the scores in Self-efficacy was 207 and in case of male respondents, it was 202. The 't' ratio in respect of the two means was 1.65 which is not significant at 0.05 level of significance. Therefore, the null hypothesis, "There is no significant difference in the Self-efficacy of male and female secondary school teachers stands accepted".

Objective No.3: To study the relationship between Professional Commitment and Self-efficacy of Secondary school teachers.

Hypothesis H₀ 3: *There is no significant relationship between Professional Commitment and Self-efficacy of Secondary school teachers.*

Table 3: Correlations between Professional Commitment and Self-efficacy of Secondary School Teachers

Variables	N	df	'r'-value
Professional Commitment	100	98	0.478
Self-Efficacy			

Form the perusal of the table 3, it was observed that the obtained 'r' value 0.478 is greater than the table value 0.254 at 0.01 level of confidence and therefore, the stated hypothesis "there is no significant relationship between Professional Commitment and Self-efficacy of secondary school teachers" stands rejected.

Findings of the Study

The following are the findings of the study:

1. Female secondary school teachers were found to have higher Professional Commitment as compared to male secondary school teachers,
2. No significant difference was found in the Self-efficacy of secondary school teachers.
3. Significant positive correlation was found between Professional Commitment and Self-efficacy of secondary school teachers.

Discussion

In the present study significant gender difference was found in Professional Commitment. Female teachers were found to be more professionally committed as compared to male teachers. The findings are in accordance with Kaur (2009), Shaoking (2009), Taboddi (2009) and Talawar and Kumar (2010) who reported significant gender difference in professional commitment. This difference went in favour of female respondents. No difference was found in self-efficacy of male and female secondary school teachers. High scores of self-efficacy of male and female secondary school teachers reflect the conscientiousness of both regarding effective performance of teaching duties and responsibilities. Significant positive relationship was found between professional commitment and self-efficacy. The results are in accordance with the results of the studies by Solomon (2008) and Eginli (2010) who found significant correlation between teacher collective efficacy and teacher commitment.

Educational Implications of the Study

The following are the educational implications of the study:

1. On the basis of the findings of the study relating to professional commitment, it can be urged that male teachers need to be more conscious about the need of enhancing their commitment to the profession and commitment to the basic values.

2. Self-efficacy of both male and female secondary school teachers needs to be enhanced by building up their self-esteem and boosting their confidence.
3. During the recruitment of teachers, self-efficacy must be assessed as a valuable input into the selection decision. It is important to develop instructional self-efficacy, disciplinary self-efficacy, and efficacy for optimum utilization of school and college recourses, efficacy in decision making and ultimately creating as positive climate.
4. Self-efficacy plays a key influencing role in the relationship between the indicators of teachers' professional commitment. This suggests that strengthening a teacher's professional commitment would be able by influencing teachers' self-efficacy, as this construct influence, in their turn, the other indicators.

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Studying the Effect of Cognitive Difficulty of Students on their Academic Achievement.

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Abstract

To build own personality, society and the nation one always endeavor by giving his best to achieve more and more. The present research study was conducted to find out the Effect of Cognitive Difficulty of students on their Academic Achievement of different Higher Secondary students of district Jammu of J&K state with reference to their locality and type of school. Cognitive difficulty is among the fundamental factors which may affect the academic achievement of students through different angles. To accomplish the study researcher employed descriptive research design and collected the data from a sample of 300 Government and Private school students selected from 8 Higher Secondary schools by applying simple random sampling technique. In this research study ANOVA as a statistical technique was used to analyze the data. The result of the study reveals that Cognitive difficulty plays a very gigantic role in determining the Academic Achievement of students.

Keywords: *Cognitive Difficulty, Functional Disability, Clinical Disability and Academic Achievement*

Introduction

In day to day living human beings suffer through diverse miseries that can be originated from their cognition. No one is perfect in the world also implies that everyone faces some kind of problem which may or may not be solved by them. The number of unsolved questions in any discipline exhibits the dominancy of cognitive difficulties. The concept of Cognitive difficulty is progressively apprehensive and not defined in well manner. The various emerging problems and issues due to cognitive difficulty are lack of concentration, inadequate attention, problems associated with perception, difficulty with reading, remembering, counting, checking, memorizing, problem solving and general awareness etc. T. G. Bever and Jaques Mehler who are the founders of the term Cognition also asserts that cognitive difficulty refers to the problems in learning, reasoning and decision making etc.. Jean Piaget described cognitive development as an advancement concerning rationality by the creation of sound configurations underlying behavior, however his account of the egocentric and intuitive thinking of young children's inability to synchronize different points of view and dimensions booms Baldwin's conception of a restricted span of attention in children. So from the above little discussion about cognitive development it is revealed that developmental psychologists deduced most of the developmental differences between children and adults would come from the inadequate capacity of the situations they are met with and attempt to comprehend. The main idea of the doctrines of the neo-Piagetian theories is that cognitive exercises execute a load to the processing system (Morra, Gobbo, Marini, & Sheese, 2008).The cognitive difficulty impedes the day to day functioning and personality development of students as a whole. In addition the said term also becomes a hurdle in the

adjustment process and is likely to lead maladjustment. It is found by the psychologists that there is no one right direction to study cognition. All the processes of cognition must be studied through a variety of covering operations and there are several motives and concerns with respect of cognitive difficulty that becomes obstacle in analyzing and identifying it. The study of Cognitive psychology includes all the processes which bearing the mental effect and covering all the mental activities. According to the cognitive psychology both the mind and brain systems developed through evolution. The mind and brain have some common and specific functions that assist us in reproducing as organisms successfully.

Generally there are two types of cognitive disabilities which are clinical and functional disability. Clinical disability includes autism, Down syndrome, traumatic brain injury (TBI), and even dementia. In this regard least severe cognitive disabilities include generally attention deficit disorder (ADD), dyslexia (difficulty reading), dyscalculia (difficulty with math), and learning disabilities. These disabilities are treated through medical perspective but for web accessibility realizing cognitive disabilities by functional disability is of much utility. On the other hand clinical diagnoses are not mutually elite in conditions of what difficulties people face. The various types of difficulties emerged from functional cognitive disability are in memory, problem solving, attention, reading, linguistics and verbal comprehension. From birth to the end of adolescence the corollary increase in knowledge, skills and abilities are perhaps among the most conspicuous phenomenon that can be studied in natural sciences. From the beginning till become the mature organism the physical growth is by itself amazing, and even the cognitive development is likely more inspiring as distinctive and exclusive to our species and looks like as the chief element of the prolonged development period that exemplifies and characterizes *Homo sapiens*. We come to know and understand the world by perceiving and sensing the environment. Our sensory systems are continuously assaulted and shelled by sights, sounds, smells and other signals from the external environment. According to the contemporary experimental cognitive psychology the general processing capacity is defined as the capacity of working memory to sustain information as provisionally dynamic and ready for treatment in face of any disrupting events, working memory is considered as to be the “workbench of cognition” (Jarrod & Towes, 2006). So cognitive difficulty not only hampers the cognitive development of students but also affective and psychomotor development as well.

Academic Achievement

The effectiveness of teaching learning process is evaluated and assessed by the achievement of students. The quality of education in a society is being improved and enhanced by its achievement of students. Achievement exhibits the success and gain of learning and displaying the interest, readiness and motivation. The term academic achievement having inclusive scope concealments the extensive collection of aims and objectives of education. The intellectual, emotional and environmental are the fundamental factors which greatly influences the academic achievement of students. After from various surveillances and investigations it is found, that learners sited in an identical set of academic settings differ in their educational achievement. No two individuals are alike and everyone in the world is unique and different in every respect. An individual goes through different stages of development, and through these developmental stages both cognitive and non-cognitive areas are smoothly improved and developed which in reflect

accrues their academic performance. The outcome of education determines the quality of life, progress and status of people living anywhere in the world (Mayuri & Devi, 2003). The students having good intelligence always achieve more and more rather than those who have not, and it bears its impact on their comprehension, abilities, skills, aptitudes, reasoning and problem-solving etc. Academic achievement is considered as one of the fundamental goals by every school such as from pre-nursery to higher education.

Present world is the world of science and technology and it is endeavored in every day school activity that the students should be given opportunities to get more in order to enhance their personal progress and the nation as a whole. The usage of educational technologies wholly changed the image of education system which results in good performance of students. In this world of competition education looks for playing a fundamental role in society and academic achievement, is thought has become a central and main topic of educational research. In the field of education an achievement is the amount of knowledge or skills that a child has learnt in a particular field or subject (Kumar, 2013). Now a day's academic achievement becomes a central aim of educational institutions and in our society it is directed to judge and analyze one's abilities and potentials. Academic achievement is based on number of factors such as interest, readiness, motivation, aptitude, developmental stage of student etc. Achievement refers to the extent to which a learner gets profit from instructions in a given area of learning i.e. achievement is reflected by the extent to which knowledge or skill has been acquired by a person from the training imparted to him. It is the quality of academic achievement of students by which their competence, proficiency, efficiency, productivity and deficiency, ineffectiveness, hopelessness etc. are identified. Academic achievement is well thought out as the milestone in the evolution and progress of educational system. In other words, academic achievement may be defined as the competence students actually show in school subjects in whom they have received instruction (Sing, 2012). The academic achievement variable plays a gigantic role in determining and obtaining the harmonious development of personality of student. In the age of science various technologies were invented in the field of education, because of that parents now a day's determine the sky touching goals for their children. So in the educational globe the inclusive struggle of education is to enhance the academic performance of students.

Significance of the Study

Dominance of science and technology has changed the life scenario and shifts our world of thought from very conventional to modern. Everything is demanded after identifying and analyzing its worth and value. Education which is the powerful instrument in molding and overhauling the life of an individual, society and nation as whole. Not by its name but the value of educational process is assessed by its achievement and there are several factors having tremendous role in determining the educational achievement. Academic achievement which is the central aim of education is encouraging the students for avoiding pain and getting pleasure. Academic achievement is a central phenomenon in the whole educational process around which all the efforts and endeavors are done. Having good academic record predicts the future of child in this age of competition where the academic record is considered basis for the individual for admission to a course, for the entrance in a job, for scholarship, for further studies etc. Academic achievement is wholly based on the student's cognitive and non-cognitive factors such as, ability, motivation, family background, readiness, personality traits, intelligence and mental health and

hygiene etc. Every achievement needs good health, high intelligence, much readiness, more interest and other support systems. The cognitive development has a massive role in illuminating the future expectations and success of student, because a student having problems pertaining to the cognitions is expected for low achievement. The cognitive difficulties throws light on the problems having in attention span, perception, reading difficulty, problems in learning and in problem-solving etc. The students having difficulties relating to the cognition does also not remember things for a longer time which results in badly affecting their academic achievement. The present research focuses on displaying that academic achievement of students is necessarily effected by the difficulties having in their cognition.

Objectives of the study

1. To study the effect of Cognitive Difficulty of students on their academic achievement with reference to locality(Rural/Urban)
2. To study the effect of Cognitive Difficulty of students on their academic achievement with reference to type of school (Government/Private)

Hypotheses of the Study

1. There is no significant effect of Cognitive Difficulty of students on their Academic Achievement with reference to locality (Rural/Urban)
2. There is no significant effect of Cognitive Difficulty of students on their Academic Achievement with reference to type of school (Government/Private).

Variables Studied

1. Cognitive Difficulty (Independent Variable)
2. Academic Achievement (Dependent variable)

Research Methodology

This research study adopted a sandwich of descriptive research design. Research methodology plays a massive role in any research which becomes the reason that it is known as blue print of research. Present study employed descriptive research design to get the sample from the population through simple random sampling technique. The current research study was conducted in 8 different higher secondary schools from Jammu district of J&K state with a sample size of 300.

Tool Used

Cognitive Difficulty Scale of Dr. V.N. Yadav, Suraj Mal, Indu and Diksha by Prasad Psycho Corporation New Delhi 2016.

Reliability and Validity

As far as reliability of the construct is concerned, it was determined by test re-test method on a sample of 120 subjects and it was 0.82. The internal consistency reliability was determined by adopting odd even procedure. Using Spearman Brown formula, the reliability coefficient correlation of the test was found to be 0.89. The validity of the test was determined by correlating the scores on the present measure with the scores of Broadbent et.al. (1982) cognitive failure measure. The coefficient of correlation was .66, which was significant beyond .001 level of confidence.

Other Sources of Data

In this study the researcher collected the academic achievement of higher secondary students from the records of the concerned schools. The total marks and the marks obtained by the students in their last examination were considered as their academic achievement by the investigator.

Analysis and Interpretation

In research study the researcher should not only be acquainted with the precision of the data collection and the reliability and validity of the tools to achieve the targeted objectives and to accomplish the study but also the researcher should be acquainted with the different application of statistical analysis. In the present study ANOVA has been employed as a statistical technique.

Hypotheses of the Study

1. There is no significant effect of Cognitive Difficulty of students on their Academic Achievement with reference to locality (Rural/Urban)

ANOVA summary of hypothesis there is no significant effect of Cognitive Difficulty of students on their academic achievement with reference to locality (Rural/Urban).

Model		Sum of Squares	Df	Mean Square	F	Sig.
Rural 1	Regression	489.593	2	244.796	1.304	.275 ^b
	Residual	26654.159	142	187.705		
	Total	27143.752	144			
Urban 1	Regression	5197.836	2	2598.918	6.065	.003 ^b
	Residual	65137.931	152	428.539		
	Total	70335.768	154			

From the above analysis it is manifested that the calculated value of F is 1.304 and 6.065 which is greater than the table value at .275 and .003 level of significance which implies that there is a significant effect of cognitive difficulty of students on their academic achievement among rural and urban higher secondary students. Therefore the hypothesis there is no significant effect of cognitive difficulty of students on their academic achievement of higher secondary students with reference to locality (rural/urban) is rejected.

2. There is no significant effect of Cognitive Difficulty of students on their Academic Achievement with reference to type of school (Government/Private).

ANOVA summary of hypothesis there is no significant effect of Cognitive Difficulty of Students on their academic achievement with reference to type of school (Government/Private).

Model		Sum of Squares	Df	Mean Square	F	Sig.	
Govt.	1	Regression	5456.413	2	2728.207	8.085	.000 ^b
		Residual	49605.427	147	337.452		
		Total	55061.840	149			
Pvt	1	Regression	1939.098	2	969.549	3.554	.031 ^b
		Residual	40099.575	147	272.786		
		Total	42038.673	149			

It is manifested from the above table that the calculated value of F is 8.085 and 3.554 which is greater than the table value at .000 and .031 level of significance which implies that there is a significant effect of cognitive difficulty of students on their academic achievement of government and private higher secondary students. Therefore the hypothesis there is no significant effect of cognitive difficulty of students on their academic achievement of higher secondary students with reference to type of school (Government and Private) is rejected.

Findings

In the light of the above analysis and interpretation of the data, the investigator found that Cognitive Difficulty of students has a significant role in determining the academic achievement of students. According to the said findings it has been investigated that Cognitive Difficulty effects the academic achievement of students with reference to their locality and type of school as well.

Discussion

In digital modern India the scientific research and technologies changed the life scenario of education and an individual at both national and international levels. Research has influenced the educational process from every angle by its immense scope and implications. Academic achievement is regarded as one of the fundamental aims at national level within the realm of education that can be a measure of the achievement of the end goals of an individual's and an educational system's success in the future. Good academic achievement is the key to success in personal and professional life and it also fetch economic security and social respect. Academic achievement largely depends on the students cognitive and non- cognitive factors like, aptitude, achievement motivation, socio-economic conditions, attendance, personality traits and teaching learning methods. Cognitive difficulty of students refers to their problems having in general awareness, concentration attention, perception, and reading difficulty, learning, memory and problem solving. Forgetting is another main factor of cognitive psychology which has an immense role in determining the cognitive difficulty of students at different levels.

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Value Pattern of Orthopedically challenged College going students.

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ABSTRACT

The present study was undertaken to study and compare the values of rural orthopedically challenged and urban orthopedically challenged college going students in Kashmir valley. A sample of 280 college going students were selected randomly from various college of Kashmir. The investigator used the Indian Adaptation Value Scale constructed by N.Y.Reddy for the collection of data. The collected data was subjected to various statistical treatments. Some of the interesting findings have been drawn from the present study such there is significant difference between rural orthopedically challenged and urban orthopedically challenged students on three dimensions and no significant difference was found on other three dimensions.

Key Words: Values, urban, rural, orthopedically challenged, college students.

INTRODUCTION

Value literally means something that has a price, something precious, dear and worthwhile; hence something one is ready to suffer and sacrifice for. In other words, values are a set of rules or regulations of behavior. In the words of John Dewey (1989), “the value means primarily to price, to esteem, to appraise and to estimate”. It means the act of achieving something, holding it and also the act of passing judgment upon the nature and amounts of values as compared with something else. Values are regarded as desirable, important, and held in high esteem by a particular society in which a person lives. Thus values give meaning and strength to a person’s character by occupying a central place in his life. Values reflect one’s personal attitudes and judgments, decisions and choices behavior and relationships, dreams and vision. They influence our thoughts, feelings and actions. They guide us to do the right things. But values may differ from one society to the other. Value education means inculcating a sense of humanism, a deep concern for the well-being of others and the nation among the children. This can be accomplished only when it is instilled in the children a deep feeling of commitment to values that would build this country and bring back to the people pride in work that brings order, security and assured progress. Through value education we like to develop the social, moral, aesthetic and spiritual sides of a person which are often undermined in formal education. Value education teaches us to preserve whatever is good and worthwhile in what was inherited from our culture. It helps us to accept respect, the attitude and behavior of those who differ from us. Value education does not mean value imposition or indoctrination.

Value education has the capacity to transform a diseased mind into a very young, fresh, innocent, healthy natural and attentive mind. The transformed mind is capable of higher sensitivity and heightened level of perception. This leads to fulfillment of the evolutionary role in man and in life. Value education helps oneself and one's relation to society. Value education makes one peaceful and by his personality, he adds peace to the society. Individual and society supplement each other. Education is a personality building process. It has always been linked with society. It has both a personal and social dimension and are like the two sides of the same coin, these are inseparable. According to Gandhi, real education does not consist in packing the brain with information facts and figures, or in passing examinations by reading the prescribed number of books, but by developing the right character. At present, our education system is largely involved in preparing the younger generation of developing their cognitive domains. Today what is being done is to educate the heads and hands and not the hearts. Lack of value education has been an important factor in the global scenario of growing violence and terrorism, pollution and ecological imbalances. The Education Commission (1964 – 66) and the National Policy on Education (NPE – 1986) stressed the importance of value oriented education in our country. The Ramamurthy Committee Report (1990) recommended that the imparting of value education should be an integral part of the entire educational process. Value education makes the youth powerful. They contribute a great deal to the national reconstruction and national development. The above Policy has laid considerable emphasis on Value Education by highlighting the need to make education a forceful tool for cultivation of social and moral values. The policy has stated that in our culturally plural society, education should factor universal and eternal values oriented towards the unity and integration of our people.

Value education involves social education but extends beyond it in so far as it covers the way the individual deals with his own powers and potentialities as well how he behaves in his relationship with other people and the community at large. The article, "human values in university management" suggests the following: Value education means a positive effort for bringing about a synthesis of physical, intellectual, emotional, aesthetic, moral and spiritual values in a human being, is on revival of moral and spiritual values in education. The Government should have no reservation in introducing and funding universal religion of human values in the form in the contents and in the methodology of education at all levels. Programme of Action NPE (1992) emphasized value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building. It stressed the role of education in combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of values. In addition to the emphasis of commissions on moral education, persons of eminence have also advocated the cause of moral education for all round development of the youth. Education is a powerful and pervasive agent for all round development, individual and social transformation. This alone can sustain culture and civilization. Gandhi said, "Unless the development of mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lopsided affair. By spiritual training, I mean education of the heart". Thus, the true meaning of education is harmonious development of head, heart and hand, i.e., enlighten of mind, compassion and dignity of labor.

Values in our education are a hotly debated subject now a day. This is because of the chaotic conditions observed in almost all spheres of our life. It is conjectured, not without reason,

that this chaos is mainly due to lack of values in the education being imparted in India. If contemporary education is to be value-based, it can never be done without the teachers themselves understanding, appreciating and upholding the life-sustaining moral values. The teachers cannot have an excuse whatsoever. If one cannot practice these values, one should not dream of teaching as a job. In fact, teaching is not a job. It is a mission and vision for life and for prosperity. The Indian culture is deeply rooted in spiritual values and unless these values find their way into the life of students, education will lose its significance and will not fulfill its function of endowing the students with a vision to live by and with the ideals to work for. Therefore, in difference to the cherished goals of democracy, socialism, humanism and secularism, it is very essential that our education system should evolve a new positive morality, which could effectively be built into the school curriculum. It is essential that the teachers also should be exposed to the traditional values and ethics of education through training programmes from time to time.

The concept of value has been the subject of discussion by social scientists, including philosophers, anthropologists, and psychologists for many years. The attention paid to the concept across many disciplines attests to the fact that in the normal course of their lives people are constantly involved in the process of evaluation, judging what the actions or outcomes are good or bad, or what is desirable or undesirable in relations to more general beliefs and standards. Thus valuing is a part of the human condition. Our values influence many aspects of our lives, affecting both the way we construe and evaluate situations and the actions that we take in pursuit of important goals. Values involve general beliefs about desirable and undesirable ways of behaving in everyday life and about desirable and undesirable goals or end-states (Corey, Corey & Callahan, 2003). Values are assumed to more specific attitudes towards objects and situations but they influence the form those attitudes take.

OBJECTIVES

For the present study the investigator formulated the following objectives.

1. To find out rural and urban orthopedically challenged college going students.
2. To study the values of rural orthopedically challenged and urban orthopedically challenged college going students
3. To compare rural orthopedically challenged and urban orthopedically challenged college going students on their various dimensions of value patterns.

HYPOTHESIS

The hypothesis for the present study:

1. There is significant mean difference between rural orthopedically challenged and urban orthopedically challenged college going students on various dimensions of their value pattern.

METHODS AND PROCEDURES

Sample

The investigator selected 280 college going students (160 rural orthopedically challenged and 120 urban orthopedically challenged students) from various degree colleges in Kashmir province. A purposive sampling technique was used to select the sample subjects.

Tools used

The investigator used the Indian Adaptation Value Scale constructed by N.Y.Reddy for the collection of data.

Statistical Treatment

The collected data was analyzed and interpreted by using some statistical treatments like.

1. Mean
2. S.D
3. t-test

Analysis and interpretation

In order to achieve the objectives formulated for the present study, the data collected has been tabulated as under:

Table 1.1: Showing the mean comparison between Rural orthopedically challenged and Urban orthopedically challenged College Students on Theoretical Value

Dimension	Category	N	Mean	M. D	S.D	t-value	Level of significance
Theoretical	Rural orthopedically challenged	160	40.38	1.78	5.61	1.98	Significant at 0.05 level
	Urban orthopedically challenged	120	42.25		5.49		

The above table depicts the mean comparison between rural orthopedically challenged and urban orthopedically challenged college students on theoretical dimension of value. The data reveals that significant mean difference at .05 level and the mean difference favors the urban orthopedically challenged college going students which indicates that they are significantly different than the rural orthopedically challenged college going students on their theoretical value which means that urban orthopedically challenged college going students have high theoretical value than rural orthopedically challenged college going students.

Table 1.2: Showing the mean comparison between Rural orthopedically challenged and Urban orthopedically challenged College Students on Economic Value

Dimension	Category	N	Mean	M. D	S.D	t-value	Level of significance
Economic	Rural orthopedically challenged	160	34.08	1.88	5.21	2.06	Significant at 0.05 level
	Urban orthopedically challenged	120	35.96		5.08		

The above table depicts the mean comparison between rural orthopedically challenged and urban orthopedically challenged college students on economic dimension of value. The data reveals the significant difference at .05 level which favours the urban orthopedically challenged college going students and indicates that they are significantly different than the rural orthopedically challenged college going students on their economic value which means that urban orthopedically challenged college going students have high theoretical value than rural orthopedically challenged college going students.

Table 1.3: Showing the mean comparison between Rural orthopedically challenged and Urban orthopedically challenged College Students on Aesthetic Value

Dimension	Category	N	Mean	M. D	S.D	t-value	Level of significance
Aesthetic	Rural orthopedically challenged	160	41.32	3.39	5.02	3.76	Significant at 0.01 level
	Urban orthopedically challenged	120	44.71		5.84		

The above table depicts the mean comparison between rural orthopedically challenged and urban orthopedically challenged college students on aesthetic dimension of value. The data reveals that significant difference at .01 level which favours the urban orthopedically challenged college going students which indicates that they are significantly different than the rural orthopedically challenged college going students on their aesthetic value which means that urban orthopedically challenged college going students have high aesthetic value than rural orthopedically challenged college going students.

Table 1.4: Showing the mean comparison between Rural orthopedically challenged and Urban orthopedically challenged College Students on Social Value

Dimension	Category	N	Mean	M. D	S.D	t-value	Level of significance
Social	Rural orthopedically challenged	160	45.70	0.65	5.62	0.68	In-Significant
	Urban orthopedically challenged	120	46.35		5.61		

The perusal of above table shows the mean comparison of rural orthopedically challenged and urban orthopedically challenged college going students on social dimension of value. The data reveals that there is no significant difference between the two groups of students, the mean difference favours urban orthopedically challenged students but fail to reach any level of significance. Both rural orthopedically challenged and urban orthopedically challenged college going students have same social value.

Table 1.5: Showing the mean comparison between Rural orthopedically challenged and Urban orthopedically challenged College Students on Political Value

Dimension	Category	N	Mean	M. D	S.D	t-value	Level of significance
Political	Rural orthopedically challenged	160	30.58	0.83	3.81	1.27	In-Significant
	Urban orthopedically challenged	120	31.41		3.91		

The perusal of above table shows the mean comparison of rural orthopedically challenged and urban orthopedically challenged college going students on political dimension of value. The

data reveals that there is no significant differences between the two groups of students, both rural orthopedically challenged and urban orthopedically challenged college going students have same social value. The mean difference favors the urban orthopedically challenged students but fails to reach nay level of significance.

Table 1.6: Showing the mean comparison between Rural orthopedically challenged and Urban orthopedically challenged College Students on Religious Value

Dimension	Category	N	Mean	M. D	S.D	t-value	Level of significance
Religious	Rural orthopedically challenged	160	41.32	0.38	6.77	0.34	In-Significant
	Urban orthopedically challenged	120	41.70		6.24		

The perusal of above table shows the mean comparison of rural orthopedically challenged and urban orthopedically challenged college going students on religious dimension of value. The data reveals that there is no significant differences between the two groups of students, both rural orthopedically challenged and urban orthopedically challenged college going students have same religious value. The mean difference favors urban orthopedically challenged students but fail to reach nay level of significance.

MAJOR FINDINGS

1. It was found that there is a significant difference between rural orthopedically challenged and urban orthopedically challenged college students on theoretical dimension value. It was found that the urban orthopedically challenged college going students have high theoretical value as compared to that rural orthopedically challenged college going students.
2. It was found that there is a significant difference between rural orthopedically challenged and urban orthopedically challenged college students on economic dimension of value. It was found that the urban orthopedically challenged college going students have high economic value as compared to that of rural orthopedically challenged college going students.
3. It was found that there is a significant difference between rural orthopedically challenged and urban orthopedically challenged college students on aesthetic dimension of value. It was found that the urban orthopedically challenged college going students have high aesthetic value as compared to that rural orthopedically challenged college going students.
4. It was found that there is no a significant difference between rural orthopedically challenged and urban orthopedically challenged college students on dimension of value.
5. It was found that there is no a significant difference between rural orthopedically challenged and urban orthopedically challenged college students on political dimension of value.
6. It was found that there is no a significant difference between rural orthopedically challenged and urban orthopedically challenged college students on religious dimension of value.

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Status of Mental Health of Private and Dar ul uloom Secondary School Students of Kashmir Division

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Abstract

The paper is about the status of mental health of private and Dar ul uloom secondary school students of Kashmir division. The researcher selected a sample of 600 secondary school students (300 private & 300 Dar ul uloom secondary school students) for the purpose. The sample was selected randomly. Percentage statistics was used to assess the mental health status of the selected sample.

Keywords: Mental health, Private secondary school students, Dar ul uloom secondary school students, Kashmir

Introduction

Education has been regarded as an essential concomitant of all human society. The education should be updated as per the needs of the society and the individual. Education imparted to the students in our schools is just mere acquisition of bookish knowledge and shaping the marks card, rather shaping the successful future, interaction between the teacher and pupil, understanding handling the emotions in the right time in the right way. So education system hardly gives any guarantee for a successful life. A highly intellectual person can't be always successful in his life. Psychologists and educationists tried to bridge the gap between success and discomfiture caused by head and heart. This logical inquiry took several years not only in developing countries but all over the world. By introducing the concept of mental health and emotional intelligence in our education system, answer was provided to this logical inquiry. Mental health is defined as the capacity of an individual to feel, think and act in ways that enhance their ability to enjoy life and deal with the challenges they face. Mental health contributes to the maintenance of physical health as well as social effectiveness as a basic factor. Good mental health is obtained and maintained by helping pupils to overcome serious conflicts and frustrations. They are helped to understand their own potentialities, abilities, aptitudes, interests and environmental conditions so that they can work harmoniously at an optimum level of functioning. Mental health is a state of mind characterized by emotional well-being, relative freedom from anxiety and disabling symptoms and coping with ordinary demands and stresses of life (Manjunavi, 2000). Mental health is the balance between all aspects of life_ Social, physical, spiritual and emotional. Mental health depends on the development and retention of goals that are neither too high nor too low to permit realistic successful maintenance of belief in oneself as a worthy and effective human being (Lakshminarayan et al, 1993). Complete mental health is an ideal, any individual who possesses the greatest number of these qualities will be the nearest the ideal (Singh, Chandra, Parihar, 2011). Singh and Gupta (1983) described six indices of mental health_ emotional stability, overall adjustment, autonomy, security-insecurity, self-concept and intelligence. A significant difference was found in emotional stability, overall adjustment and intelligence component of mental health of adolescent boys and girls (Kumar, 2015). Bavojdan (2011) found correlation between mental health and self efficacy beliefs. Brar and Kaur (2013)

found correlation between mental health, well-being and self-esteem. The results found out by the researcher after analysing the data by applying percentage statistics with reference to the paper is as; 75.7% and 54% of private and Dar ul uloom (Imparting Formal Education) secondary school students were having average level of mental health respectively. Among the five levels of mental health, 22.3% of private and 42% of Dar ul uloom secondary school students possessed low level of mental health. 0.7 % of private and 4% of Dar ul uloom secondary school students were found on very low level of mental health. Furthermore 1.3% of private secondary school students possessed high level of mental health and none of the private and Dar ul uloom secondary school students were found on very high level of mental health.

Objectives

To study the mental health status of private and Dar ul uloom secondary school students of Kashmir division.

Hypothesis

There is a significant difference between Dar ul uloom and private secondary school students on mental health.

Methodology and Procedure

The present research study is designed to study Modernisation, Mental Health and Academic Achievement of Dar-ul-uloom and private secondary school students of Kashmir. As such, the descriptive method of research is employed to carry out this piece of research work. The details regarding sample, tools and statistical treatment are reported as follows:

Sample

The sample for the present study consists of 300 Dar-ul-uloom and 300 private secondary school students of Kashmir. Simple random sampling technique is employed to collect the required data for the present study from various districts of Kashmir.

Tool Used

Following tool was used for the present study; Mental Health Battery (Singh, A.K & Gupta, A.S, 2002) [Hindi Version translated by Miss Gulnaz (M.phil scholar, Dept. Of Education) into English Version]: It consists of six dimensions- Emotional stability, Overall adjustment Autonomy, Security-insecurity, self-concept and General intelligence.

Showing Levels of Mental health of Private and Dar-ul-uloom Secondary School Students in Kashmir Valley

Levels	Private		Dar-ul-uloom	
	N	%age	N	%age
Very Low	2	0.7%	12	4.0%
Low	67	22.3%	126	42.0%
Average	227	75.7%	162	54.0%
High	4	1.3%	0	0.0%
Very High	0	0.0%	0	0.0%
Total	300	100.0%	300	100.0%

Table represents the levels of mental health of formal secondary school students of Dar-ul-ulooms and private schools in Kashmir Valley. The perusal of the above table indicates that 0.7% of Private and 4% of Dar-ul-uloom secondary school students are on very low level of

mental health. Among the five levels of mental health, 22.3% of private and 42% of Dar-ul-uloom secondary school students possess low level of mental health. 75.7% of private and 54% of Dar-ul-uloom secondary school students are on average level of mental health. Further the table shows that 1.3% of private secondary school students possess high level of mental health and none of the private and Dar- ul-uloom secondary school students are found to be on very high level of mental health.

Major Findings

The results reveal that 54% of Dar ul uloom secondary school students were on average level of mental health followed by 42% on low level, 4% on very low level and none of the students on high and very high level of mental health while as 75.7% of Private secondary school students possessed average level of mental health followed by 22.3% on low level, 1.3% on high level, 0.7% on very low level and none of the students possessed very high level of mental health. The above description helps the researcher to understand that there is a need to take measures in order to develop the mental health of private and Dar ul uloom secondary school students. So both private and Dar ul uloom secondary school students should be given opportunities to participate in non-academic activities besides formal education. Also other co-curricular activities should be introduced in both private and Dar ul uloom secondary school students so that their mental health should be developed. Parents of Both private and Dar ul uloom secondary school students should participate actively in the affairs of their children so that they develop a sound mental health. One of the major requirements of educational objectives of both private and Dar ul uloom secondary schools should be mental health as it is essential for essential learning. So, both Dar ul ulooms and private secondary schools should introduce mental health based services in their schools so that the mental health of students should be developed for better educational outcomes. Further a post for a counselor should be mandatory in all secondary school institutions at government and private levels to provide counseling to the students in order to protect them from mental illness and behavioural problems. Co-curricular activities should be an integral part of the curriculum of Dar ul ulooms and private secondary schools to discharge the pent-up feelings of students and to use their unhealthy energy in a healthy way.

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A Study on Assessment of Consciousness Regarding Health Benefits of Honey Use Among People of Central Kashmir

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Abstract

Honey since time immemorial has been accepted as food and medicine by all generations, is a sweet, flavorful liquid containing sugars, small quantities of proteins, enzymes, amino acids, minerals, trace elements, vitamins, aroma compounds, and polyphenols heavily used by Asian countries such as India, Srilanka, Nepal and Pakistan in their traditional medicinal systems. Honey is referred nearly in all major religions of the world. Honey bees are an important part of both our agricultural economy and the overall ecosystem as they provide free ecosystem services in the form of pollination. Apiculture (Beekeeping) is at fast rate becoming an income generating activity. It is reported that honey is used as a remedy for wounds, burns, cataracts, ulcers, diabetes, diarrhea, inflammation, gastrointestinal, cardiovascular diseases, etc. The health benefits of honey were traced back to ancient herbal physicians more than a thousand years ago, while, present scientists have also realized its importance with regard to various health issues. The Medical journals cite more than 600 cases in which honey was employed to treat wounds. In this study, a sample of 400 people were selected randomly from Central Kashmir using stratified random sampling technique to get the participants perception towards the use of honey. The data collected from the study population using a validated questionnaire revealed that majority of the respondents were well aware of the health benefits of honey but showed poor attitude towards honey use. The researchers conclude the study by exposing the benefits, precautions and traditional usage of the honey, especially in the light of Unani Medicinal system and Islam.

Key Words: Honey, Consciousness, Attitude, Islam, Health, Nutrition, Statistics

Introduction

A sweet and viscous fluid most cherished natural substances known to mankind is Bee's hone which is produced by honey bees from the nectar of flowers, especially by the species of *Apis mellifera* (Ediriweera ERHSS, 2012). The bees first transfer the flower nectar into honey by a procedure of regurgitation and evaporation, then store it as a primary food source in wax honeycombs inside the beehive with the clear, golden amber color. Honey has attractive chemical properties for baking as it is significantly sweeter than table sugar and its flavor vary because the taste of honey is based on the types of flower from which the nectar was harvested. There are more honey bees globally than other types of bee and pollinating insects, so it is the

world's most significant pollinator of food crops. Infact, honey bees represent a small fraction of the roughly 20,000 known species of bees. Presently, only seven species of honey bee are recognized, with a total of 44 subspecies, though historically, from six to 11 species have been documented. Honey bees are an astonishing, highly beneficial insect species on planet earth which are a vital part of both our agricultural economy and the overall ecosystem, including homeowners, wildlife and anyone with an interest in nature. Honey in Ayurvedic scriptures known as *madhu* is one of the most significant medicine used for both internal and external applications in ayurveda. There are eight different types of honey namely Pouttika, Bhramara, Kshoudra, Makshika, Chatra, Arghya, Oudalaka, Dala as per ayurveda. The Makshika honey is considered medicinally the best and Ouddalakam honey is known to increase taste. In the literature we come across various studies (e.g., Adebisi et al., 2004; Durrani, Srivastava and Verma, 2011; Eleazu, Iroaganachi, Okoronkwo, 2013; Allsop and Miller, 1996; Jones, 2001) that reported there is a historical evidence of the harvesting of wild honey, dating back 10,000 years and by 2400 B.C, the art of beekeeping was well established in Egypt at least, and people used honey as a natural food source and also as ingredients in various food preparations. It is reported (e.g., Ali, 1989; Ibn Sina, Murty, 2001) that honey is very good for eyes and eye sight (vision), breaks up hard masses, it quenches thirst, reduce toxicity, stops hiccups, useful for bleeding disorders, in urinary tract disorders, diabetes, skin diseases, worm infestations, bronchial asthma, cough, diarrhea and nausea, vomiting, cleanse the wounds, it heals wounds, helps in quick healing of deep wounds etc. The use of fresh honey increases body weight and the stored old honey helps in metabolism of fat and scrapes Kapha. In Bible, the Christian holy book, it is reported that King Solomon said "eat honey my son, because it is good (James, 1972). Islam, recommended the use of honey, and a separate chapter was devoted in the holy book of Islam, Quran for honey (Quran, An-Nahl (The Bee), 16, 1-128). Allah (SWT) says in the holy Quran "And your Lord inspired the Bee: take your habitations in the hills and in the trees, and in that, which they (i.e., men) erect; Then eat of all the fruits and move about in the ways of your Lord submissively. There comes forth from within their bodies a drink (i.e., honey) of many colours, in which there is healing for men. Therein is indeed a Sign for a people who reflect". (Quran, Surah An-Nahl, 68-69). Holy Prophet Muhammad (P.B.U.H) commented on value of honey 1400 years ago. Once a man came to the Prophet and said, "My brother has got loose motions." The holy Prophet said to him, "Let him drink honey" (Bukhari). It is reported (Bukhari) that one companion of Prophet said, "In our holy battles, we used to get honey". The holy Prophet also said: "Honey is a remedy for every illness and the Quran is a remedy for all illness of the mind, therefore, I recommend to you both remedies, the Quran and Honey" (Bukhari). It is also reported that the great Buddha considered honey to be one of the five essential medicines and food (www.buddhisma2z.com). The study (Jones, 2011) reported that apart from Muslims the other religions e.g., Hindus and Jews etc. also encourage use of honey as a food and medicine. Worldwide honey in huge quantities is produced, Russia is in the top list followed by India, Mexico, Iran, Romania, Republic of Korea, New Zealand, Poland, and Kenya (<http://www.countryranker.com/top-10-largest-honey-producing-countries-in-the-world/>). Honey mainly consists of sugars and water and it also contains numerous vitamins (mainly riboflavin, niacin, pantothenic acid, pyridoxine, folate, and vitamin C), minerals, proteins, enzymes (such as catalase, superoxide dismutase, reduced glutathione), flavonoides (such as

apigenin, pinocembrin, kaempferol, quercetin, galangin, chrysin and hesperetin), and phenolic acids (such as ellagic, caffeic, p-coumaric, and ferulic acids) (Zumla and Lulat, 1989; Alvarez-Suarez et al., 2010; Eteraf-Oskouei and Najafi, 2013). It is noticed that honey contains antimicrobial agents, which prevent infections by killing the bacteria in and around the wounds. It is noticed that many types of bacteria can't survive in honey, so wounds heal, swelling eases, and tissue can grow back.



The important benefits of honey are given as under:

Good source of antioxidants: Honey plays a vital role in the prevention of cancer as well as heart disorders and disease. **Has a low calorie level:** Honey as compared with the same amount of sugar, gives 40% less calories to the body but gives great energy to the body, importantly it does not add weight. **Rapidly diffuses through the blood:** Honey diffuses into the bloodstream in 7 minutes when accompanied by mild water and its free sugar molecules make the brain function better since the brain is the largest consumer of sugar, thus, reduces fatigue.

Supports blood formation: Honey provides an essential part of the energy required by the body for blood formation. In addition, it helps in cleansing the blood as it has some positive effects in regulating and facilitating blood circulation. Honey also functions as a protection against capillary problems and arteriosclerosis.

Does not accommodate bacteria: The bactericide (bacteria-killing) property of honey named as “the inhibition effect” increase twofold when diluted with water. The newly born bees in the colony are nourished with diluted honey by the bees responsible for their supervision – as if they know this feature of the honey.

Anti-tussive and expectorant properties: The anti-cough properties of honey are linked to its capacity to dilute bronchial secretions and improve the function of the bronchial epithelium. ***Anti-diarrhoeal properties:*** Honey has a bactericidal effect on various gut bacteria at a concentration of 40% known to cause diarrhoea and dysentery such as *Salmonella*, *Shigella enteropathogenic*, *E. coli* and *Vibrio cholera*. Honey given with oral rehydration fluid was shown to reduce the duration of bacterial (infectious) diarrhoea in infants and children.

Royal jelly: Royal jelly is a substance produced by worker bees inside the beehive. Inside this nutritious substance are sugar, proteins, fats and many vitamins which is used in problems caused by tissue deficiency or body weakness. It is clear that honey, which is produced in much higher amounts than the requirements of the bees, is made for the benefit of man and bees cannot perform such an unbelievable task “on their own.” There is healing in honey for a variety of medical disorders, certain precautions given below should be taken for use:

- (a). Children under the age of one year should not be given honey due to the possibility of infant botulism. This type of food poisoning can be deadly, however, it only seems to affect infants under one year of age.
- (b). If there are any known allergies to specific plants, then we should make sure the honey we are using is not produced from that diseased plant.
- (c). People with allergies to bee stings should be careful of using bee-related products such as propolis or royal jelly.

Material and Methods

In the present study carried out in Central Kashmir, we first discuss benefits of using Honey in the light of Ayurvedic scriptures and various religions. Further, a well designed validated questionnaire was used to collect the information from 400 people (selecting 200 from Srinagar, 100 from Budgam and 100 from Ganderbal) using stratified random sampling technique. Data collected from our survey was analyzed using standard statistical tools.

Results and Discussion

The data presented in Table 1, reveals that out of 400 people chosen for this study, majority of respondents were formally educated (73.5%), majority of respondents belong to middle class families (86.5%) and majority of respondents under study belong to nuclear families (56.5%).

Table 1: Sociodemographic characteristics of the respondents under study:

S.No.	Characteristic	Type	Count	%
1.	Location	Urban	200	50.0
		Rural	200	50.0
2.	Education Status	Literate (formal education)	294	73.5
		Illiterate	106	26.5
3.	Income Level	Low	38	9.5
		Middle	346	86.5
		High	16	4.0
4.	Family Type	Joint	174	43.5
		Nuclear	226	56.5

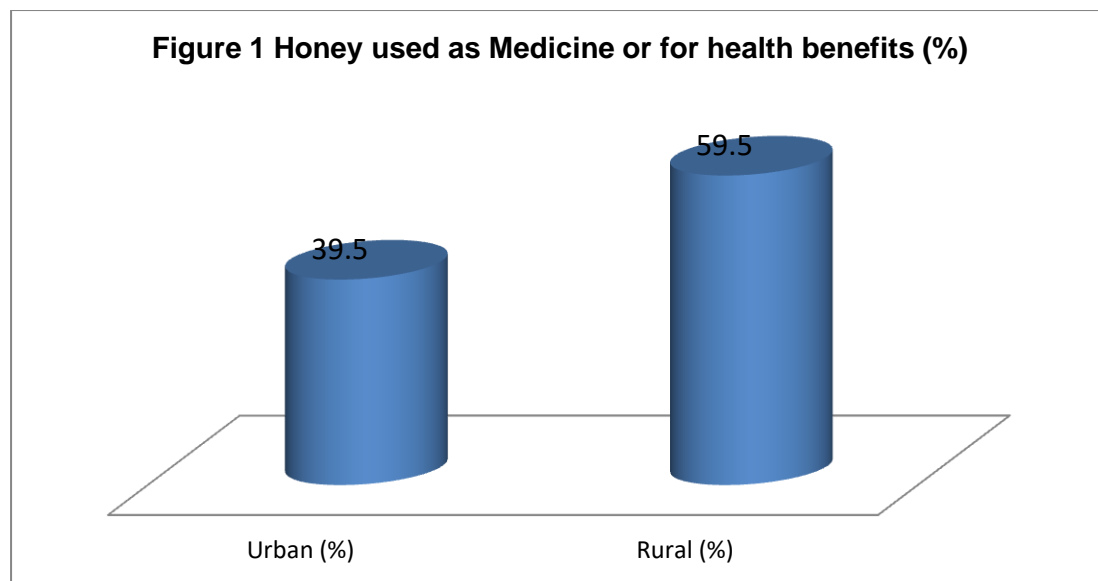
The data presented in Table 2, revealed that in the study population as per the characteristics source of information, majority of the respondents reported that that their main source of information on honey as medicine were parents/grand parents (urban 63.5%, rural 71.5%), Friends/Community members (urban 53.5%, rural 59.5%), Media (urban 57.0%, rural 48.5%), then finally any other source (urban 8.5%, rural 7.0%). Statistically, nonsignificant difference was observed between respondents of urban and rural areas in their opinion regarding statements on sources of information ($p>0.05$).

Table 2: Main Source of information on honey as medicine:

S.No.	Source of Information	Variabl e	Count	%	Z -value	P-value
1.	Parents/grand parents	Urban	127	63.5	1.71	>0.05
		Rural	143	71.5		
2.	Friends/community members	Urban	107	53.5	1.21	>0.05
		Rural	119	59.5		
3.	Media (Print and Electronic)	Urban	114	57.0	1.61	>0.05
		Rural	98	48.5		
4.	Any other	Urban	17	8.5	0.56	>0.05
		Rural	14	7.0		

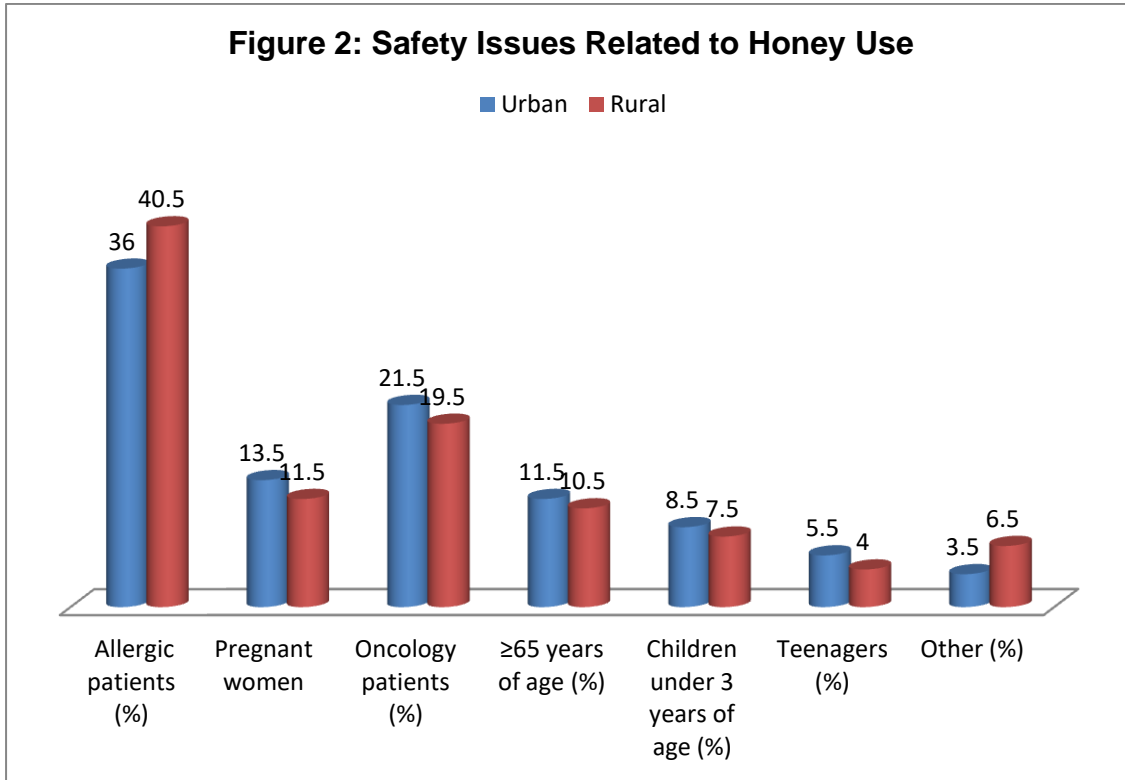
*Multiple responses were allowed

The data presented in Figure 1, reveals that the respondents understudy (i.e., urban= 39.5%, rural =59.5%) showed positive attitude towards the use of honey as medicine or for health benefits. The respondents further reported that they prefer honey due to its importance mentioned in old traditional as well as in various religious scriptures.

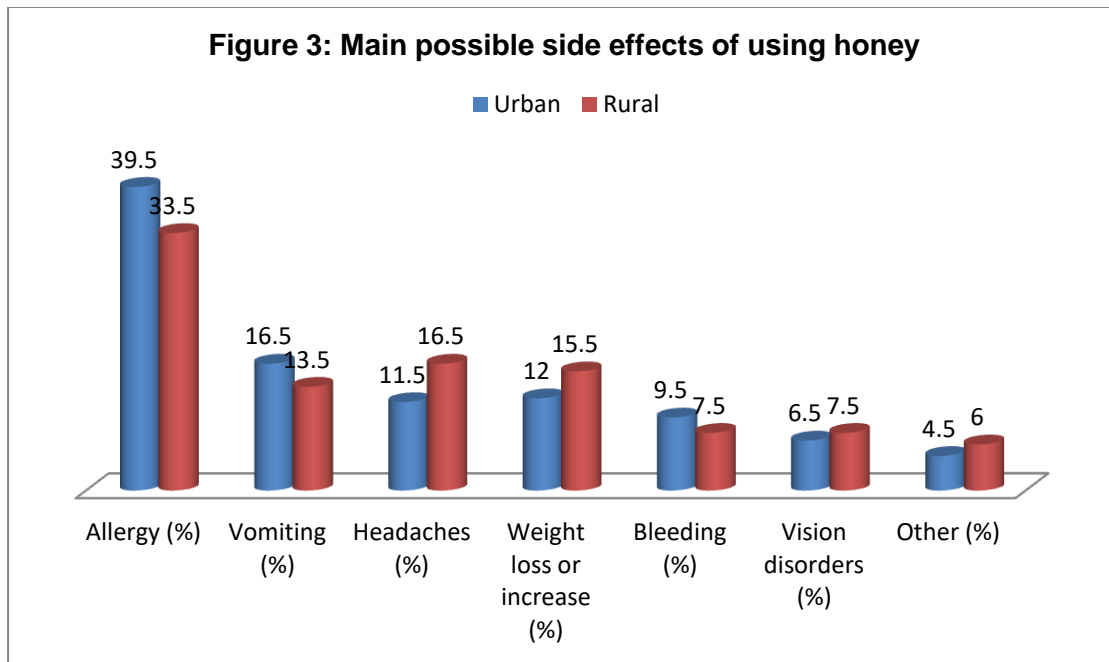


The data shown in Figure 2, reveals that the safety issues of using honey in the opinion of the respondents were allergy (urban 36.0%, rural 40.5%), pregnant women

(urban 13.5%, rural 11.5), Oncology patients (urban 21.5%, rural 19.5%), people with ≥ 65 years of age (urban 11.5%, rural 10.5%), Children under 3 years of age (urban 8.5%, rural 7.5%), Teenagers (urban 5.5%, rural 4.0%) and other (urban 3.5%, rural 6.5%). The study revealed that the respondents were well aware of the safety issues of using honey.



The data presented in Figure 3, revealed that the most known side effect in the opinion of the respondents under study were allergy (urban 39.50%, rural 33.5%), vomiting (urban 16.5%, rural 13.5%), headache(urban 11.5%, rural 16.5%), weight loss or increase (urban 12.5%, rural 15.5%), bleeding (urban 9.5%, rural 7.5%), vision disorder(urban 6.5%, rural 7.5%) and other (urban 4.5%, rural 6.0%). The study showed that majority of the respondents were well aware of the possible side effects of using honey. The results obtained in our study are in agreement with the earlier study.



Conclusion

The present study conducted in Kashmir valley revealed that in view of the high cost and side effects of allopathic medicine, the use of medicinal plants against different ailments plays a significant role in meeting the primary health care needs. Apart from plant-based drugs, honey, a natural substance that has been used since ancient time for food as well as for medicinal purposes worldwide. Scientists due to the validation of ethno pharmacological claims also accept honey as a new effective medicine or alternative medicine for treatment of many diseases. The results of our study showed that rural as well as urban people were well aware about the benefits of using honey and people especially the religious as well as people from poor families showed positive approach towards the use of honey as food as well as medicine during illness. Finally, in view of great role of bees in pollination of various crops, bees need to be conserved for health, economic and environmental benefits. In Kashmir valley there are over 35,000 honeybee colonies and the number of registered honey cultivators is more than 1,484. There is a pressing need of giving mass awareness on significance of bee keeping to the people of the study area. The most important issues related to bee keeping in Kashmir are lack of proper training for beekeepers, the unavailability of preventive and control procedures for tackling pests and diseases and marketing problem.

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Text Embedding Techniques for Sentiment Analysis: An Empirical Review

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Abstract:

The most prominent part of the information collection conduct is that what other people think. With the growth of opinion-rich resources like social media, blogs, review sites, various challenges and opportunities arise. People can now use this information to find out and understand the opinions and beliefs of others. Sentiment analysis and text classification is one of the fastest growing research areas in the field of machine learning. The vector representations are the real-valued representations of the words, able to capture the semantic meanings of the words, usually trained on large corpora. These vector representation of words are very helpful in solving many Natural Language Processing (NLP) tasks. So in this context, Word2Vec and GloVe are the two best known representation models so far. In this paper, these two models will be used to evaluate in order to know their effect on the performance metrics of Convolutional Neural Network (CNN) model for sentiment analysis of publicly available IMDB dataset.

INTRODUCTION:

In recent years, deep learning techniques have attained phenomenal results in the field of computer vision [1] and speech recognition [2]. A lot of work with the deep learning methods has evolved within the scope of Natural Language Processing (NLP) like learning word vector representation of text using neural language models [3] and performing make-up over the learned word vectors for categorization or classification. In natural language processing, one of the interesting trends is the use of text embeddings. Embeddings are mappings of words or phrases from corpora to vectors of real numbers aiming to quantify and categorize semantic similarities [3] between them using the concept of ‘the word is known by the company it keeps’ (Firth, 1957). Embedding allows to have similar representation for words having similar meaning using the distributional properties learned from a large sample of language corpora [4] by building a low dimensional vectors. In this context, Word2vec [4] and GloVe are the best two well-known methods for producing word embeddings. Experimentally, these two models have been proved to be the most efficient ones in generating word embeddings and in word similarity tasks within the natural language processing. Word2Vec and GloVe have achieved remarkable results in sentiment analysis, opinion mining, text classifications. However, it is difficult to choose one among these two methods for text embedding generation. In Word2Vec, a distributed representation of a word is used with several hundred dimensions. Each element in the vector contributes to the definition of many words. GloVe is an unsupervised learning algorithm for obtaining vector representations for words. Training is performed on aggregated global word-word co-occurrence statistics from a corpus, and the resulting representations showcase interesting linear substructures of the word vector space. GloVe word embedding is a global log-bilinear regression model and is based on co-occurrence and factorization of matrix in order to get vectors. The automatic sentiment classification and text categorization problems have been investigated by various researchers in recent years. The efficacy of applying deep learning

approach in sentiment analysis of text is achieved using conventional techniques like representing movie reviews or any other text opinions using continuous bag-of-words (CBOW) and skip-gram models [4] and different other methods such as MEC (Maximum Entropy Classification), NV (Naïve Bayes) and SVM (Support Vector Machine) [5]–[7]. Convolutional Neural Networks (CNNs) utilize layers with convolving filters that are applied to local features [8]. CNNs were actually invented for computer vision but have subsequently been shown to be very efficient for many NLP tasks and have achieved immense results. According to [9]–[11]. Convolutional Neural Networks (CNNs) have attained prodigious results in the domain of search query retrieval [12], sentiment analysis [13] and text classification problems [14]. In this article, we conduct an experimental study of the two well-known models- Word2Vec and GloVe for sentiment analysis to evaluate their effect on the performance metrics of CNN model using IMDB dataset comprising of 50k user reviews about the movie ratings. In the present work, we train a simple CNN model with 8 layers of convolution on top of the embedding layer obtained through the embedding models- initially by GloVe and then by Word2Vec. For our experimental study, we use 100, 300-dimensional pre-trained embedding vectors of Word2Vec [4] and GloVe [15]. The Word2Vec were trained by [4] using CBOW architecture on 100 billion words of Google news with vocab size of 3M. The GloVe were trained on the combination of Gigaword5 + Wikipedia2014 containing 6 billion tokens with vocab size of 400K [15].

Recently text embeddings have been used for sentence classification using CNN architectures. CNNs have recently achieved remarkably strong performance on the task of sentence classification. A series of experiments using a simple one-layer convolutional neural network built on top of pre-trained word2vec models obtained from an unsupervised neural language model with little parameter tuning for text classification and sentiment analysis was put forward that performed remarkably [9]. [10] offer practical advice by exploring the study of the effect of architecture components of CNNs for sentence classification. [10] conducted a sensitivity analysis of one-layer CNNs to explore the effect of architecture components of CNNs for sentence classification on model performance having results that surpass the baseline methods such as Support Vector Machine (SVM) or logistic regression. [16] proposed a CNN architecture with multiple convolution layers, positing latent, dense and low-dimensional word vectors (initialized to random values) as inputs [11] proposed a model with high dimensional ‘one-hot’ vector representations of words as CNN inputs. The main focus of these models were on classifications of large texts rather on embeddings. In this work, our primary goal is to study and compare how the text embedding models- GloVe and Word2Vec would affect the two basic sources of error (bias and variance) in sentence classification on small corpora.

EXPERIMENT SETUP:

Requirements	Parameters and Hyper-Parameters
Intel-Core i5 3 rd Generation 2.60GHz	Dataset IMDB movie reviews (50k, 25k TrainSet, 25k DevSet)
RAM 8GB	Features = 109766 (Vocab Size)
Python 3.6 (Anaconda Distribution)	Review Max Length = 400 Tokens
Keras (TensorFlow)	Batch Size = 32
Pandas	Embedding Dimensions = 100, 300
	Filters = 250
	No. of epochs = 5

Table 1: Experimental Requirements

MODEL DESIGN

The deep model developed included one embedding layer, one 1D-convolutional layer, its corresponding polling layer, two fully connected layers, one ReLU layer and one sigmoid layer. Keras framework with TensorFlow as backend was used to encode the model. Model was fed pre-trained embeddings from GloVe and Word2Vec with 100 and 300 embedding dimension variants for each.

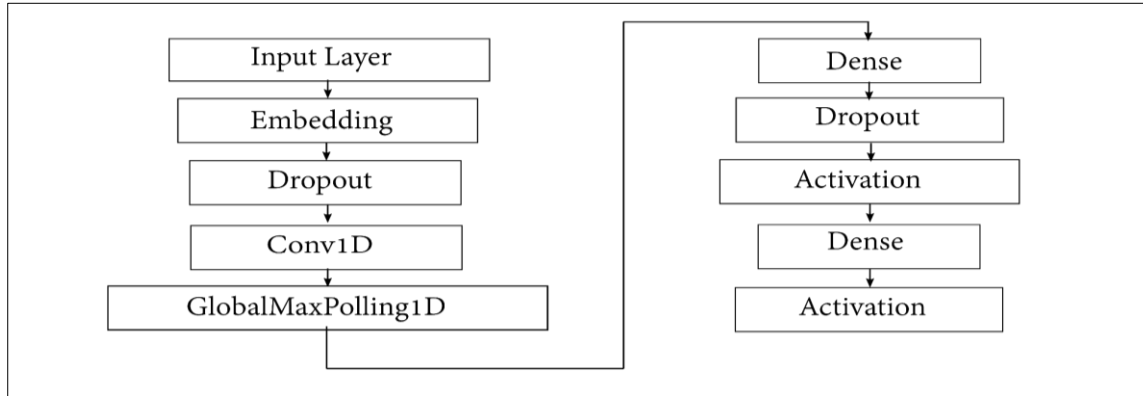


Figure 1: CNN Model

RESULTS

By running the model with different dimension variants of GloVe and Word2Vec, we calculated the training accuracy, development accuracy, avoidable bias-difference between the training error and the unavoidable bias, unavoidable bias also called optimal error rate-difference between the error rate of best possible system and the training error of the system in consideration, variance-the difference between the dev error and the training error. The ideal accuracy for this problem was assumed 100% (human accuracy).

The table 2 summarizes the results calculated from the different model setups

Model ↓	Embedding Dimension	Training Accuracy	Dev. Accuracy	Avoidable Bias *	Unavoidable Bias	Variance
Pre-trained GloVe	100	98.14	85.1	1.86	0	13.04 (Over fit)
Pre-trained Word2Vec	100	89.12	85.2	10.88	0	3.92
Pre-trained GloVe	300	99.34	85.5	0.66	0	13.84 (Over fit)
Pre-trained Word2Vec	300	93.96	86.5	6.04	0	7.46

Table 2: Results calculated from different model setups

* against 100% ideal accuracy

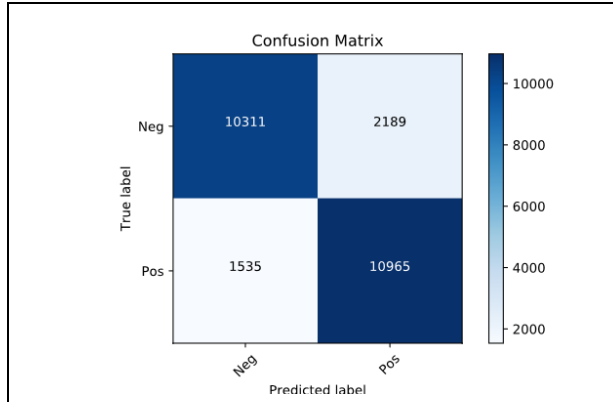


Figure 2: CM of Model using GloVe Embeddings (100 Dimensions)

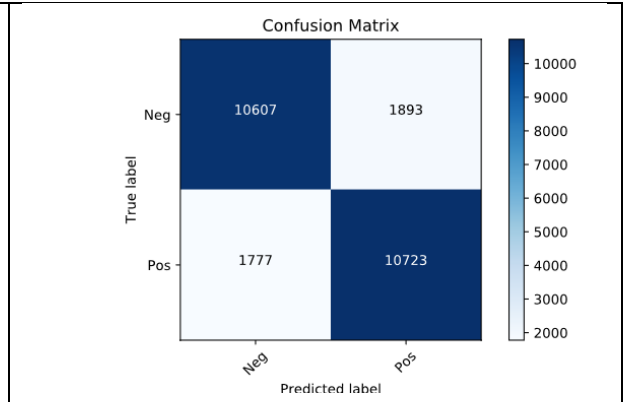


Figure 3: CM of Model using Word2Vec Embeddings (100 Dimensions)

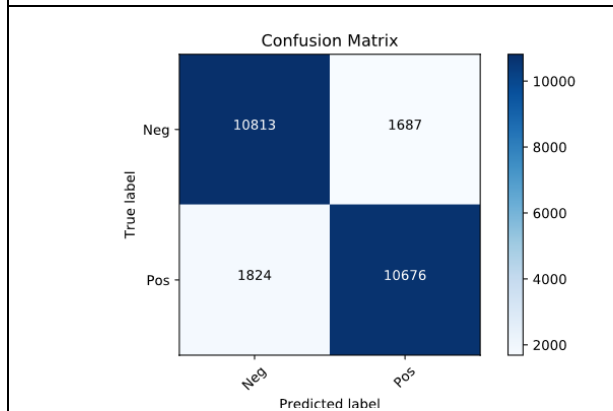


Figure 4: CM of Model using GloVe Embeddings (300 Dimensions)

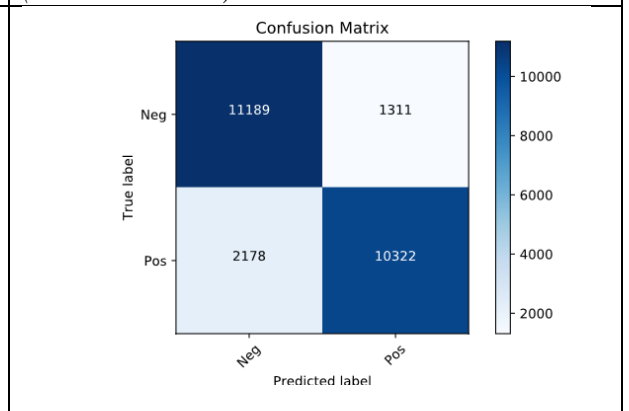


Figure 5: CM of Model using Word2Vec Embeddings (300 dimensions)

OBSERVATIONS & CONCLUSION

In both the cases of GloVe embeddings with 100 and 300 dimensions, the models showed high variance and are therefore highly over fitted as compared to their Word2Vec contemporary models. Although, the Word2Vec embeddings with 100 dimensions showed comparatively least variance, but it showed higher avoidable bias and therefore under fitted the data. Word2Vec embeddings with 300 dimensions showed comparatively less avoidable bias but more variance as compared to its 100 dimension version. Also, the Word2Vec with 300 dimensions showed tilt towards negative reviews as evident from Figure 5. Considering the above observations, it can be concluded that Word2Vec embeddings are less prone to over fitting as compared to their GloVe counterparts.

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A Study on Attitude of Mainstream Primary School Teachers' Towards Inclusive Education

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Abstract:

The study was undertaken to study the attitude of mainstream primary school teachers' towards inclusive education. 100 primary school teachers both male and female, from both government and private schools were selected as sample by using multistage-cum-simple random sampling technique. For assessing their attitude towards inclusive education, Peng Yan's Questionnaire of Mainstream Primary School Teachers' Attitude Towards Inclusive Education was used to collect data. Mean, S.D & t-test were used as statistical techniques to analyze the data to get results. It was found that male and female primary school teachers don't differ significantly in their attitude towards inclusive education. Teachers from both genders believe that inclusive education provide students with opportunities for mutual communication which makes them to understand and accept individual diversity. Study also reveals that government and private school teachers differ in their attitude towards inclusive education. Private school teachers believe that children with special needs should be taught in special/separate settings while government teachers believe them to be taught in togetherness with normal children.

Key words: *Attitude; Mainstream Teachers; Inclusive Education & Primary School Teachers*

Introduction

From last many decades efforts are being made to educate the children with special needs not only in developed but also in underdeveloped countries. Such efforts are like equalization of educational opportunities, special schools for children with special needs etc. Children given segregation can exhibit unhealthy risk taking behavior (Shah & Khan, 2014). Children with special needs were taught in special settings but it resulted into many negative repercussions like inferiority complex, disinterest among these children etc. As a result the trend changed and it turned into the demand of teaching children with special needs in a regular class in togetherness with their normal counterparts. As a result concept of inclusive education came into existence. The UNESCO convention against Discrimination in Education (2008) and other international rights' treaties prohibit any exclusion from or limitation to educational opportunities on the bases of socially ascribed or perceived differences, such as sex, ethnic, origin, language, religion, nationality, social origin, economic condition, ability, etc. (Dapudong, 2014).

Inclusive education seeks to address the learning needs of all children with a special focus on those who are vulnerable to marginalization and exclusion (UNESCO, 2003). Instead of segregating students with special needs in special classes and schools, the inclusive education is about fitting schools to meet the needs of all students (Al-Zyoudi, 2006). The educational system is responsible for including students with special needs for appropriate education for all. The idea

of inclusion seems to be a major challenge in many countries (Hughes, Schumm & Vaughn, 1996; Synder, 1999; & Flem and Keller, 2000).

Inclusion however doesn't occur in vacuum. It requires number of factors to be in place before a successful outcome is possible (Bhatnagar & Das, 2014). One of these factors is the acceptance of inclusive education by teachers working in the mainstream schools in shape of their attitude towards it. Hence this idea of studying attitude of mainstream teachers was taken up for research. Research literature is filled with examples emphasizing regular classroom teachers' positive attitudes and acceptance of inclusive education programmes as cardinal to its successful implementation (Ross-Hill, 2009; and McFarlane & Wolfson, 2013). Teachers are perceived to be integral to the implementation of inclusive education (Haskell, 2000). Research indicates that teachers who hold negative attitudes towards inclusion tend to employ less effective instructional strategies, which results in increasingly poor performance of students with disabilities included in regular education classroom (Nutter, 2011).

Research communicates the view that teachers are the key to the success of inclusionary programmes (Cant, 1994), as they are viewed as linchpins in the process of including students with disabilities into regular classes (Stewart, 1983; and Whiting & Young, 1995). Other studies acknowledge that inclusive education can only be successful if teachers are part of the team driving this process (Horne, 1983; and Malone, Gallger, & Long, 2001). The research studies stated above highlight the importance of teachers' attitude towards inclusive education. This attitude is expected to be influenced by the type of school and the factor like gender, hence merits an exploration.

Operational Definitions of the terms used

The operational definitions of the terms used in the present study are as:

Attitude: Attitude in the present study refers to the scores obtained by sample subjects on Peng Yan's questionnaire of Mainstream primary school teachers' attitudes towards inclusive education.

Mainstream Primary School Teachers: These in this study refer to the teachers teaching upto 5th standard working in general government and private primary and elementary schools of the state with at least one student with special needs enrolled in the school.

Inclusive Education: This term in present study refers to the type of education in which normal children and children with special needs are taught together in the general/regular/normal classroom.

Objectives of the study

1. To study attitude of male and female mainstream primary school teachers towards inclusive education.
2. To study attitude of government and private mainstream primary school teachers towards inclusive education.

Hypotheses of the study

1. There is no significant difference in the attitude of male and female mainstream primary school teachers towards inclusive education.

2. There is no significant difference in the attitude of government and private mainstream primary school teachers towards inclusive education.

Plan and Procedure

Descriptive method of research was used in order to determine the present status of the problem. Two hundred (200) teachers of primary and elementary schools teaching upto 5th standard working in mainstream schools of District Kupwara of Jammu & Kashmir state were randomly selected with equal distribution of hundred (100) male and hundred (100) female teachers. Out of each hundred 50 were selected from government and 50 were selected from private schools. Selection of district, schools and sample subjects was done by using multistage-cum-simple random sampling technique.

Tools used

Peng Yan's questionnaire of Mainstream primary school teachers' attitudes towards inclusive education (2009) was administered on sample subjects to study their attitude towards inclusive education.

Analysis of data

After collection of data, it was analyzed through statistical techniques viz: Mean, S.D and t-test in order to arrive at definite conclusions in the light of objectives of the study. The analysis is shown in the tables given below:

Table 01: Significance of the mean difference between attitude of male and female mainstream primary school teachers towards inclusive education (N=100 each)

Factor	Groups	Mean	S.D	t-value
Attitude towards inclusive education	Male School Teachers	52.44	5.5	1.04*
	Female School Teachers	51.68	4.8	
*Not Significant				

Table 02: Significance of the mean difference between attitude of government and private mainstream primary school teachers towards inclusive education (N=100 each)

Factor	Groups	Mean	S.D	t-value
Attitude towards inclusive education	Government School Teachers	53.79	5.7	3.9*
	Private School Teachers	50.06	4.02	
* Significant at 0.01 level				

Interpretation and discussion

Comparison between male and female mainstream primary school teachers' attitude towards inclusive education (N=100 each)

The perusal of table 01 makes it evident, that male and female mainstream primary school teachers do not differ significantly in their attitude towards inclusive education. Male teachers have the mean score of 52.44 with S.D 5.5 while as female teachers have mean score of 51.68 with S.D 4.8. The obtained t-value (1.04) doesn't exceed the table value even at 0.05 level of significance. As the mean favours both the groups indicating thereby that both male and female mainstream primary school teachers possess positive attitude towards inclusive education.

Teachers from both the genders believe that inclusive education provide students with opportunities for mutual communication which makes them to understand and accept individual diversity. The teachers from both the genders are confident of possessing knowledge and skills to educate students with disabilities. They feel comfortable and interested to work with students with disabilities and their parents. They feel teaching a disabled child in mainstream classes is that type of challenge which will boost and enhance the effectiveness of their own self. The results discussed above are in line with Hannah (1998); Tam & Prellwitz (2001); Al-Zyoudi (2006); Dapudong (2014); and Kaur & Kaur (2015).

Hannah (1998) didn't found difference in attitude of teachers towards inclusiveness education with respect to gender. Tam & Prellwitz (2001) found that gender differences don't exist with regard to attitude of teachers' towards inclusive education. Al-Zyoudi (2006) found little difference between opinions of male and female teachers towards inclusive education. Dapudong (2014) found no significant difference in beliefs and feelings of international school teachers towards inclusive education when grouped according to gender. No significant difference was found between male and female secondary school teachers with respect to their attitude towards inclusive education (Kaur & Kaur, 2015). Therefore, in the light of the above discussion and studies the hypothesis no.1 which reads as:

“There is no significant difference in the attitude of male and female mainstream primary school teachers towards inclusive education” stands accepted.

Comparison between government and private mainstream primary school teachers' attitude towards inclusive education (N=100 each)

The table 02 makes it clear that government and private mainstream primary school teachers differ significantly from each other in their attitude towards inclusive education. Government school teachers have mean score of 53.79 with S.D 5.7 while as private school teachers have the mean score of 50.06 with S.D 4.02. The obtained t-value (3.9) is higher than the table value 2.60 and is significant at 0.01 level of significance. The mean score favours the group of teachers working in the government primary schools indicating thereby that these teachers posses positive attitude towards inclusive education in comparison to private school teachers. Government school teachers believe that children with special needs should be taught in togetherness with normal children while as private school teachers believe them to be taught in special/separate setting. Teachers of government schools believe that inclusive education is like to have positive effect on the social and emotional development of students with special needs as they come in interaction with normal children and try to adapt their habits, morals, traits etc. while as private school teachers believe that inclusive education is likely to have negative effect on these dimensions of special children, as their interaction with normal children can result into inferiority complex among them. The results analyzed in the table 02 and discussed above are in line with: Kaur & Kaur (2015); and Bansal (2016).

Kaur & Kaur (2015) found significant difference between rural and urban secondary school teachers with respect to their attitude towards inclusive education. Bansal (2016) revealed that there is significant difference in attitude of teachers' towards inclusive education with respect to type of school that is government and private. In the light of above discussion and supporting evidences the hypothesis no.2 which reads as:

“There is no significant difference in the attitude of government and private mainstream primary school teachers towards inclusive education” stands rejected.

Conclusions

From above interpretation and discussion following conclusions were drawn.

1. Male and female mainstream primary school teachers don't differ significantly from each other in their attitude towards inclusive education.
2. Both male and female mainstream primary school teachers possess positive attitude towards inclusiveness education.
3. There exists significant difference in the attitude of government and private mainstream primary school teachers' towards inclusive education.
4. Government mainstream primary school teachers possess high positive attitude towards inclusive education in comparison to their private school counterparts.

Inferential suggestions

1. Infrastructure facilities should be made available in the mainstream schools to meet requirements of children with special needs.
2. Counselors should be provided to mainstream schools for counselling to students with special needs, to counsel normal children to keep good attitude for special children and teachers to have help in developing positive attitude towards inclusive education.
3. Teachers should be sensitized by the counselors about the positive implications of inclusive education.
4. There should be provision of training the mainstream teachers to understand the educational needs of children with special needs.
5. Teachers both male and female as well as government and private should be awakened about the importance of inclusiveness by fostering in them love, affection, care, concern for the children with some sort of disability.
6. Private school teachers should be provided counselling to develop in them positive attitude towards inclusive education while as government school teachers should be counseled to continue the positive attitude towards inclusive education with continuously enriching it.
7. Laws should be framed to enforce the private schools to put into practice the concept of inclusive education in their schools.

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Importance of Teacher Motivation as a Tool to Effectiveness in Teaching Learning Process

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Abstract:

Teaching is a way and means for sharing of knowledge and experiences, which always promoted and organized in a very appropriate and disciplined manner. More over we can explain it as the provision of stimulus to psychological, behavioral and intellectual growth of a person or an expert to the other. Teaching is a way and a prominent professional art and science which help others to grow in their knowledge and better understanding. Motivation in teaching is a boost in bringing effectiveness in classroom and teaching learning process. A motivated teacher is vital to a successful classroom and better learning outcome. Motivation stimulates to energies, concentrate and sustain positive behavior over a long period of time. It works for the achievement of goal also provides a platform for making the future of a student. To motivate a student it is important for a teacher that they should reward their students for good work and for other achievements too.

Keywords: Teaching, Learning, Classroom, Effectiveness, Motivation, Goal orientation.

Introduction:

“A good teacher can inspire hope, ignite the imagination, and instill a love of learning”

Brad Henry

“It is the teacher who gives the institution its credibility and determines its character”

Wicke, 1964

A teacher is a nation builder. He is an artist who moulds the students towards their exact goals. Teachers are playing a major role in developing a quality world to live. A teacher is the vehicle through which the subject matter is presented to the students, and it is the teacher who has the responsibility of integrating faith into the development and the presentation of the course content. An ideal teacher is a divine blessing for the society. He/she devotes his/her heart and soul for the students through teaching and career building. His/her views and comments are always constructive in nature. He/she is a life maker of students. According to Thomas F. Green, “Teaching is the task of teacher which is performed for the development of child”. A good teacher is like a mirror through which a student can clearly see his/her future. Therefore, a teacher should be a proper guide to mould the students towards their destinies. They (teachers) should synthesize their teaching in a different way and in doing so they motivate their students in their learning to achieve goals. Motivation in teaching is the most important factor to accelerate it and achieve highest levels of success (learning outcomes). Motivation is not completely a new term. What is rationale about it is that it is majorly assumed to be a good thing that goes to stimulate and influence the behavior of individual and performance at work. Motivation in the teaching is like the glucose in the body to make it able to act and react for better achievements. A motivated teacher has the opportunity to significantly influence the student in building a worldview that rests on a faith commitment. For “out of our faith proceeds a worldview, without which human life simply cannot go on” (Walsh and Middleton, 1984, p.35). It is the motivated teacher who has the greatest influence in guiding the students in shaping their own worldview-a vision of life and a view for life.

Objective:

This paper discusses how motivation as a tool influence the student learning and how teacher's motivation is important for bringing effectiveness in the teaching learning process.

Defining motivation:

Defining motivation is not so easy because of the complexity of the concept and also many authors have defined it in different concepts and specific theories. But on a general agreement it is accepted that motivation activates human energy, which is a force that leads people to attempt to satisfy their needs and also helping them to achieve their predicted goals. A teacher when using motivation factor in a classroom definitely observe that students increasing their learning habit and excel in their studies to promote better learning outcome.

According to J.P. Guilford, "Motivation is any internal factor or conditions that needs to initiate or sustain an activity"

According to B.F. Skinner, "motivation in school learning involves arousing, persisting, sustaining and directing desirable behavior of the students"

Motivation is both external as well as internal process, in external (extrinsic) motivation efforts are made to create such environment from outside that individual starts taking interest in the task energies his/her will power to do. Teachers can reward sometimes punishment, praise and honor, success and failure theories, competition and cooperation and so on to motivate the students externally.

Intrinsic motivation (internal motivation) is related to subject matter or activities of the students. This type of motivation applied to fulfill the higher level of needs such as esteem or self actualization. For this type of motivation situations to be adopted like higher performance become his needs and objectives of life. Teachers have to promote knowledge of progress, novelty in the procedure and higher aspiration level, goal orientation etc, for stimulating internal motivation.

Motivation: a boost factor in student learning and goal achievement

Performing any activity, two elements are required. First is the ability to perform and second is the will to do the task from within. Until we do not have internal will to do any activity, we will not do it in spite of having the ability to do it. Therefore this will to do and ability to do is the process that stressed and forced by the term 'motivation'. Motivation majorly is that internal psychological process which activates the person to fulfill his/her needs by achieving the objectives (goals). In students life motivation works like the accelerator in the car which accelerate the student learning also improves and increases his/her power of will to do and leads them to achieve their specific goals. Motivation increases the efficiency in learning process and boosts the student up to the level where they will say "I can". Motivation helps a failure to work more, work hard, works better and leads him/her to achieve success. Motivation helps in focusing on goals and initiates to develop the learning abilities. Motivation is the tool to bring effectiveness in the teaching learning process.

As quoted by **Atkinson**, “The term refers to the arousal of tendency to act, to produce on for more effects” Thus, motivation is the way of achieving the desired goals in the life and enhances the abilities to do what we want to do. It also enhances the behavior of a student to clearly develop his/her understanding that how motivation imparts its role in better learning and achievement of goal in life.

Importance of teacher motivation:

Motivation is a set of energetic forces that originate both within as well as beyond an individual's being, to initiate work-related behavior, and to determine its form, direction, intensity, and duration. The teacher motivation is an indispensable factor for classroom effectiveness and school enhancement. Teacher's motivation depends on teacher's assertiveness to his work. If teacher is interested, he/she actively involved in the academic and nonacademic events of school. This improves pupil's performance. It is necessary to advance the circumstances required for high motivation and involvement of the school teachers. Higher level of motivation on the part of teachers will progress the performance of both teachers and students. In teaching and learning process the teacher plays a significant role. Therefore it is essential to study the extent of motivation towards their job so that hindering lessons may be recognized and conquered.

A teacher is a source of higher achievements and productive output in relation to students and academics. His/her role is vital for the upbringing the status of school as well as society through the students. The proper satisfaction in the part of a teacher is a most important tool to increase the work motivation. The satisfaction can be in turn promoted with proper institute facilities and support through management and administration of the institute. Therefore, it is pivotal for an institute to encourage teachers through promotion of appropriate facilities and they in turn can improve their work motivation power to bring effectiveness in teaching learning process. Their motivation comes through from 'will to work' and 'competence to work' that can be only possible when they will be satisfied and treated properly in the institute.

Conclusion:

As it is clear that motivation in any work is the boost factor for increment of achievements and productive output. Thus teacher motivation is an indispensable factor for effective teaching and learning process. It brings an enormous increase in student's motivation and learning output. Hence, teacher motivation is a leading and trending tool to boost up the effectiveness in teaching learning process.

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Social Justice in Islam and Human Rights.

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ABSTRACT

Islam has emphasized on numerous principles that organize relationships among members of the society. One of the most important principles is social justice with all important values that it involves like peace, love, brotherhood, and prosperity. Justice in Islam is not only practiced on Muslims. Rather, it is practiced on every human being regardless to his/her beliefs or religion. Justice as a concept refers to equality in giving rights and in abiding by obligations without discriminations for any reason, either for religion, race, color, etc. social justice in Islam comprises three elements i.e., equitable distribution of wealth, provision of social security and protection of the weak against the strong. The first thing that we find in Islam in this connection is that it lays down some rights for man as a human being. In other words, it means that every man whether he belongs to this country or that, whether he is a believer or unbeliever, whether he lives in some forest or is found in some desert, whatever be the case, he has some basic human rights simply because he is a human being, which should be recognized by every Muslim. In fact, it will be his duty to fulfill these obligations. The aim of this paper is also to focus on Basic Human Rights such as the Right to life, the Right to safety of life, Respect for the chastity of women, Individual's right to freedom, Equality of human beings, and the Right to cooperate and not to cooperate.

Key words: -Introduction, Social justice in Islam, Human Rights in Islam, Conclusion

Introduction

The importance of justice is manifested in being one of God's names in Islam. It is considered among the most important values underlined by the Quran and repeated in a number of its verses. God has required justice to be a necessary part of the behavior of every Muslim. It covers every aspect in life and has to be practiced with every person in the world, including rivals and enemies. Social justice means giving each individual what he/she deserves, the distribution of financial benefits in the society, providing equally for basic needs. It is also the egalitarianism in opportunities, i.e. each person has a chance to climb up the social ladder. Social justice is one of the most important aspects of justice in Islam. As was clarified by Dr. Sayed Qotb, in Social Justice in Islam, there are three basic elements of social justice in Islam. These are the absolute freedom of conscience, the complete equality of all men, and the social interdependence among members of the society.

Since God is the absolute and the sole master of men and the universe, He is the sovereign Lord, the Sustainer and Nourisher, the Merciful, Whose mercy enshrines all beings; and since He has given each man human dignity and honor, and breathed into him of His own spirit, it follows that, united in Him and through Him, and apart from their other human attributes, men are substantially the same and no tangible and actual distinction can be made among them, on account of their accidental differences such as nationality, color or race. Every human being is thereby related to all others and all become one community of brotherhood in their honorable and pleasant servitude to the most compassionate Lord of the Universe. In such a heavenly atmosphere the Islamic confession of the oneness of God stands dominant and central, and necessarily entails the concept of the oneness of humanity and the brotherhood of mankind. Although an Islamic state may be set up in any part of the earth, Islam does not seek to restrict human rights or privileges to the geographical limits of its own state. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected

under all circumstances whether such a person is resident within the territory of the Islamic state or outside it, whether he is at peace or at war.

Social justice in Islam

The term social justice is of recent vintage. It first appeared in political debate in the early nineteenth century. It was employed by political thinkers like John Stuart Mill and its use has since become widespread. Social justice implies that overall pattern of distribution in a society ought to be brought into line with principles of justice. There have been two major conceptions of social justice, one embodying the notions of merit and desert, the other those of need and equality. Islam, being religion of nature, understands that human beings are born with varying gifts. As they differ in their bodies and their features so they differ in their mental and other capabilities. Their environment, their circumstances and their hereditary gains also differ. In this situation there can be no possibility of economic equality. Thus the existence of economic inequalities among the human beings is but natural. It is also there because Islam allows individual initiative in earning wealth and gives right of private ownership of property. Moreover, existence of inequalities in economic and social life is a part of Divine scheme whereby God tests and tries the people to know who are good and who are bad. We have already defined social justice of Islam and have also mentioned that it comprises three elements i.e. equitable distribution of wealth, provision of social security and protection of the weak against the strong. All these elements have been dealt with in detail at proper places in this book. Let us briefly discuss them here.

1. No doubt Islam accepts unequal distribution of wealth as natural and part of Divine Scheme of world order, yet it does not allow existence of wide disparities in distribution of wealth. If distribution of wealth in a community is unfair and inequitable, social peace in that community is always at stake and conflict between the poor and the rich is bound to result in war and class struggle. Islam being religion of peace is against such class conflict. It establishes fraternity and brotherhood in the ranks of the members of Islamic community. Islam believes in well-being of its followers and, therefore, ensures fair and equitable distribution of income and wealth among them.
2. Islamic economic system guarantees basic human needs to all the citizens of the Islamic state. Islam enjoins upon the well-to-do to fulfill the needs of the poor and the destitute. According to Al-Quran, the poor and the needy have share in the wealth of the rich. The Quran says: "And in whose wealth there is a right acknowledged for the poor beggar and the destitute" -(70 : 24-25). To the question as to how much wealth should be spent by the rich for the cause of the poor, the Qur'an replies: "And they ask thee how much they are to spend; say: "What is beyond your needs" -(2:219). Thus the revealed book of Islam expects from the rich to spend all their surplus wealth for their poor brothers if the circumstances so demand.
3. Elimination of economic exploitation of the weak by the strong is another element of Islamic social justice. Many steps have been taken by Islam in this direction. Riba or usury is one of the worst instruments of human exploitation and this has been abolished root and branch. Other means of human exploitation such as bribery, gambling, speculative transactions, fraudulent practices, prostitution, embezzlement, etc. have also been prohibited in Islamic society. Interest of the weaker classes of the society like women, orphans, slaves, laborers, tenants, consumers, etc. have been protected through detailed legislation by Islam.

Human Rights in Islam

When we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly. The rights granted by the kings or the legislative assemblies, can also be withdrawn in the same manner in which they are conferred. The same is the case with the rights accepted and recognized by the dictators. They can confer them when they please and withdraw them when they wish; and they can openly violate them when they like. But since in Islam human rights have been conferred

by God, no legislative assembly in the world or any government on earth has the right or authority to make any amendment or change in the rights conferred by God. No one has the right to abrogate them or withdraw them. Nor are they basic human rights which are conferred on paper for the sake of show and exhibition and denied in actual life when the show is over. Nor are they like philosophical concepts which have no sanctions behind them. Basic Human rights in Islam are explained below;

THE RIGHT TO LIFE: -The first and foremost basic right is the right to live and respect for human life. The Holy Quran lays down: “Whosoever kills a human being (without any reason like) manslaughter, or corruption on earth, it is though he had killed all mankind (5:32). In any case, no human being has any right by itself to take human life in retaliation or for causing mischief on this earth. Therefore, it is incumbent on every human being that under no circumstances should he be guilty of taking a human life. These instructions have been repeated in the Holy Quran in another place saying,” Do not kill a soul which Allah has made sacred expect through the due process of law” (6:151). The Right to Life has been given to man only by Islam.

The Right to the Safety of Life: -Immediately after the verse of the Holy Quran which has been mentioned in connection with the right to life, God has said: “And whoever saves a life it is as though he had saved the lives of all mankind” (5:32). There can be several forms of saving a man from death. A man may be ill or wounded irrespective of his nationality, race or color. If you know that he is need of your help, then it is your duty that you should arrange for his treatment for disease or wound. If he is dying of starvation, then it is your duty to feed him so that he can ward off death. If he is drowning or his life is at stake, then it is your duty to save him.

Respect for the Chastity of Women: -The third important thing that we find in the Charter of Human Rights granted by Islam is that a women’s chastity has to be respected and protected under all circumstances, whether she belongs to our own nation or to the nation of an enemy, whether she find her in the wild forest or in a conquered city; whether she is our core religionist or belongs to some other religion or has no religion at all. A Muslim cannot outrage her under any circumstances. This concept of sanctity of chastity and protection of women cannot be found anywhere else except in Islam. God has established his right over you, which you have to honor as a Muslim.

Individuals Right to Freedom: -Islam has clearly and categorically forbidden the primitive practice of capturing a free man, to make him a slave or to sell him into slavery. On this point the clear and unequivocal words of the Prophet are as follows: “There are three categories of people against whom I shall myself be a plaintiff on the Day of Judgment. Of these three, one is who enslaves a free man, then sells him and eats this money” (Bukhari and Ibn Maja). The words of this tradition of the Prophet are also general, they have not between qualified or made applicable to a particular nation, race, country or followers of a particular region.

The Right to Justice: -This is a very important and valuable right which Islam has given to man as a human being. The Holy Quran has laid down: “Do not let your hatred if a people incite you to aggression” (5:3).” And do not let ill-will towards any folk incite you so that you swere from dealing justly. Be Just; that is nearest to heedfulness” (5:8). Stressing this point, the Quran again says: “You who believe stand steadfast before God as witness for (truth and) fair play” (4:135). This make the point clear that Muslims have to be just not only with ordinary human beings but even with their enemies. Their permanent habit and character should be such that no man should ever fear injustice at their hands, and they should treat every human being everywhere with justice and fairness.

Equality of Human Beings: -Islam not only recognizes absolute equality between men irrespective of any distinction of color, race or nationality, but makes it an important and significant principle, a reality. The Almighty God has laid down in the Holy Quran: “O mankind,

we have created you from a male and female”. In other words, all human beings are brothers to one another. They all are the descendants from one father and one mother. “And we set you up as nations and tribes so that you may be able to recognize each other” (49:13). According to Islam God has given man this right of equality as a birth right. Therefore, no man should be discriminated against on the ground of the color of his skin, his place of birth, the race or the nation in which he was born.

The Right to Cooperate and not to Cooperate: -Islam has prescribed a general principle of paramount importance and universal application saying: “Co-operate with one another for virtue and heedfulness and do not co-operate with one another for the purpose of vice and aggression” (5:2). This means that the man who undertakes a noble and righteous work, irrespective of the fact whether he is living at the North Pole or the South Pole, has the right to expect support and active cooperation from the Muslims. On the contrary he who perpetrates deeds of vice and aggression, even if he is our closest relation or neighbor, does not have the right to win our support and help in the name of race, country, language or nationality, nor should he have the expectation that Muslims will cooperate with him or support him.

Conclusion

From the foregoing discussion, it is clear that Islamic law has divinely mandated rights for individuals in their specific roles as spouse, parent, child, relative, neighbor, friend and even foe. In its distribution of rights and responsibilities, Islam has addressed the social, racial, gender, and sectarian issues plaguing our global society. Indeed, the model of rights and mutual responsibilities enshrined in Islam has a tremendous potential for individual and social reform in the world. Islam has provided all rights which are needed for overdevelopment of human growth and prosperity. It’s the religion of peace, tranquility, world brotherhood, mutuality, and cooperation. It has given social, political, economic, cultural, and civic rights to all human beings without consideration of color, caste, family, and birth etc. Islam gave to mankind an ideal code of human rights fourteen centuries ago. These rights aim at conferring honor and dignity on mankind and eliminating exploitation, oppression, and injustice. To say this would not be wrong that Islam is the resistance against barbarism, injustices, and suppression. It had helped always to all who were helpless and weak. If supporting human beings when they are being suppressed by some intolerant tyrant ruler and his forces then Islam will prevent that suppression and this is not terrorism, but its support to humanity.

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Barriers in the implementation of UDL (Universal Design for Learning) in Indian Scenario.

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Email: barerahsamirah@gmail.com**Abstract**

In this paper we introduce UDL principles and implementation guidelines for teachers, and argue that UDL can have a useful application for inclusive education. There is a dire need to adopt an inclusive education policy in order to address barriers to learning in the education system. However, the implementation of this policy is hampered by the lack of teachers' skills and knowledge in differentiating the curriculum to address a wide range of learning needs. In this paper we provided a background to inclusive education policy through universal Design for Learning (UDL) and it addresses a wide range of learning needs in a single classroom. Knowledge of the UDL framework facilitates both teachers and learners [with or without disability] and provides a relatively simple and comprehensive approach for curriculum differentiation. Furthermore, teachers need to find ways to plan and work jointly, for the greatest benefit to their learners. UDL is, as its name suggests, an attempt to maximize learning in a universal manner. As such, it aims to apply the same principles to all learning rather than proposing specific learning programmes for different forms of diversity or disability. We therefore conclude that there is potential place of UDL in the implementation of inclusive education

Key words: UDL, Inclusive classroom, Curriculum, Barrier, Implementation**Introduction**

A nation will not be judged by its success in the sciences, technological prowess, and its economic prosperity or even by its vast knowledge base. It will be judged by the way it takes care of its weakest citizens the young, the elderly, the sick and the disabled, the weak links in the chain. A chain is broken - - even if one link in it is broken' Professor Singapalli Balaram. As more research is done into education and disabilities and how the two interact, general education teachers are finding themselves needing to teach in an inclusive classroom. An inclusive classroom is a general education classroom in which students with and without disabilities learn together. It is essentially the opposite of a special education classroom, where students with disabilities learn with only other students with disabilities. One of the innovative approaches in this direction is universal design learning. Universal Design is defined as the process of creating products and spaces that are usable by persons with the widest possible range of abilities and operating within the widest possible range of situations i.e. it makes things accessible to persons whether they have a disability or not. It is related to accessibility which is the development of products and spaces specifically for persons with disabilities and special needs. Its seeks social inclusion through design and is based on the idea of the design for the diverse. Universal Design for Learning (UDL) provides the opportunity for all students to access, participate in, and progress in the general-education curriculum by reducing barriers to instruction. Learn more about how UDL offers options for how information is presented, how students respond or demonstrate their knowledge and skills, and how students are engaged in learning. This extends the possibilities for effectively including all learners in the general

curriculum, and reducing the impact of barriers to learning in the educational environment (Dalton 2005). Inclusion in the classroom for all students is greatly enhanced when educators consider and use the Universal Design for Learning (UDL) framework in their planning and teaching. UDL is an approach to education which aims to give all students equal opportunity to learn. Under UDL principles, teachers use methods that allow them to reach curriculum goals while meeting the needs of students with diverse needs and learning styles. School teams spend precious time creating the foundations of inclusive programs for students with disabilities. Careful thought goes into scheduling co-taught classes, creating balanced classroom rosters, training co-teaching partners, developing collaborative relationships, and providing appropriate supports for students with disabilities (Walther-Thomas, Korinek, McLaughlin, & Williams, 2000).

Goal of UDL

The goal of UDL is to maximize the learning of students with a wide range of characteristics by applying UD principles to all aspects of instruction. This goal will only be accomplished through new approaches to educational design. Universal Design for Learning (UDL) is a new model for designing all aspects of the learning environment to address the wide-ranging variation of student needs that exist in an inclusive educational system. The Center for Applied Special Technology, known as CAST Inc., first described the theory of Universal Design for Learning in 1998 (CAST 1998). Based upon brain research, and extending the architectural concept of Universal Design (Center for Universal Design 1997), the framework of Universal Design for Learning (UDL) supports these objectives, and is highly relevant for learners with widely varying needs, including learners with and without specific disabilities (Rose & Meyer 2002). Understanding and implementing UDL, therefore, can be of great interest to educators, administrators, and education support professionals around the world.

Principles of Universal Design

The three core principles of UDL emerged from CAST's research work on the basis of learning styles, in combination with its practical work with learners (Hall, Strangman & Meyer 2003):

Multiple means of representation: provide multiple, flexible methods of presentation to support recognition learning (the HOW of learning). The teacher can present, for example, the learning materials through a variety of media (visual, auditory or tactile), and provide multiple examples that can be modified in complexity to meet a range of learning needs.

Multiple means of action and expression: provide multiple, flexible methods of action and expression to support strategic learning (the WHAT of learning). The teacher may use strategies that allow the learner to practice tasks with different levels of support and to demonstrate their knowledge and skills in a diversity of ways.

Multiple means of engagement: provide multiple, flexible options for engagement to support affective learning (the WHY of learning). This principle involves creating interesting learning opportunities that motivate and stimulate learners according to their personal backgrounds and interests.

At the heart of UDL is the design of goals, methods, materials, and assessments to make them accessible for *all* students, including those with disabilities (NCUDL 2012; Rose & Meyer 2002). These UDL principles are applicable to every student in the classroom, according to Rose, because there is a fundamental mismatch between today's student population and the curriculum: While diversity is now the norm of classrooms across the country, the curriculum remains standardized. The uniformity of the school environment — a leftover factory system from the Industrial Revolution — means that students all receive standardized textbooks, learn from standardized course plans, and sit at standardized desks, despite individual differences. UDL is the recognition that this kind of environment is no longer a productive one; it is vital — and, with today's technology, possible — to acknowledge the differences among students.

UDL Process

To apply UDL, instructors should consider the potential variation in individual skills, learning styles and preferences, age, gender, sexual orientation, culture, abilities, and disabilities as they select appropriate content and strategies for the delivery of instruction and then apply universal design to all course activities and resources. Specifically, an instructor needs to:

1. Identify the course. Describe the course, its learning objectives, and its overall content.
2. Define the universe. Describe the overall population of students eligible to enroll in the course and then consider their potential diverse characteristics (e.g., with respect to gender; age; ethnicity and race; native language; learning style; and abilities to see, hear, manipulate objects, read, and communicate).
3. Involve students. Consider perspectives of students with diverse characteristics, as identified in Step 2, in the development of the course. If they are not available directly from students, gain student perspectives through diversity programs and the campus disability services office.
4. Adopt instructional strategies. Adopt overall learning and teaching philosophies and methods (e.g., differentiated instruction, constructivism, the “flipped” classroom). Integrate them with UD to ensure the full inclusion of all students.
5. Apply instructional strategies. Apply UD strategies in concert with good instructional practices (identified in Step 4) to the overall choice of course teaching methods, curricula, and assessments. Then apply UD to all lectures, classroom discussions, group work, handouts, web-based content, labs, fieldwork, assessment instruments, and other academic activities and materials to maximize the learning of students with the wide variety of characteristics identified in Step 2.
6. Plan for accommodations. Learn campus procedures for addressing accommodation requests (e.g., arrangement of sign language interpreters) from specific students for whom the course design does not automatically provide full access. Include the information in the syllabus.
7. Evaluate. Monitor the effectiveness of instruction through observation and feedback from students with the diverse set of characteristics identified in Step 2, assess learning, and modify the course as appropriate.

Difficulty in assessing diverse learner needs

All learners have strengths, weaknesses, and preferred areas of interest within the context of the learning environment. Using a UDL lens, speech-language pathologists and other

educators can identify the strengths, needs, and interests of individual students across the three learning networks (i.e., recognition, action and expression, engagement) and combine them into a UDL class/group profile. Who are these students? How do they learn best? What strengths, cultural backgrounds, learning styles, and interests.

Meeting all students needs

The UDL framework provides a flexible, responsive curriculum that reduces or eliminates barriers to learning. Using a UDL approach, SLPs and other educators offer curriculum options that present information and content in varied ways, differentiate the manner in which learners can express what they know, and engage students in meaningful, authentic learning. With UDL, more students are:

- a. Engaged in their own education.
- b. Learning in greater breadth and depth.
- c. Achieving at higher levels.
- d. Motivated to continue learning

Major barriers and their solution

In Indian scenario different barriers in implementing UDL includes curriculum differentiation, lack of trained teachers, lack of engagement & motivation, and lack of money.

Curriculum barrier

Most curricula are designed as if all students learn in the same way. In reality, the idea of a "typical" learner is a myth. Likewise, barriers to learning may not be present within students but rather in the intersection of students and the curriculum. By analyzing the characteristics outlined in a UDL class/group profile in light of the flexible methods and materials offered through a UDL approach, SLPs and other educators can move beyond identifying individual learning difficulties to focusing on and addressing the barriers that exist within the curriculum. When provided with the right tools for accessing and understanding information and content that is of interest, students with diverse learning profiles can find appropriate challenges, engage in the learning situation, and progress..

Lack of trained teachers

Before the students can use the tools, the teachers may have to familiarize themselves with how to utilize the tools and then teach the students. From there, students are then able to access those resources. With proper training, teachers can implement these strategies; however, that training is not always available. In beginning the implementation of UDL, teachers can be challenged with how to change their old teaching techniques to the new ones; this can be perceived as another barrier. Finally, teachers may need additional support developing accommodations for children with learning disabilities. Similarly, students with an accelerated learning speed may need different accommodations. Training serves a key contribution to success when implementing UDL.

Lack of engagement and motivation

Another barrier is how to keep students engaged and motivated in the learning environment. This relates to how well a teacher knows his or her student. This applies to how a teacher may have to accommodate a learning environment based on the background of each

student. Implementing different strategies when a student does not understand may be another barrier. Students are more willing to express themselves if there is a connection among the material, the learning environment, and the student. Barriers to implementing the principle, Means of Engagement, relate to keeping students engaged and motivated. Ultimately, students need to reach their full potential, however students may not understand the purpose of the lesson. Another barrier that this principle addresses is the idea that students need to be consistently motivated. Students are very diverse in the classroom, and one barrier may be that teachers want to ensure that their students have meaningful access to the curricula. The assignments may not have value in the students' lives. To encourage engagement, teachers can optimize individual choice and autonomy. Teachers may struggle with keeping students on task when the instruction is not relevant or engaging to the students, but the UDL framework provides some guidance on how to reduce that struggle. Using different forms of media to present the same content and customizing learning pertaining to a student's interests encourages engagement and motivation. Again, when a student feels a connection to the content, he or she may learn more from being more motivated. Finally, students are likely to be more engaged in a subject when teachers track mastery of the topic and provide regular feedback to the student

Lack of finance

Money may be also viewed as a barrier. Teachers may feel that they don't have the finances to support implementing UDL, even though many of the resources that exist though are free of charge. Many companies and online programs are free of charge to use. Once teachers are able to learn how to use the different resources, applying the resources into the classroom may be more affordable than perceived.

Conclusion

There is an urgent need for teachers to understand and address the range of diverse learning needs in their classrooms. In order to do this teachers need new skills, training, and support from the educational system. Furthermore, teachers need to find ways to plan and work jointly, for the greatest benefit to their learners. UDL is, as its name suggests, an attempt to maximize learning in a universal manner. As such, it aims to apply the same principles to all learning rather than proposing specific learning programmes for different forms of diversity or disability. This allows for a certain simplicity that is very attractive to the busy teacher. If she/he can implement the basic principles by planning for a variety of presentation methods, allowing for different forms of expression and engaging learners emotionally, then a whole range of needs can be met. An additional advantage of UDL is that both in-service and pre-service teachers can readily share the language of UDL about the curriculum for learners. By paring down teaching and learning to the three processes of flexible methods of presentation, expression and engagement, all those working with the learner can collaborate with a common understanding. The authors see this as an avenue that will enhance inclusion of learners who experience barriers to learning and promote effective transition from school to productive work.

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Conflict and Orphans: An exploration of challenges faced in educational sector by Orphans in Kashmir.

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ABSTRACT

The emergence of armed conflict in Kashmir from 1989 has created a new challenge in society in the form of vulnerability among children. Among the vulnerable children the number of orphans has considerably increased. The orphans face problems of multifarious nature to which society has not been able to respond effectively. The response of society towards the problems has not uphold the philosophy of rights based approach as a result of which orphans confronted the challenges among which their education came into the radar of vulnerability. Their academic growth and psychological stability are totally compromised at the cost of their basic needs. The orphanages being the last resort to orphans are still lacking the basic facilities that should be provided to them. The Orphanages in Kashmir have poor infrastructure particularly related to education. There is no mainstream curriculum followed by different educational institutions for these orphanages. The states of affairs demand comprehensive policy and response from state and society. There seems a hope through Juvenile Justice Care and Protection System which is yet to respond the issues in full scale.

The present study is review based wherein the explicit research question reviewed was challenges faced in educational sector by Orphans living in Orphanages of Kashmir. In the process of reviewing the secondary sources in the form of subject related books, journals, newspapers and working reports of NGOs working in the field were thoroughly reviewed. The conclusions are drawn on the basis of analysis of all the relevant secondary sources.

Keywords: Orphan, Conflict, Kashmir, Education

INTRODUCTION

Conflict is the serious disagreement or argument about something important. The unsettled conflicts continue for long period of time resulting in Armed Conflict. Armed Conflict consists of the use of armed force between two or more organized armed groups, governmental or nongovernmental alike (ICRC, 2008). Armed Conflicts can be international, concerning conflict between two or more different states or non international, involving conflict between two parties within single state (Geneva Conventions, 1950). A large number of Armed Conflicts are taking place around the world, which causes enormous damage resulting in both human and material loss (Machel, 1996). In between 1946 and 2001 almost 225 Armed Conflicts have occurred (Gleditsch, et.al, 2002). These Armed Conflicts result in social, economic and political volatility which then becomes a major impediment towards development, be it individual or collective or for that matter at societal level. The incidence of loss can be adjudged by enumerating it. The aggregate cost of economic and financial cost in 2014 was estimated to be \$14.3 billion or 13.4% of global economy (Marshall and Cole 2009).

In India a number of conflicts and wars have taken place in past and some conflicts are still going on between India and its neighboring countries like China and Pakistan. The longest and deadliest armed conflict is the territorial conflict between India and Pakistan which started just after the partition of India in 1947. Four wars and interstate crisis had took place between these two countries in past. The factors like political incompatibility, unresolved territorial issues, irreconcilable positions on national identity and insignificant trade and economic relations between India and Pakistan cause rivalry to persist for longer time (Paul, 2006). Since 1947 the disputed status of Kashmir has become the base of conflict between India and Pakistan. In Indian Administered Kashmir the protracted armed conflict broke out in 1989 and is still going on since past two decades. It has extremely affected the state causing large scale human as well as material loss. These conflicts result in large number of deaths leaving behind orphans, widows, raped and abused women survivors and other victims of violence (Dabla, 2010).

Impact of Armed Conflict on Kashmir:

Armed Conflict in Kashmir initiated between the Indian Armed forces and militants in 1989. At the beginning of Armed Conflict their presence was not felt serious enough because of their less number but as the intensity of the conflict increased their number also increased which had a devastating effect on normal life of people (Dabla, 2010). Officially the insurgency started after kidnapping of Rubiya Sayeed, the daughter of the then newly appointed Indian Home Minister (Mufti Mohammad Syed) from Kashmir in December 1989. After her release a large number of security personnel were deployed in Indian Administered Kashmir by India and brutal crackdowns were executed by these security forces where mostly civilians suffered (Schofield, 2001). About 30,000 security forces were deployed in major cities alone across the valley in 1992 (Joshi, 1999). Human rights violations committed especially by Indian security forces against civilians were normalized (Asia Watch, 1993). The Kashmir insurgency took place in three phases. The first phase from 1990-1996 is the phase where militancy focused on urban areas. In second phase i.e. from late 90's to 2002 militancy moved to rural areas and districts of Jammu. The third phase started in 2002 and is still going on. The insurgency was a movement for independence (Meyerle, 2008). In the struggle for independence men, women, children and elderly became victims of violence. Besides 70,000 killings from 1990, about 8000 recorded cases of enforced disappearances, several thousand arrested and detained under repressive laws, torture, inhuman and other degrading treatment against protesters and detainees used routinely by Indian Armed Forces have been recorded from Indian Administered Kashmir. These disappearances led to large number of half orphans and half widows. The total number of killings from 2008-18 were recorded as 4059, out of which 1081 were civilians, 1890 were militants and 1088 were associated with armed forces and police (Mehraj, Rather, Adil and Kazmi, 2018). A large number of people lost their lives resulting in thousands of orphans and widows (Dabla, 2008). In 2018 alone, 160 civilians were killed including 18 women and 31 children. Due to incorporation of Armed Force Special Powers Act (AFSPA) and Public Safety Act (PSA) the basic human rights gets violated in Indian Administered Kashmir. Hundreds of residential houses are damaged every year. In 2018, 120 cases of damage to residential houses were reported. Health problems including physical injuries, psychological, emotional and sexual problems are on rise. Diseases like PTSD, Depression, Anxiety, Stress, etc are increasing among Kashmiri population. Women have been used as weapon of war by raping and being subjected to physical, sexual and psychological abuses (Mehraj, Rather, Adil and Kazmi, 2018). About 143 cases of sexual

violence have been listed in petition filed by Jammu and Kashmir Coalition of Civil Societies (JKCCS) to State Human Rights Commission (SHRC).

Impact of Armed Conflict on Children:

Children in Kashmir are living in the most militarized zone of the world, thus suffer a lot of problems which become obstacle to their social, psychological and emotional wellbeing, hence hampering their overall development. Due to limited resources they face various challenges and socio-economic problems which are increasing rapidly on daily basis. Children who are considered as the most vulnerable group and the future of a society get extremely affected by Armed conflict. Their education, social and psychological wellbeing gets disturbed which leads to the psychological and emotional problems (Mehraj, Rather, Adil and Kazmi, 2018).

Armed conflict has lead to many hazards and transformations at the micro and macro levels, with major implications on survival, health, development and well being of children. Bashir Ahmad Dabla in his book “A sociological study of Orphans And Widows in Kashmir” has mentioned the various challenges faced by children in Kashmir like social disruption, loss of service access, impoverishment, civil and political violations, transformation of roles and responsibilities and child vulnerabilities. Children are dependent on family for care, socialization and emotional support. Family, as a unit suffers if there is any injury or death to any family member. Due to ongoing Armed Conflict, the families in Kashmir society got scattered leaving behind children either orphaned or as household heads (Dabla, 2010). Accessibility of services like civic amenities, health, education, etc had been badly impacted by conflict. The armed conflict has lead to direct impoverishment of Kashmir society due to reduction in capital, income, employment which is associated with many factors like physical destruction of agricultural resources, reduced investment and mass displacement (Boyden, Berry and Hart, 2002). The impoverishment of families has directly impacted the children by increasing the pressures of work on young at the expense of their schooling leading to under nourishment and malnutrition, child’s withdrawal from social, cultural and religious events for which some offering is necessary. Armed conflict has badly impacted the revenue from tourism which resulted in impoverishment of family structures. The militarized society of Kashmir life is characterized by strain of life under constant vigilance, restrictions in movement, frequent intimidation and harassment, restrictions on press, surveillance operations, interrogations and other activities have affected interactions and community life which leads to violation of civil and political rights (Bhat, 2016). The armed conflict has badly impacted the family structures which lead to change in roles and responsibilities like children were employed in hazardous occupations (Save the children, 2000). Due to deprivation and material loss among families, their children needed to turn as economic resource which has imposed threat to their recreation and play, thus violating Article 31 of Convention on the Rights of Child (CRC). The armed conflict has increased the number of already existing orphans in Kashmir. The children who are considered as future of society are struggling for their livelihood which poses threat to their basic human rights (Dabla, 2010)

Challenges Faced by Orphans in Kashmir:

UN Convention on the Rights of Child defines the child as every human being below the age of 18 years unless under law applicable to the child, majority is attained earlier. Orphan is defined as a child aged zero to 17 years whose mother, father or both have died (world bank OVC Toolkit). As defined by UNICEF, orphan is defined as child under 18 years of age who has lost

one or both parents to any cause of death As reported by UNICEF, the estimated population of orphaned or special children in Kashmir is 100,000. The less support from friends, relatives and community members compel the orphans to live in orphanages.. A large number of orphans are beyond the four walls of orphanages and are struggling for feeding themselves and their dependents. Despite the obvious need government has maintained silence and has not developed any better plan for their rehabilitation. The potential of vulnerability of child especially orphan increased due to absence of guardians (Bhat, 2016). Some of the challenges faced by orphans in Kashmir are as under:

Accommodation Problems: The most serious problem faced by orphans in Kashmir is the problem of shelter. After the death of parents the orphans are supported by patri kins, matri kins and friends for some time but that support gets stopped afterwards. They have to work outside for earning their livelihood resulting in engagement of these orphans in child labor, handicrafts and other menial jobs (Dabla, 2010).

Education Loss: The most important field in which orphans of Kashmir are suffering is Education. Due to stoppage of regular income, orphans are not able to pay their meager amount of school fee resulting in high rate of drop-outs. Among these drop-outs most of them were girls who left their schools due to regular harassment by Indian Armed forces (Dabla, 2010).

Psychological Problems: The armed conflict is the main reason behind the orphan hood in Kashmir. The death of parents exposes the orphans to various challenges of real life resulting in various psychological problems. It has direct impact on the psyche of children which is depicted by the presence of anxiety, stress, depression and PTSD among orphans in Kashmir (Dabla, 2010).

Social Disorganization: Due to the parental loss, orphans suffered in the field of family, marriage and kinship. With the disorganization of families their socialization got disorganized (Bhat, 2016). There was significant degree of erosion in valuation ethos and social control mechanism within and outside families because in social environment neither the traditional patriarchal authority could be established nor could be the traditional norms legitimized. At one stage marriage with orphans was considered as “taboo” as it was believed to invite the wrath of security forces and their sponsored militants. The marriage of orphan girls is further complicated by the demand of dowry. Regarding kinship the close network of relationships gets disturbed and eroded partly because of absence of senior male member in family. The kinship ties with these families, therefore, are avoided. This creates the feeling of helplessness and insecurity among members of family (Dabla, 2010).

Feeling of Insecurity: The crucial problem among orphans of Kashmir is feeling of both physical and mental insecurity in absence of male member in family. This feeling of insecurity can be seen more in women and girls because the situation may invite undesirable things by security forces, thereby posing threat to them (Dabla, 2010).

Health Deterioration: The dangerous problem faced by the orphans in Kashmir is the abnormal health scenario because they are not in a position to get proper treatment or service access in health sector resulting in high mortality rate among them (Bhat, 2010).

Total Dependence: The most undesirable aspect of the life of orphans is their total dependence on others like friends, neighbors, relatives and community members. This dependence can be social, psychological or material in nature. The absence of senior male member creates vacuum inside and outside family. Besides psychological implications, the orphans face difficulty in taking initiatives in personal and social matters which affect them for their entire life (Dabla, 2010).

Deviance: The deviance and delinquency is common among orphans due to lack of authority, socialization and social control in family. These undesirable trends are unavoidable and such behaviours are expected from the environment in which their growth and development take place (Bhat, 2016).

Education among Orphans

The protracted conflict of Kashmir has a serious impact on education of children in general and orphans in particular. The persistent closure of schools affects their education badly. Due to the shutdown of schools the education got affected resulting in violation of universal right to education. About 891 schools have been deliberately attacked and destroyed in military confrontations since 1989 (Bose, 2000). Since 2003, 318 children in the age group of 1-17 have been killed resulting in the violation of all rights given to them by United Nations Convention on Rights of Child. According to the annual report of JKCCS, a number of juveniles have been booked under PSA which led to violation of Jammu & Kashmir Juvenile Justice (Care and Protection) Act, 2013. Children have been physically harmed by using the pellet guns and thus curbing their rights and development. The student community has unquestionably suffered in the conflict. There were 38 incidents of violence against students recorded from 31st June, 2017 to 1st March 2018. The state violence against students comprises of extra judicial killings, targeted killings custodial killings and use of lethal and excessive force during protest demonstrations leading to killings, beatings and death due to torture (Mehraj, Rather, Adil and Kazmi, 2018). Due to lack of infrastructure, inadequate or absent teachers there is lack in literacy rates (Boyden et al., 2002). According to JKCCS report 2018 the schools, colleges and other educational institutes of state have been used as military bases, interrogation centers and military posts and this continued use of schools as military bases not only violates the right to education but also forces them to be in risk of sexual violence, surveillance and harassment at the hands of Indian armed forces. (Mehraj, Rather, Adil and Kazmi, 2018). The Jammu and Kashmir is lagging behind in literacy rates particularly because of infrastructural damage to educational institutions (Govt of India, 2003). The need of orphanages was not felt prior to 1989. Since last two decades Kashmir has witnessed violence at its peak which lead to the increase in number of orphans. Due to the socio-economic and other problems these orphans are left with only one option that is orphanages. More than 3000 registered NGO's under Societies Registration Act and Trusts Act are operating in Kashmir but only few NGOs are working for orphan care (Bhat, 2016). The more saturation of orphanages from last two decades led to deterioration and distortion in their functioning. The main motive behind establishment of many of such organizations is grabbing, earning and looting money in the name of orphans. Although there are some reputed organizations who work for orphans and have established schools and hostels for boys and girls where they provide them various facilities like scholarships, health care, clothes, recreation facility, pocket money, outings

and family meetings. Such organizations have developed trust and credibility to serve the cause of orphans. Despite all the positives these orphanages face certain limitations.

Schools within Orphanages: Schools are present within orphanages which make them stigmatized and separate them from society. Children feel bored because of strictness in orphanages and are not allowed to go outside.

Poor Infrastructure: The infrastructure present within orphanages is very poor. They are not provided with more facilities due to limited funds. Poor lighting, cramped accommodation, regular violence as a means of discipline instead of proper child behaviour methods are common in orphanages (Save the Children, 2017).

Curriculum of education: The education in orphanages is mostly focusing on religious orientation. There is disparity and deprivation in terms of education provided in orphanages of Kashmir. The absence of modern education and more focus towards religious education results in less employment opportunities outside the orphanages (Bhat, 2016).

Psycho social problems: The orphans in orphanages develop problems related to personality development. Due to different type of socialization and social control, orphans develop various psycho social problems like estrangement, deviation, depression and asocial attitude. In orphanages the child rights are violated resulting in further estrangement. The abuse is carried out by wardens, watchmen, cooks and other staff appointed in the institution, which also have psychological impact on learning among orphans (Save the Children, 2017).

Poor Academic Growth: The children in orphanages are entirely dependent on orphanage resources. There is no linkage between the teachers and guardians of orphans, which could have helped in educational growth among orphans. Further, the less expectations from the primary caregivers also affect their academic growth (Bhat, 2016).

Not Aspiring to Higher Education: There is no significant record of orphans pursuing for higher education. The reason could be either no orphanage in Kashmir is providing higher education to these orphans or they want to get settled very soon. Among most of the orphanages, the orphans leave by the age of 16 years.

Poor Recreational Activities: Recreational activities play an important role in the overall development of children. In orphanages the recreational activities are not taken into consideration which makes the students (Orphans) dull thus affecting their physical and mental health (Bhat, 2016).

CONCLUSION:

In view of manifold challenges faced by orphans in terms of their education, there is also violation of some basic constitutional rights like right to education and rights proclaimed by UNCRC. Although, the onset of various problems is inferred to armed conflict, the response to increasing number of orphans and lack of societal support has forced to develop the concept of orphanages. These orphanages over the years continued their work without any detailed regulation and financial support by the state thus; there was lack of comprehensive policy.

In recent years the plight of orphans has been addressed through the enactment of Juvenile Justice Care and Protection Act. There are many provisions for child in need of care and protection in

Juvenile Justice Care and Protection System. However, most of the institutions are not following the provisions of the act. The orphanages operating in the valley are not assertive and orphans are continuously in fear as a result their progression gets hampered. There is need for reformation in the way, how to treat orphans in orphanages. The caregivers of every institution should have prior knowledge of how to treat them and take good care of them with respect to their overall development. There must be mechanism of developing their social and mental wellbeing through linking them with available resources. Most of the orphanages operating in the valley prefer religious education over modern education to orphans which acts as deterrent in their academic development. There is need to focus equally on both. There should be a provision for their inclusion in mainstream education. In order to provide them proper education, the staff of orphanages must have adequate qualification to deal with vulnerable lot. The overall transformation is much needed so that the orphans should excel in their personal as well as professional endeavors

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Educational Journey in the State of Jammu and Kashmir: Facts, Figures and Interventions

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ABSTRACT

Education is the backbone of any enlightened society. No society can dare to exist without making apt and ample preparations for imparting quality, standard education to its members. The rejuvenation in education is leading to an enormous advancement in our society. The national literacy rate is on the rise and enthraling everyone, be it in terms of caste, sex or status etc. The educational institutions are increasing in number and toting up the knowledge and intellectual strength of our society. The govt. led institutions for an adequate time have been the main source of education and now the privatization has a lot changed the scenario of life. The govt. schools have always remained fundamental means of education for the children of huge poor masses of India who cannot afford heavy expanses of privately led institutes. Even though the modernization and the privatization is a major contributor to education but on the other side our govt. schools are also play an increasingly active role in imparting the quality education in the State. Since the State of Jammu and Kashmir is only the state in the country which has a distinction of formulating its own policies for the system of education as such the present paper attempts to give a detailed picture of the journey of education in the State of Jammu and Kashmir in the light of its special status. An attempt has also been made to highlight the special features of the RTE Act of the State of Jammu and Kashmir.

Keywords: Education, RTE, Jammu and Kashmir, Constitutional Provisions.

Introduction

Jammu & Kashmir State is one of the States of Indian Union. It is also well known as paradise on the earth is the northern state of India with population more than one crore as per Census figures and covers the area of approximately 2,22,236 sq. Kms. The state has three regions namely, Jammu, Kashmir and Ladakh and further subdivided into 22 districts for administration and carrying out developmental programmes. The State has its own Constitution besides the Constitution of India and enjoys the special status under article 370. Topography of the J&K comes in the way of rising adequate infrastructure and is further compounded by terrorism and militancy, which have taken a heavy toll of life and public property besides throwing normal life out of gear. Education could not run away from this calamity as most of the educational institutions in rural areas were destroyed and loss of schooling hours immensely affected the learning outcomes. In the National Educational Scenario, State is subsumed as educationally backward in reference to the established indices namely literacy rate, dropout rate, teacher pupil ratio and the absorption pattern of the educated persons. The troubling features are low literacy rate, higher drop-out rate, mismatch between education and employment. The State strictly adheres to the National Education Policy and with the exponential growth of the institutional framework and reach of services as a consequence of sustained investment folio

through plan strategy; improvement in every parameter is visible. The improvement is more pronounced in the field of female literacy. Education is one of the most precious means in achieving gender equity and empowerment of women.

Like other parts of country traditionally education in the state of Jammu and Kashmir was imparted through indigenous institutions. In case of Muslims these indigenous institutions were connected with the mosques, where the boys were taught to read Arabic so that they may be able to read Quran. Likewise Brahmins had their indigenous institutions, where Sanskrit was taught so that boys may be able to read the sacred Hindu religious books. To these two languages Arabic and Sanskrit, Persian was added and then certain amount of arithmetic was taught. There were no regular schools and pathshalas (Biscoe, 1998:23). The people of the Jammu and Kashmir state have been living under oppressive feudal regimes for centuries. They had been badly exploited under Afghan, Sikh and Dogra rule. The population was largely illiterate. The miserable conditions of the people, the educational backwardness of the state and its people, and the absence of prominent centers of learning were attributed at this time much more directly to Dogra rulers rather than to religious beliefs and community practices. The demand for education in the state was inextricably tied up with the struggle against oppressive feudal policies by which the state was governed (Khan, 2005:150,151). The beginning of social reform in the state emerged from within the communities at the turn of the nineteenth century. Both Hindu and Muslim subjects of the Dogra Maharajas started to organize themselves and voice their grievances. These developments compelled Dogras to take some measures to improve the educational conditions of the people in the state. Maharaja Gulab Singh (1846-1857), the first Dogra ruler of the state made no efforts to educate the masses. It was during the reign of his successor, Maharaja Ranbir Singh (1857-1885) that a few steps were taken to regenerate the social life of the people. He was the first Dogra ruler to take an interest in the education of the state. He established a few regular schools and Pathshalas. When the Punjab University was established in 1867 he made a generous contribution to it (Om, 1986: 20). The first state school was opened in Jammu in the early 1860s and another such school was opened in Srinagar in 1874. The curriculum however followed the traditional pattern and education was imparted in Persian and Sanskrit (Khan, 2005:155).

In 1854, Reverend Robert Clark who was on tour to Kashmir, on return forcefully represented the needs of the Kashmiri people to the Christian Missionary Society in London. He received much support for his views and a requisition was sent to the Christian Missionary Society to start work in Kashmir. It was decided that the first concern of these missionaries should be to work for the improvement in the deteriorated health of the people of the state. The popularity of the medical work of these missionaries encouraged them to pay attention to the astounding problem of mass illiteracy. It took many years to allay ignorance, fight chauvinism and dispel distrust through perseverance and patience of these Christian Missionaries (Bazaz, 1959: 206-210). A change in the medieval educational system was brought in 1880 when the first school on modern lines was established by the Christian Missionary Society of London on the outskirts of Srinagar. The founder of the school was J.Hinton Knowles. However, the response was not satisfactory. The school was latter shifted to the city in 1890 and was named after reverend Biscoe, who took over in 1892. The school to this day is one of the foremost educational institutions in Srinagar and has played an important and positive role in bringing in and spreading modern education in Kashmir. Modern education turned out men gifted with an entirely new

outlook on life. It opened up opportunities and broadened the access to the coveted government services (Khan, 2005:155). In 1907, Maharaja Pratap Singh (1885-1925) appointed a conference to formulate a scheme for imparting education to his subjects. In 1909, he again stressed upon the need to draw up a scheme for making primary education free and compulsory throughout the state. A. Mitra, the then Education Minister, who was an ardent supporter of the scheme, however, stood against the introduction of any law of compulsion for many social and other reasons. Many private institutions had now started receiving grant-in-aid from the government. It was Maharaja Hari Singh (1925-1950) who adopted 'Compulsory Primary Education Regulation' in 1930 and made it applicable in Srinagar, Jammu and many other towns with immediate effects later on (Rekhi, 1993: 82). According to the census report of 1901, there was one high school in Srinagar, 16 primary schools and 19 indigenous branch schools in the valley. The first high school in Jammu and Srinagar came into existence in 1890 and 1892 respectively. College education was available only outside the state and very few families could afford the expense while others could not avail of the opportunity. As the residents of Kashmir were loath to leave their homes to go to the Punjab or elsewhere for receiving training in institutions there, alternative arrangements were made in the State. Colleges were established in Srinagar and Jammu in 1905 and 1907 respectively. Sri Pratap College was the first college in Srinagar established in the year 1905. The College was affiliated to the Banaras Hindu University and was open to both men and women but it remained predominantly a male institution. Sri Pratap College was the only institute of higher education in Kashmir till the 1940s. Another college, Amar Singh College was established as a technical school in the 1930s, in the memory of the late Raja Amar Singh and given the status of a degree college as late as 1942 (Khan, 2005:156). The education achieved much progress between 1889 and 1915 which is evident from the fact that in 1889, there were only two high schools, one at Jammu and the other in Srinagar, eight village schools (seven in Jammu and one in Kashmir) and a few Sanskrit schools. While in 1915, there were two colleges one each at Srinagar and Jammu, one technical institute, nine high schools, thirty-two middle schools, one normal school, 304 primary schools, two special schools and 309 private indigenous schools. During this period there was not only quantitative expansion of education but also qualitative (Om, 1986: 48).

Educational Journey in the State of Jammu and Kashmir: Facts and Figures

The Constitution of India places Education in the "concurrent list" for all states of the country except for J&K in which case it comes to be in the "State List". The state therefore has freedom to legislate and make policies of its own on the whole spectrum of education. That apart, the state of J&K has a history of an inclusive approach and out-reach, trying to draw upon the best of practices across states and learning from experiences emerging in the national educational scenario. Educational policies and processes in the state are fundamentally guided by the National Policy of Education (NPE)1986, POA of 1992, Millennium Development Goals etc.

Educational Journey in J&K: Retrospect

1. The first two Schools of formal learning (for elite Hindus) are reported to have come up in Jammu during 1860-1873.
2. The first Printing Press was established by Maharaja Ranbir Singh at Jammu by the name of "Vidya Vilas Press" to translate books into Sanskrit for these two Schools .

3. In 1874, the Valley got its first formal School.
4. Then ,a School came to be set up in Srinagar(by Bisco) initially as a PS which graduated to a High School .
5. By 1890 ,ten Schools were established in the state.
6. In 1899 , Mirwaiz Molvi Rasool Shah founded an Organization, Anjuman-i-Nusrat-ul-Islam to work for education of Muslims .The Organization set up their first School in down-town Srinagar in 1905.
7. 1909, Maharaja Pratap Singh, directed his Education Minister to draw a scheme for making primary education free and compulsory throughout the state (The Minister dissuaded the Maharaja, though.)
8. Some other notable milestones in the state's journey of education are:-
9. Compulsory Primary Education Act (1930) passed by Maharaja Hari Singh (1925-1947) in the context of public demand.
10. Glancy Commission (1931) appointed by Maharaja Hari Singh.
11. Commission on Reconstruction of Education, commonly known as K. G. Sayyidain , set up in 1938.
12. The first Girls School in Srinagar was set up in 1912, by a Christian Missionary with 17 students.
13. In 1916 , the Government appointed Mr Sharp as Education Commissioner. Mr.Sharp made recommendations of far reaching importance about education of Muslims in the state.

“Naya Kashmir” Manifesto (1944):

On 12th July, 1943, Hari Singh, by a Royal Proclamation announced the appointment of a high power enquiry Commission to look into the working of Constitution of the State and the social and economic conditions of the State Subjects (Command Order, 1943). The Ruler instructed the Commission to make recommendations for further political reform and suggest measures for the economic uplift of the people in the State. In the Proclamation, Hari Singh declared that people of all communities and all faiths were equal. He appreciated the cordial relations prevailing among the various communities of the State and desired that these should be farther strengthened. Hari Singh further observed that the constitutional reforms introduced in the State, four years earlier, needed to be re-assessed and the utility of these reforms deserved to be re-examined. He pointed out that the Commission had been appointed to make recommendations on the basis of which constitutional reforms could be introduced in the State, which would permit wider participation of the people in the Government and the administration.

The Commission was constituted of twenty members. Rai Bahadur Ganga Nath, the Chief Justice of the State High Court, was appointed as the President of the Commission and Major General Janak Singh, a close relative of the Maharaja, the Vice-President. The other members of the Commission were Raja "Allah-dad Khan, Sheikh Azizudin, Mirza Mohammad Afzal Beg, Ghulam Mohammad Sadiq, Sardar Dhyam Singh, Wazir Ganga Ram, M. A. Hafiz, Sultan of Kathai, Lala Shiv Nath Nanda, Pandit Prem Nath Dogra, Pandit Anar Nath Purbi, Chowdhry Rahahmat ullah Khan, Colonel Sansar Singh, Aga Sher Ali, Lala Mul Raj Mengi, Pandit Amar Nath Kak, Surinder Mohini Shastri and Rinchen Chung . Wazir Tej Ram was appointed as the secretary of the Commission. In order to revamp the system of education in the State, the commission suggested the following interventions:

- All Citizens shall have the right to education, to be ensured by universal compulsory elementary education, free of charge.
- State scholarships shall be provided for poor students in the higher schools and universities.
- Mother-tongue shall be the medium of instruction.
- Free vocational, technical and agronomic education shall be organized for adult workers in the fields and factories.
- Women citizens shall be accorded equal rights with men in all fields of national life: economic, cultural, political, and in the state services, to be realized by affording women the right to work in every employment, upon equal terms and for equal wages with men.
- Women shall be ensured rest, social insurance and education equally with men. The law shall give special protection to the interests of mother and child.
- Provision of pregnancy leave with pay and the establishment of a wide network of maternity homes, nurseries and kindergartens shall further secure these rights.
- All children born in the state shall have equality of opportunity irrespective of antecedents of birth and parentage.
- The State shall watch and protect children as the “greatest wealth the world possesses”.
- In all questions of administration or legislation, be it medical, educational , domestic, municipal or industrial, interests of the child shall be a paramount consideration.
- Work in the state of Jammu and Kashmir shall be an obligation and a matter of honor to all citizens capable of work.

Post-Independence Initiatives:

- Directive Principles of State Policy of the J&K Constitution unveiled the goal of universal free education.
- Section 20(a) of J&K Constitution cast an obligation on the state to Endeavour to:-
 “Secure for every permanent resident the right to free education up to the University standard.”
 - An Education Act came to be passed by the state legislature in 1968.
 - Then came the J&K School Education Act of 1984.
 - In a bid to catch up with changing trends, the 1984 Act was replaced by J&K School Education Act of 2002.
 - Rules under the said Act were promulgated on 18th March, 2010 (SRO 123).

National Scenario:

- Amendment of Article 51 in Part IV-A (Fundamental Duties) of the Constitution of India by addition of the following clause (k) of after clause (J) envisaging a new duty for citizen parents in regard to education of their children:-
- “(k) who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years”.
- The RTE Act came into force on April 1st 2010.
- Model Rules under the Act came to be notified by the MHRD.

Progression to RTE in India:

- In 1993, the Supreme Court held free elementary education to be a fundamental right of children in the famous Unni-Krishnen case:

“The citizens of this country have a fundamental right to education. The said right flows from Art.21. The right is, however, not an absolute right. Its content and parameters have to be determined in the light of Articles 45 and 41. In other words, every child/citizen of this country has a right to free education until he completes the age of fourteen years. Thereafter, his right to education is subject to the limits of economic capacity and development of the state.”

- 86th amendment to Constitution of India(December-2002).
- Free and Compulsory Education Bill-2004.
- Right to Education Bill(June-2005)which came up as a CABE initiative.

Right to Education Bill (August-2005)

- In 2006, instead of a Central Legislation, the states were asked to do their own Bills based on the Model Right to Education Bill, 2006
- In 2008-2009, the formulations of a Central legislation were revived, with passing (by Parliament) of the “Right of Children to Free and Compulsory Education Bill 2008” in Aug 2009
- The 86th Amendment Act inserted Article 21(a) (after Article 21) in the Constitution of India providing for right to education as a fundamental right:-
- “21(A). Right to Education.-The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by Law, determine.”
- The 86th Amendment Act also introduced two other important provisions relating to education:-
- Substitution of the following new article for article 45 in part IV (Directive Principles of State Policy) of the Constitution of India:-
- “45. Provision for early childhood care and education to children below the age of six years.- The State shall Endeavour to provide early childhood care and education for all children until they complete the age of six years”
- The Right to Education , in fact, has its genesis in the resolution ,reproduced below, which was moved by Gopal Krishen Gokhelay in the Imperial Legislative Council on 18-03-1910.

“I beg to place the following resolution before the Council for consideration.....the State should accept in this country the same responsibility in regard to mass education that the Governments of most civilized countries are already discharging and that a well considered scheme should be drawn

up and adhered to till it is carried out. The well being of millions upon millions of children who are waiting to be brought under the influence of education depends upon it.....”

- RTE Act honors right of every child (6-14) to quality elementary education. The Act provides a platform to reach the unreached, with special provisions for the disadvantaged.
- 190 million children enrolled in elementary schools. The RTE Act seeks added investment for quality / child friendly education
- Inequities still persist-8 million children not attending schools, even today.
- Millions more not completing the full cycle of elementary education (8 years cycle of EE).

Distinctive features of RTE Act.

- Neighborhood Schools: RTE guarantees “Neighborhood Schools”
Section 6 of the RTE Act provides
 - “For carrying out the provisions of this Act, the appropriate Government and the local authority shall establish, within such area or limits of neighborhood, as may be prescribed, a school, where it is not so established, within a period of three years from the commencement of this Act”.
 - Unaided private schools also under an obligation to admit a minimum of 25%(of their total intake)from disadvantaged groups in the neighborhood, without any screening test. (Expenditure on such education reimbursable by Govt. Appropriate Govt. / local authority).
 - Emphasis on “inclusion” ending discrimination.
 - Prescribing quality principles for teaching-learning processes
 - An external constitutional body(NCPCR) to monitor implementation of the Act.
 - Defining minimum norms and standards for the schools.
 - Addressing emotional stress, anxiety related issues of children.
 - Residential facility, at State expense, in case of a child who may otherwise have to drop out on a/c of migration of his parents
 - Centre and State Governments to have concurrent funding responsibility, percentage of expenditure to be mutually worked out.

RTE Act Precludes:

- Screening procedure / selection of one in preference to another other than by a random method.
- Private tuition (by Teachers)
- Capitation fees (including donation or any payment, other than that notified).
- Delay or dithering in admission, making it actionable.
- Delay or dithering in inter school transfer.

State Strategy

- The J&K School Education Act (2002) inter alia provides for :
Right to Elementary education in terms of section 4 as under:-

“COMPULSORY EDUCATION UPTO CLASS 8th”.

The Government shall provide for free and compulsory education for children up to the level of Class 8th throughout the State within a period of 10-years from the commencement of this Act and, for this purpose, it shall take appropriate steps to provide the necessary facilities”.

- The J&K Act is however Scanty in scope and strength. For most part, the Act (and rules there under) deal with Private School issues.
- Contrarily, the RTE Act guarantees “right to education” as a fundamental right, casting an obligation on the State (rather than the parents) to ensure elementary education of children.
- In the review meeting with Hon’ble C.M. on August 6, 2012, followed by another round on 14th of May’2013, it was decided in principle to broad-base /augment the J&K School Education Act-2002 so as to make it compatible with the RTE Act.
- The draft J&K School Education (Amendment) Act worked, in sequel.
- Apart from representing an attempt to incorporate the quintessence of the RTE Act 2009, the draft document seeks to bring certain new provisions in sync. with the emerging educational scenario (moving beyond the RTE Act):-
- Right of children (age: 5 yrs) to seek admission to pre-primary (kindergarten) in a nearby school (As per the policy/orders in vogue, every Govt. School running Primary segment is mandated to have a KG Class)-provision to Section 3 (1)
- Formulation of Village Education Plan which, in turn, will provide the basis for the bottom-up paradigm of decentralized planning..... Section 10(2) (a)
- Inclusion of “children with special needs” in the definition of children “belonging to disadvantaged group”Section 2(e).
- More specifically precluding interview of, or interaction with child, parents or guardian for the purpose of selection for admission (in schools).....Section 2(1)
- Scope for punishment to any person causing interference with the child’s right to free and compulsory elementary education..... Section 12
- Compulsory need-based and quality-specific professional development programmes for teachers in private schools and opening up of DIETs and SIEs for enablement thereof, subject to certain terms and conditionsprovision to Section 9 (1).

RTE as a Fundamental Right

- Article 21(a) of the Constitution of India not applicable to the state of J&K, as of now.
- The right of children to free and compulsory education up to class 8th is available in J&K as a legal right, though.
- Section-4 of the J&K school Education Act 2002 provides:

“ The Government shall provide free and compulsory education for children up to the level of class 8th throughout the state within a period of ten years from the commencement of this Act and for this proposes it shall take appropriate steps to provide necessary facilities.”

For RTE to become a fundamental right in J&K ,like in other states of the country, it would be necessary that the state Government make a move to the GOI for extending application of Article -21(a) to J&K.

Conclusion:

Education is one of the most important indicators of social progress of a Nation. Both the State and GOI have been spending enormous funds on increasing enrolment, retention and providing quality education at the elementary level. To achieve this, the Government of India (GOI) introduced the Right of Children to Free and Compulsory Education (RTE) Act 2009 from 1st April 2010. The RTE Act had not been extended to J&K State as the 42nd constitutional amendment had not been adopted by the State. The education system in the State is governed by the Jammu and Kashmir School Education Act 2002 which contains provisions similar to the RTE Act. To achieve the goal of education for all, the GOI introduced two flagship programmes viz. Sarva Shiksha Abhiyan (SSA) and Mid-day Meal (MDM) scheme to support the State in creating, developing and strengthening the Elementary School System and increasing enrolment, retention and creation of necessary infrastructure for the school going children.

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Importance of Guidance and Counseling in Effective Teaching and Learning in School

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Abstract:

Guidance and counseling plays an role of in schools for the child future success of the child. The study recognizes the fact that counseling is a transformative process of helping people to learn all that are to be learnt both in and outside the School. Design / Methodology / Approach: The study adopted the use of review research techniques because is an opinion paper. Findings: The paper acknowledge the fact that it is necessary for counselors to build confidence of the child to trust him / her to be able to give him/her the rightful information needed in helping the child (students). Practical implications: The guidance counselors should encourage students to under the therapy session to be able to help the child in their future success .Originality / Value: This paper deals with the role of guidance and counseling in effective teaching and learning in schools for the child future success.

Keywords: Guidance & Counseling, Teaching & Learning, Schools, Child.

Introduction

Guidance and counseling is an important educational tool in shaping the orientation in a child from negative ideas that is planted in the child by his/her peers. Hence the need school for the counselor to assist the child in molding their future through counseling therapy. The school counselor is seen as a role model and highly respected by students. The counselors by their training are expected to be friends with the school child, listen to the child's complains, short comings and proffer guidance to the child in a quest of molding the child in the right part to take in their life pursuit. Egbo (2013) stated that "the total development of a child can only take place in an environment conducive for teaching and learning". It is in realization of the above that all educational services which can promote teaching and learning in schools are given prominent attention by educational planners. Counseling services are among the school educational services. It is believed that guidance and counseling services in school shall develop, assess and improve educational programmes; enhance teaching and improve the competence of the teacher and reduce cost for the children. The school children are undergoing some of the most difficult periods of life. The transition from childhood to adulthood is a difficult one, even for the most balanced child. Apart from the influence of the family, the other major influence on the young person's life is the school and the school environment. The most that other influences can attempt to do is to help each young person to cope with the changes and wrought associate with adolescence, to develop a sense of responsibility, to make definite and considerable personal decisions. In short, families and schools have a duty to assist young people in their self-growth towards becoming a self-fulfilled and well adjusted adult. Counseling and guidance can provide a good basis for a broader education for life. While being non-medical and non-psychiatric, it can be used as therapy for individuals with specific personal problems, or it can be the foundation of a more general "life

skills training programme” for the student who, though not suffering from any particular problem, should be assisted in building up his/her personal resources in order to cope effectively with their future lives (Stokes, 1986). Hence, the Role of Guidance and Counseling in Effective Teaching and Learning in Schools for the Child Future Success.

Review of Related Literature

In guidance and counseling, these two words generally take on different meanings. The former refers to helping students’ whole-person development, while the latter is frequently targeted at helping students with problems. In other words, guidance work is preventive and developmental in nature whereas counseling is more of supportive, remedial work (LaiYeung, 2014). The global trend seems to have moved from a casework and remedial approach to a preventive, developmental approach in providing guidance and counseling (Gysbers & Henderson, 1994; Yuen, 2002; Lai-Yeung, 2014). Hence guidance and counseling is a very necessary therapy to school children. Guidance in schools is that area of the schools provision that is specifically directed towards helping pupils realize their full potential in preparing for adult. Akinade (2012) defines guidance and counseling as a process of helping an individual become fully aware of his/her self and the ways in which he is responding to the influences of his/her environment. It further assists him to establish some personal meaning for this behaviour and to develop and classify a set of goals and values for future behaviour. According to Oviogbodu (2015) counseling can be defined as a number of procedures in assisting an individual to solve his problems. Counseling is more involved emotionally in the affective realm personalized learning, that is, emotions and feelings, values, attitudes. Counseling is an interaction or relationship between two or few individuals, the client counselor relationship of trust (Geshinde 1991; Adebowale, 2012; cited in Oviogbodu, 2015). Counseling is a learning process in which a counselor helps an individual or individuals learn, understand themselves and their environment and be in a position to choose the right type of behaviors that will help them develop, grow, progress, ascend, mature and step up, educationally, vocationally and socio personally, (Egbo, 2013). In other words, counseling is a transformative process of helping people to learn all that are to be learnt both in and outside the School. Counseling is a person-to-person process in which one person is helped by another to develop, increase in understanding and ability to solve his or her problems. Sometimes it could involve a group of two or more persons. Consequent on the discussion it is important to highlight the benefits of Guidance and Counseling to students in the school programe.

Objective of the study

- To study the benefits of the school counseling program for students.
- To study the school guidance counselors areas of work.
- To study the aims of guidance and Counseling in schools.
- To study the role of guidance and counseling in schools.
- To study the effective teaching and learning: guidance and counseling perspective.

Research Question

1. What are the benefits of the school counseling program for students?
2. What are the school guidance counselors’ areas of work?
3. What are the aims of guidance and counseling in schools?

4. What are the role of guidance and counseling in schools?
5. What are effective teaching and learning, guidance and counseling perspective?

Methodology

The study is mainly analytical in nature. The secondary information has been collected from various publications, reports, Periodicals, books, journals and newspaper etc. Internet source and websites were also consulted for the purpose of the study.

Discussion

What Are the Benefits of the School Counseling Program for Students?

The following are benefit of counseling to students in schools:

1. Prepare students for the challenges of the 21st century through academic, career, and Personal / social development.
 1. Relates educational program to future success.
 2. Facilitates career exploration and development.
 3. Develops decision-making and problem solving skills.
 4. Assists in acquiring knowledge of self and others.
 5. Enhances personal development.
 6. Assists in developing effective interpersonal relationship skills.
 7. Broadens knowledge of our changing world.
 8. Provides advocacy for students.
 9. Encourages facilitative, co-operative peer interactions.
 10. Fosters resiliency factors for students
 11. Assures equitable access to educational opportunities.
12. What Are the School Guidance Counsellors' Areas of Work?

In 1981 the Cork branch of the Institute of Guidance Counselors produced a job description for school Guidance Counselors listing their areas of work. The School Guidance Counselor;

1. Counsels individual students and provides group education and vocational guidance.
2. Assists individual students with personal problems; social, emotional etc.
3. Assists with personal development.
4. Advises on study techniques.
5. Advises on job applications and interviews.
6. May engage in psychological testing and other testing.
7. May refer students to other agencies.
8. May co-ordinate a school system of pastoral care.
10. Enjoys freedom and flexibility in the organization of counseling activities according to the needs of the school.

Further to this the report designated four major work areas for the School Counselor; Individual Counseling; Group Guidance; Occupational Information; Psychological Testing,

What Are the Aims of Guidance and Counseling in Schools?

The aims of guidance and counseling service in schools is to assist the student in fulfilling his / her basic physiological needs, understanding themselves and developing associations with peers, balancing between permissiveness and controls in the school setting, realizing successful achievement, and providing opportunities to gain independence (Heyden, 2011). The purpose of guidance and counseling therefore provides emphasis and strength to educational programs. Some specific aims of the school guidance and counseling program include the following (Gibson, 2009 cited in Lunenburg, 2010):

- a. **To Provide for the Realization of Student Potentialities:** To all students, the school offers a wide choice of courses and co-curricular activities. A significant function of education is to help students identify and develop their potentialities. The counselor's role is to assist students to distribute their energies into the many learning opportunities available to them. Every student needs help in planning his major course of study and pattern of co-curricular activities.
- b. **To Help Children with Developing Problems:** Even those students who have chosen an appropriate educational program for themselves may have problems that require help. A teacher may need to spend from one fifth to one-third of his time with a few pupils who require a great deal of help, which deprives the rest of the class from the teacher's full attention to their needs. The counselor, by helping these youngsters to resolve their difficulties, frees the classroom teacher to use his time more efficiently.
- c. **To contribute to the Development of the School's Curriculum:** Counselors, in working with individual students, know their personal problems and aspirations, their talents and abilities, as well as the social pressures confronting them. Counselors, therefore, can provide data that serve as a basis for curriculum development, and they can help curriculum developers shape courses of study that more accurately reflect the needs of students. Too often, counselors are not included in curriculum development efforts.
- d. **To Provide Teachers with Technical Assistance:** Pre-service teacher training institutions typically provide very limited experience with the more technical aspects of guidance work. Thus, a need exists in most schools for assistance with guidance and counseling functions essential to the educational program. Specifically, the guidance counselor is qualified to assist teachers with selecting, administering, and interpreting tests; selecting and using cumulative, anecdotal, and other types of records; providing help and suggestions relative to counseling techniques, which teachers can use in counseling their students; and providing leadership in developing and conducting professional development of teachers in guidance functions.
- e. **To Contribute to the Mutual Adjustment of Students and the School:** Guidance has a responsibility for developing and maintaining a cooperative relationship between students and the school. Teachers and counselors must be cognizant of students' needs. Students also must make adjustments to the school. They have a responsibility to contribute something to the school. A major contribution of students is that of making appropriate use of the school's resources and working toward accomplishments. Such mutual adjustment of students and school is facilitated by providing suggestions for program improvements, conducting research for educational improvements, contributing to students' adjustment through counseling, and fostering wholesome school-home attitudes.

What Are the Role of Guidance and Counseling in Schools?

The roles of guidance and counseling programme are to bring about the maximum development and self-realization of human potential for the benefit of the individual and society. Makinde (1984) observes that the school counselor is concerned with facilitating the optimum development of students. This is supported by Bennars (1994); Mutie and Nambuki (2000) and Ndirangu (2007) who argue that the programme is supposed to develop the learner's intellectual abilities, develop a balanced personality and to have a complete person intellectually, spiritually, morally and socially. Guidance and counseling programme is therefore aimed at assisting students to harmonize their abilities, interests and values, thereby enabling them to develop their potential fully. Self-knowledge helps one to formulate life goals and plans which are realistic. In schools, there is need for students to make proper subject and career choices after the four year course in the Universities, Six education programs in both Primary and Secondary as it relates to Nigeria education system. Borrow (1983) observes that it is the role of guidance and counseling programme to provide the students with the necessary information about the courses availability and the qualifications required for each course. Such information will assist students develop realistic self-concept according to their academic capabilities. Most secondary school students are in the adolescent stage. According to Robert and Elizabeth (1983), during this time, adolescent experience alienation which is a syndrome comprising of distrust, anxiety, pessimism, egocentrism, meaninglessness, normlessness and powerlessness. They observe that guidance and counseling is therefore needed during this adolescence stage to assist them understand their developmental stage and adjust to school life. Guidance and counseling programme also help students choose and pursue achievable careers. According to Borrow (1983) the world is highly complex and dynamic which makes career choice very difficult. He reckons that time change, people change, technology progresses and these challenges everyone to change to new ways of living and working. The students need guidance and counseling programs to inform them about various jobs and openings available, the qualification required plus the responsibilities involved and the nature of the work so that they can decide and have clear occupational goals. The programme also plays the role of intercepting and assisting disadvantaged students and also checks on school drop-out. Makinde (1984) observes that one of the roles for school counsellor is to help students who are experiencing difficulties. Students from disadvantaged families of the society have many problems and needs which, are to be dealt with in guidance and counseling programme. Lindsay (1983) argues that such students may experience difficulty in adjustment with peers, teachers and the environment thus guidance programme helps such students to adjust and utilize the guidance facilities available fully. Majority of the disadvantaged students later acquire low qualifications for the world of work. This poor achievement may even marginalize them more if guidance programme does not intervene; some may even drop out of school, thus the guidance programme is well suited for assisting the students (Ndirangu, 2007).

What are Effective Teaching and Learning, Guidance and Counseling Perspective?

Teaching is a common phenomenon in school; it is aimed at bringing about a positive change in the life of an individual. In the context of guidance and counseling the counselor listens to the child's problem, extra the issue before him/her and tries as much as possible to help the child's in overcoming the problem through proper advise and continues engagement/follow up to

see if the child is applying the therapy. Teacher effectiveness in use of instructional resources is considered important to enable them master the requisite knowledge of the subject matter content and enhance their teaching capabilities (Orodho, 2013, 2014). To retain efficient and experienced workforce in an organization such as a school set up is very crucial to the standard organization. Hammon (2006) found that teachers subject matter knowledge, teaching capability among others are leading factors in teaching effectiveness. Effective teachers understand and are able to apply strategies to help students increase not only the academic achievement of students but also help learners cope with other life skills (Goodstein, Nolan, & Pfeiffer, 2006). According to Abolade (2000) cited in Egbo, (2013) teaching is describes as a set of activities that are designed to bring about changes in the behaviour of learners. Popham (2010) sees teaching as explaining, demonstrating, guiding and counseling by the teacher in order to effect a change in the learner. Okoye (2010) stated that the main aim of teaching is to help someone acquire or change some skills, attitude, knowledge, idea or appreciation. In other words, it is to bring about some desirable changes in the learners, she also noted that teaching is said to be effective only when the learners have been able to achieve the set behavioural objectives. Nnabuike, (2012) believes that a teacher is also a learner because there is no end to learning. Okoye (2010), views learning as the mental activity by which knowledge and skills, habits and attitudes, virtues and ideas are acquired, retained and utilized resulting in the progressive adoption and modification of conduct and behaviour. Oketch (2012) sees learning as the acquisition of new behaviour or a change in behaviour whether positive or negative change. It also includes acquisition of knowledge, information, skills and cultures. He therefore noted that learning definitely will lead to change in one's thought, patterns and feeling. Learning also involves cognitive process especially mental reasoning. Thus teaching and learning go together; it is like buying and selling. If nobody learns it follows that nobody teaches. Nnabuike (2012) noted that the work of the teacher is to help students to learn through deliberate and conscious manipulation of information, knowledge, skill, values, attitudes and habits of the learners in order to bring about learning, leading to desirable changes in character. Based on the above, no effective teaching could be said to have taken place if learning has not occurred. The teacher in a classroom condition act as a counselor in the form of Teaching Advisory Programe (TAP); in the light of this situation the teacher counsel the students in the right direction to take using life instance and experience to act of a guide since the students already see him/her as a role model. Effective teachers have a thorough knowledge of their subject content and skill. Through this, they inspire in their students a love of learning. They also understand how students' best learn concepts, content and skills. Effective teachers use their knowledge of learning processes to determine which will be most effective to help the particular students in their classes to learn successfully. Effective teachers provide a safe and orderly environment, both physically and emotionally, so students can achieve their potential. They know students learn best if they are in a class room where they feel safe and confident to attempt new tasks even if at first they are unsure about how to tackle them. Effective teachers are in the habit of constantly rejecting on how well they are getting through to their students and searching for better ways of teaching those who are not responding as well as extending those who are achieving well. The implication for guidance and counseling is that the teacher observes the students during and after the class. The teacher also evaluates the students to know their knowledge of assimilation and if there is need for counseling, the teacher may which to invite the counselor to the class for general class discussion of refer particular students that are deficient to

the counselor for guidance section. Conclusion Inclusion guidance and counseling is tinted toward preventing the child from indulging in negative vices and helping the child to choose the right parts in life to be successful in the pursuit of future ambition. It is necessary that the counselor build the confidence of the child to trust him/her to be able to give him/her the rightful information needed in helping its client (students). This is so, because, client that trust counselors normally open up with vital information to their counselors which may enable the client to introduce any other person with counseling need to the counselor. Counseling also help students in career choice to vying to their appropriate area that they are good at instead of following their peers in choosing a wrong career part. The education of a child needs constant mentoring hence guidance is inimical to their growth and development in a complex society that we are today.

Recommendations

The study recommended that:

1. School children should constantly visit the guidance counsellor for therapy if they are any issue that is of burden to them.
2. The guidance counsellor should see the school child as his / her child, friend, and someone that needs helps as in a medical doctor patient relationship.
3. Schools should have evaluated the school counsellor from the feedback of the students that they counsel from time to time with the objective of encouraging them to do better job of guiding the students.
4. The guidance counsellor should be made to attend his/her professional conferences to learn new ideas of therapies with clients.

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E-learning: The New Trend in Open and Distance Learning

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Abstract

E-learning is learning to utilize electronic technologies to access educational curriculum outside of a traditional classroom. In most cases, it refers to a course, program or degree delivered completely online. We define e-learning as courses that are specifically delivered via the internet to somewhere other than the classroom where the professor is teaching. The growth and development of distance education have been through several stages-from pure correspondence education towards multimedia distance education and maturing into open and distance learning and today moving towards online programmes of study through the internet and computers. In view of the current dominance of e-learning in general and particularly in the area of open and distance learning(ODL), the present study focuses on the concept of e-learning in the current environment, the growth of ODL in India, e-learning from the prism of ODL followed by conclusion and recommendations.

Keywords: *Classroom, Curriculum, E-Learning, Internet, Open and Distance Learning.*

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Introduction

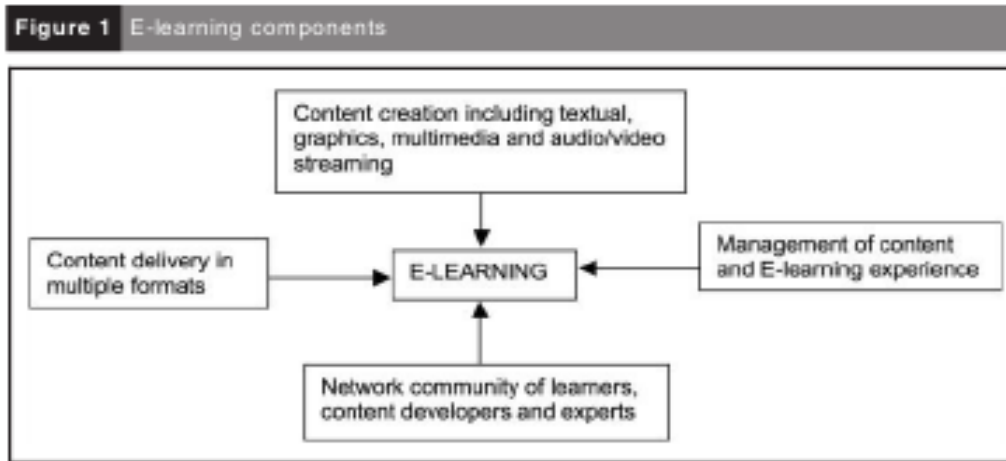
Education is a concept that holds an extraordinary level of importance in everyone's lives. It makes a person fit to survive on their own in the world. But, a lot of people even today do not have easy access to basic education. A majority of them travel long distances in order to fulfill this requirement. In other cases, some people are incapable of stepping out of their homes due to health complications or disabilities. This renders them helpless and thus unable to find a better source of livelihood. In such circumstances, a new form of education known as e-learning has started (although slowly) picking up the pace for this very reason. E-Learning or electronic learning allows people to learn, read and get educated with courses that are broadcasted using the internet. These courses can be accessed from anywhere and they're also available in other different forms such as videos, slideshows etc. The concept of e-learning took flight after the advent of computers, and the 21st century has made things simpler by making the same things available on tablets and smartphones as well.

E-Learning environment

A methodical approach is needed while authoring instructional material for e-learning, CBT or WBT. The instructional design should be clear and consistent and short cuts are to be avoided. Up-front planning is one of the most important elements of e-learning. The user interface has to be intuitive and easy to navigate. Fancy or obscure techniques are better to be avoided, as these tend to discourage the learner. In short, there will be teaching ends and learning ends technologically and synchronously. An e-learning environment generally includes:

- Simulation. Because we learn by actually doing, learners from all over the world experiment on the net.
- Collaboration. It includes joint problem solving through study/discussion groups, chat rooms, etc.
- Live workshops. These are for those topics, which are best taught in the real world by a live contact with the instructor or expert. This can be achieved by both text chat and voice mediated instruction. In fact, text chat is an example of both synchronous and asynchronous instruction.

E-learning being a recent innovation, we have yet to find concrete evidence of its learning gains. E-learning's top-line upside is speculative while its bottom-line savings are more evident. It undeniably reduces the cost by cutting down on travels, facilities, infrastructure, administrative overheads, duplication of effort and more importantly the opportunity cost of people away from the job in times of great need. There's no doubt that e-learning can be rolled out fast. The time required to roll out a new product globally can shrink from months to hours. However, we would like to posit that e-learning is a composite entity and an integration of the radio and television and the computer. The Indira Gandhi National Open University, in India reaches out to its millions of learners all over the country with the help of interactive media and information and communication technologies. A methodical approach is needed while authoring instructional material for e-learning, CBT or WBT. The instructional design should be clear and consistent and short cuts are to be avoided. In short, there will be teaching ends and learning ends technologically and synchronously. Figure 1 shows the different components of e-learning.



Source: Guha and Maji, (2008)

Growth and Development of Distance and Open Education in India

The growth and development of distance education have been through several stages- from pure correspondence education towards multimedia distance education and maturing into open and distance learning and today moving towards online programmes of study through the internet and computers. Thus the growth and development of distance education may be discussed in two phases namely:

Correspondence education phase (1962-1982)

Distance education in India has been started by 'Ekalavya' when he studied the art of archery from Guru Dronachariya at a distance in Mahabharata Era'. Nobel laureate Rabindranath Tagore also made use of distance education as a tool continuing further education of the people through Loka Siksha Sambad (Council of people education) initiated in Viswa Bharati in 1937 (Mukherje, 1997). However formally distance education in India was started in 1962 in the form of correspondence courses by Delhi University at the under graduated level which attracted a large number of student. As a follow-up measure, the UGC recommended the adaption of a correspondence course by other universities. As a result of which the latter half of the 1960s (3 universities) particularly the 1970s show support in the growth of correspondence institute by various universities (19 universities). Punjab University established the second correspondence course institute (1965) of the country which was also allowed to run its programme in regional language (Punjabi) in addition to English. This was the first university to establish full-fledged directorate of correspondence courses in the country. In the meantime, an open school was set-up in New Delhi in 1979 to provide education to out of school learners. However, the senior secondary course for class (xi-xii) was launched in 1988. By 1980, there were 25 universities which were offering correspondence courses at tertiary level and five Boards of secondary education providing correspondence course at school level (Mullick, 1986). Today more than 50 universities are offering correspondence education in the country making one of the largest dual mode system in the world.

The Open Education Phase (1982 onward)

U.K. established the first Open University in 1969 which prompted the Ministry of Education in collaboration with the ministry of information and broadcasting and the UGC to

organize a seminar to consider the feasibility of starting an open university in India. The national progress towards a national Open University was slow and was overtaken by the state Government of Andhra Pradesh, which established the Andhra Pradesh Open University (APOU) in 1982. The APOU which is presently under as the Dr. B.R. Ambedkar Open University (BRAOU) was an autonomous institution, using only distance education method for providing higher education. Thus the first autonomous single mode Open University came into existence, namely, Indra Gandhi National Open University (IGNOU), which is now rated as one of the best distance courses university in the world, came into existence by an Act of Parliament in 1985. Subsequently, the state government of Rajasthan, Bihar, Maharashtra, Madhya Pradesh, Gujarat, Karnataka, West Bengal, and U.P. set up their own open universities. Presently there are 903 conventional universities including 126 deemed universities in India (UGC, 2019). As on 18th February 2019, there are fourteen Open Universities in India. A few private institutions have also started offering courses through virtual education. Recently the State Govt. of Tamil Nadu has set up a virtual university. All the state open universities have been established by ACTs of the respective state legislature. The maintenance and development of the state open universities is the joint responsibility of the centre and the concerned State Govts. Distance Education Council (1991) coordinates and maintains the quality and works as parallel UGC for open and distance learning system in the country. Distance education gets an overwhelming response in India, the universities introduced many new distance education job oriented courses according to the changing times and students requirements.

At the secondary level, the education programme through correspondence course was started by the Board of Secondary Education, MP in 1965. Delhi started 'Patrachar Vidyalaya' in 1968 (Manjulika and Reddy, 1996). This was followed by Rajasthan, Orissa, Tamil Nadu, and Uttar Pradesh. The first open school of the country was established in 1979 in Delhi for secondary and higher secondary courses. This upgraded as National Open School in 1989. The states of Punjab, Haryana, Andhra Pradesh, and West Bengal have also established their own State Open School. For the promotion and coordination of the Open University and distance education system and for determination of its standards in India, the Distance Education Council (DEC), was constituted under the Indira Gandhi National Open University Act (1985). Its consistent with the duty of the University that takes all such steps as it may deem fit for the promotion of the Open University and distance education systems in the educational pattern of the country and for the coordination and determination of standards of teaching, evaluation & research in such systems; and in pursuance of the objects of the University to encourage greater flexibility, diversity, accessibility, mobility and innovation in education at the University level by making full use of the latest scientific knowledge and new educational technology, and to further cooperation between the existing Universities. It is considered necessary and expedient to establish a Distance Education Council as an authority of the University under Section 16 of the Act.

E-Learning viz-a-viz Distance Education

E-learning or electronic learning can be defined as instructional content or learning techniques delivered or facilitated by electronic technology. It has the potential to revolutionize the basic tenets of learning by making learning individual-based rather than institution-based. It aims at increasing the knowledge, skills and productive capabilities of the learners in a global situation. E-learning has a truly vast perspective. In e-learning, the instructional material and

content may be delivered by any or all electronic media including the internet, intranet, extranet, LAN, Satellite broadcasts, audio/video tapes, CD-ROM and interactive TV. It includes computer-based training (CBT), electronic performance support systems (EPSS) and web-based training (WBT).

E-learning is important not only for economic reasons but it has significant social benefits as well. By broadening access to high-quality education and training opportunities to the various segments of society, it has a potential to reduce the economic disparities caused by denial of education to the economically deprived sector of the population offering them better work opportunities and income growth at all levels. At the same time, the much-hyped twenty-first century, instructional methods and pedagogy are undergoing swift changes. The computer and information and communication technology (ICT) has undoubtedly changed our daily lives to make communication swifter and easier. But in its wake computer-aided instruction is a living reality, which has left traditional teaching outmoded. The concept of the traditional classroom, with its four walls, has been extended and ramified. The computer has had a multiplier effect on teaching and learning. Let us briefly look at what these effects are on:

- traditional teaching;
- bridging on campus and off campus realities;
- distance education;
- integrating computer with the radio and the television;
- virtual campuses and universities; and
- Wireless communication as a mode of teaching.

“Distance education is an educational process in which all or most of the teaching is conducted by someone removed in space and/or time from the learner, with the effect that all or most of the communication between teachers and learners is through an artificial medium, either electronic or print. By definition, in distance education, the normal or principal means of communication is through technology.” (UNESCO, 2002).

Distance education and its “history” so to say, has straddled three or four phases of communication technologies. These are the print, radio, television and the computer/internet/e-learning, etc. The first three arguably are also a form of communication technology. Actually, print too is a component of technology and now it has also merged with computer printing and publishing; for example, desktop publishing.

E-learning in its avatar as the CD-ROM as well as internet and online learning is bringing out a paradigm change in how we teach and how we learn. The e-learning pedagogical methods are both synchronous and asynchronous i.e. happening in real time, as well as outside of it. It is the concept and implementation of virtual learning that has radicalized distance education construction. It is such constructivist thinking for social and educational processes: that has made the computer a focal point of learning methods. At the same time, what is happening with alacrity is that the boundaries of traditional education and distance education are being narrowed down to on edifice: learning itself.

The e-learning methodologies and pedagogies can take distance education a great leap forward by putting in place the following methods in teaching-learning settings:

- blogging (web logging);

- podcasting (computer broadcasting);
- use of the classroom model to design a web-based learning and teaching ambiance; and
- Simulating a classroom or institution: welcome lounge, classroom halls, etc.

There is research evidence that modern information and communication technology based innovative practices like e-learning, online learning or learning via the internet, can easily make the teaching process more exploratory by using multitasking, such as the quiz, puzzles, group discussion, role-play, etc. The implications for education & training are immense if learning can be independent of time and place and available at all stages of a person's life. The learning context will be technologically rich. Learners will have access not only to a wide range of media but also to a wide range of sources of education (Bates, 1993). A learning revolution, in which e-learning will play a vital role, is already on the horizon. It will equip human resource with skills, which are needed for success in the twenty-first-century digital economy, popularly termed as the knowledge economy.

Delivery media and technologies in e-learning

In e-learning the delivery media can be grouped under the following heads:

1. Print:

- Textbooks, study guides, workbooks – are still very common in online learning courses.

2. Audio:

- streaming audio – used to deliver the instructors' comments over any network, in audio-video conferencing; and
- Audiotapes – could be mailed to students and are, in universities such as the UK Open University.

3. Video:

- streaming video – can deliver video over any network;
- videotape – could be produced and mailed to students; and
- Cable TV – course segments can be produced and aired in various locations nationwide.

4. Data:

- web pages – a very common form of delivering content; computer based training content – often delivered via CD-ROM, but also deliverable via a network;
- computer files – can be e-mailed or downloaded from a server (word processor, spreadsheet, presentation, database, etc.); and
- online tests – computer scripts can be written to deliver a variety of test formats.

A high level of investment is needed in employing course creators who can use the full range of the web design tools such as animation hyperlinks, interactivity etc. to develop unique online programmes with provision for student feedback and tutor support. The idea is not to refashion the classroom-based material onto web pages. Courses where multimedia features, e.g. music, movies, and animation are used, they can substantially enhance the learning materials.

Where discussion is important as in tutorials and small post-graduate courses the use of web-conferencing and real-time forums would be more appreciated.

E-learning: growth, prospects, and trends

Several inter-related factors and trends favour the growth of e-learning in higher education, both for on-campus instruction and distance learning, as well as in corporate, government and other training programmes: More than half of the college and university classes on US campuses use e-mail, world wide web (www) materials, or other internet applications. The University of Delhi in India is using satellite technology to beam and transmit classroom lessons from one campus to another. Part-time degree students with job or other responsibilities, along with recognized needs for adult/continuing education, opt for off-campus distance learning at times and places conveniently suited to the individual. Compared to other distance learning media, this interest offers him more interactivity, greater flexibility, and more functionality. Internet-based e-learning shifts the power from suppliers to customers and thus is likely to promote more vigorous competition. This does not necessarily mean that higher education and training will become marketable commodities but rather the students with different backgrounds and varied needs and preferences will be able to select from a broader range of instructional alternatives than at present.

E-learning also encourages “opening out” and ensuring greater efficiency of different instructional elements: content development course delivery, evaluation, and testing; as also such administrative functions like registration, payment, and student record-keeping. The University Fern at Hagen in Germany is one such good example where virtual classroom simulates the “real” classroom with mechanisms and facilities for libraries and student queries.

Conclusion

E-learning offers distance learning through the internet, giving students an interactive educational experience and the opportunity to study through accredited learning providers. Through E-learning, companies can deliver distance training to their staff, or gain additional revenue through re-selling of training programmes. Using e-learning, colleges of distance education can deliver distance learning to students, or offer other educational establishments the opportunity to use their courses.

E-learning will not replace traditional full-time, residential degree programmes, nor will it supplant books and other distance learning media such as radio, television, audiotapes, videotapes, or packaged software. But it is changing the instructional media mix, as well as shifting the balance between taking courses on- and off-campus.

E-learning, in fact, comprises the gamut of technological learning such as the radio, the television the computer and the mobile. The blending of all the four will be an ideal of e-learning, where the computer via podcasting can serve the purpose of the radio, with the help of the webcam will be a form of the television, and with text, chat can be the artifact of a mobile. And, independently all these four can contribute to e-learning which literally means electronic learning.

Community radio is also becoming popular in India with the advent of community podcasting sites; such as www.voiceofambition.com. The Indira Gandhi National Open University has also uploaded its self-learning material on the web through its portal E-Gyankosh even as the MIT uploads the lectures of its teachers dispelling the myth of nationalistic boundaries of education to provide a more holistic, altruistic and seamless view of education. Also, e-learning has

contributed in no small measure to the convergence of traditional and non-traditional categories of education expanding educational archetypes to wider and borderless horizons. In the widest sense e-learning is experimental where learning may not be formal but contributes to overall knowledge and, social and intellectual growth.

Finally, e-learning is an “Open Book”. Wikipedia is its best example as the idea was conceived to provide information and knowledge to those children in the world who are so penurious that they cannot afford textbooks. Cheap mobiles (Mohammed Younus), telephony such as the Skype and yahoo messenger, the “open book” such as the Wikipedia written in a multiplicity of languages all contribute to the phenomenal wave of e-learning, which is in its best sense knowledge liberalized, knowledge democratized and one need not necessarily simulate the University, or the four walls of a classroom, which has fundamentally free access and equity.

Recommendations for action

- Create the highest-quality e-learning experiences possible. Important priorities for the public and private sectors include: providing reliable and universally accessible quality information for consumers; developing quality assurance mechanisms; ensuring that learning has the support they need to make the right decisions about their e-learning options; and developing policies and practices to ensure privacy.
- Implement new measures and methods for assessing and certifying what individuals know and are able to do. Traditional, institution-based approaches to assessment and certification are not well suited to an e-learning world in which the focus turns from a record of classes taken and degrees received to measures of what an individual actually knows and are able to do. As a result, private and public sector leaders need to take steps to create new approaches such as: developing and promoting outcome-based assessments of learning results; and creating an electronic system for tracking those results.
- Ensure broad and equitable access to e-learning opportunities. In areas from supporting the development of common technical standards to promoting broader access in under-served communities, government and business must play a leadership role in making quality e-learning opportunities more widely available to all, in especially areas of literacy and neo literacy.

Note

The Government of India's Educational Portal www.sakshat.com is an example of education breaking hiatus of school and university education.

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Technological Approach: Digital Rights Management

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Introduction

The ease of infringement and the difficulty of detection and enforcement has caused copyright owners to look to technology for protection of their works. Digital Rights Management (DRM) has been heralded as one such technology which would put an end to the copyright owner's woes. DRM is a generic term for a set of technologies for the identification and protection of intellectual property in digital form. It comprises Technical Protection Measures (TPMs) and Rights Management Information (RMI). TPMs refer to systems and technologies that allow copyright owners to control the access to their works, determine the types of permissible uses and terms of such uses and the ultimate distribution of their works in the digital world. RMI refers to mechanisms that identify digital works and are used to manage the provision of materials to customers¹.

TPMs can be added to the 'code' of (legitimately sold) digital music files, so that when sold they cannot simply be uploaded to file-sharing networks and duplicated for free thereafter, or so that more specific copyright license terms and conditions can be enforced. Many audio and video file types today support such an additional layer of DRM file protection. This additional code typically uses some form of cryptography to 'lock' the file to a greater or lesser extent. These TPMs are used to try to ensure end-user compliance with the limited digital rights purchased as per the download agreement, in other words as part of a DRM system. Given the high degree of overlap between DRM and TPMs the two terms are today often used as synonyms or at least without a clear distinction between the two being apparent. Restrictions can include preventing files from being played back except upon a specific authorized device (a computer or portable media player, for example) or can prevent files from being played more than a certain number of times in a given time period. WMA and WMV both support Microsoft's DRM system, Real Networks uses its own DRM system to protect songs downloaded from its online store, Apple Computer uses the 'Fair Play' system to manage the (M4P (encrypted MPEG-4 Part 14) file type) songs that can be 'bought' from its iTunes Music Store and Sony have their own DRM system, Open MG, which they use to protect songs encoded using the Sony ATRAC (Adaptive Transform Acoustic Coding algorithm). It is important to note that different companies implement quite different regulatory 'regimes' in their DRM systems, allowing widely varying degrees of end-user freedom and embodying widely differing regime 'values'.²

"The answer to the machine may lie in the ma-chine"³ This statement is a poignant reminder of the circular nature of technology. If digital technology's havoc wrecking power on

¹ Government of U.K., Digital Rights Management: Report of an inquiry by the All Party Internet Group, 2006 (June 2006).

² Richard Jones, "Entertaining code: File sharing, digital rights management regimes, and criminological theories of compliance" 19(3) *International Review of Law, Computers & Technology* 292 (2005).

³ Charles Clark, "The Answer To the Machine Is In the Machine", in Bert Hugenholtz (ed.), *The Future of Copyright in a Digital Environment: Proceedings of the Royal Academy Colloquium* 139 (Kluwer Law International, The Hague, 1996).

copyright law could be circumscribed by technological advances such as the DRM, then DRM itself could be emasculated by further technological advances. Thus technology brought to supplement legal measures, itself needs legal protection to do what it is meant to do—prevent unauthorized access.

At the international level, The WIPO Copyright Treaty (WCT) and the WIPO Performances and Phonographs Treaty (WPPT) adopted in 1996, together called the WIPO Internet Treaties, form the basis for legal protection of DRM. Articles 11, 12 of WCT and 18, 19 of WPPT provide for TPMs and RMI. Article 11 of the WCT obligates “*contracting parties to provide adequate legal protection and effective legal remedies against the circumvention of effective technological measures that are used by authors in connection with the exercise of their rights under the WCT or the Berne Convention and that restrict acts, in respect of their works, which are not authorized by the authors concerned or permitted by law.*” Article 12 states that the “*contracting parties shall provide adequate and effective legal remedies against any person*” who knowingly performs any of the acts mentioned in this Article or has reasonable grounds to know that the performance of such acts “*will induce, enable, facilitate or conceal an infringement*” of any rights covered by the WCT or the Berne Convention. The prohibited acts consist of the removal or alteration of “*any electronic rights management information without authority*” and the distribution, importation for distribution, broadcasting or communicating to the public, “*without authority, works or copies of works*” with the knowledge that “*electronic rights management information has been removed or altered without authority.*”

Articles 18 and 19 of WPPT replicate the aforementioned provisions for Performances and Phonographs.

3.2.1 United States

In the United States, the U.S. Congress enacted complex anti-circumvention regulations as part of the Digital Millennium Copy-right Act (DMCA) of 1998.⁴

Under the DMCA⁵ three major acts are prohibited namely: circumventing a technological measure that controls access to a work protected under Title 17 of the United States Code (which governs copyright),⁶ manufacturing or trafficking in any technology, device or service that is primarily designed for the purpose of circumventing⁷ a technological measure that (a) controls access to a work protected under Title 17 (which governs copyright)⁸ or (b) protects the rights of a copyright owner.⁹ The DMCA also states that other rights, remedies or defences to copyright infringement (including fair use) are not affected¹⁰ and gives seven specific exemptions to the act of circumventing a technical protection system.¹¹ One of these exemptions given under Sec

⁴ See 17. U.S.C. 1201-1205 (2004).

⁵ DMCA Sec 1201

⁶ DMCA, Section 1201(a)(1).

⁷ Circumvention means ‘avoiding, bypassing, removing, deactivating, or otherwise impairing a technological measure’. Section 1201(b)(2)(A).

⁸ DMCA, Section 1201(a)(2).

⁹ DMCA, Section 1201(b).

¹⁰ DMCA, Section 1201 (c).

¹¹ DMCA, Section 1201(d)–(j). These specific exemptions pertain to: allowing non-profit libraries and education institutions to make a determination (in good faith) whether to acquire a copy of the work; activities of law enforcement and government; reverse engineering to achieve interoperability of a computer program; encryption research to investigate

1201(f) is to enable reverse engineering¹² and consists of three ‘reverse engineering’ defences: (i) circumvention of an access control measure is allowed to enable a person to identify and analyse the elements of a program that are necessary to achieve interoperability of an independently created computer program with other programs; (ii) a person is allowed to develop and employ technological means that are necessary to enable interoperability; and (iii) the said technological means may be made available to others to enable interoperability of an independently created computer program with other programs. The section also states that the reverse engineering process must not involve copyright infringement or violate other laws.

The DMCA’s prohibition of circumvention is in two parts: restriction of the act of circumventing, and restriction of tools that facilitate circumvention—one restriction on conduct, one on the instrument. In addition, rather than a simple ban on circumvention of any kind, the law creates a two-tiered restriction, distinguishing between circumvention for the purposes of unauthorized *access*, and circumvention for the purposes of unauthorized *copying*. Within the scope of the DMCA, the first is illegal, but the second is not. Since unauthorized copying would already violate existing copyright law, lawmakers did not want the DMCA to impose an additional penalty. However, the part of the statute restricting circumvention tools does not distinguish according to purpose. Therefore, ..., three of four circumvention behaviors envisioned by the law are rendered illegal by the DMCA. The problem is almost too obvious. Circumvention for the sake of copying is legal, but a tool that helps do so is not. Copying is illegal *except* when it is fair. So the fair user who wants to reproduce a work that is encrypted, and doesn’t happen to be a skilled hacker, is out of luck; presumably, tools to help him would be unavailable.¹³ The court even admitted that the law grants the tech-savvy a right it withholds from the rest of us: “The fact that Congress elected to leave technologically unsophisticated persons who wish to make fair use of encrypted copyrighted works without the technical means of doing so is a matter for Congress, unless Congress’ decision contravenes the Constitution”¹⁴ Which, the court decided, it did not.

3.2.2 E.U

In Europe, the Directive 2001/29/EC¹⁵ obliges Member States to provide adequate legal protection against the circumvention of any effective technological measures¹⁶ as well as against the removal or alteration of any electronic rights-management information.¹⁷

The EU Directive requires that Member States ‘provide adequate protection against the circumvention of any effective technological measures’, which prevent or restrict acts not authorized by the rights holder.¹⁸ This includes prohibiting the manufacture, importation or possession of any technological device, product or service whose primary function is to

flaws of encryption technologies; preventing access of minors to Internet material; protecting personally identifying information; and testing security flaws and weaknesses.

¹² Reverse engineering is a process which involves analysing a technology to understand how it is designed and operates. *available at* <http://www.chillingeffects.org/reverse/faq.cgi> (Visited on Apr. 17, 2013).

¹³ Tarleton Gillespie, “Copyright and Commerce: The DMCA, Trusted Systems, and the Stabilization of Distribution” 20(4) *The Information Society: An International Journal*, 242(2004).

¹⁴ F. Supp. 2d 346 [S.D.N.Y. 2000], p. 45.

¹⁵ Directive 2001/29/EC of the European Parliament and of the Council of 22 May 2001 on the harmonization of certain aspects of copyright and related rights in the information society.

¹⁶ Article 6 Directive 2001/29/EC.

¹⁷ Article 7 Directive 2001/29/EC.

¹⁸ Directive 2001/29/EC, Article 6(1).

circumvent a technological protection measure. The Directive also requires Member States to take appropriate measures to ensure the legitimate interests of other parties especially beneficiaries of exceptions and limitations¹⁹ provided by national laws.²⁰

Current DRM systems, at least in theory, make it increasingly possible to control how individuals use intellectual property items, set forth permissible uses, establish prices according to the market valuation of a particular work and grant licences directly and automatically to individual users. Unfortunately, in the real world, technological protection measures have become a powerful tool of control reaching far beyond the said goals, as was well demonstrated by Lessig and invoke a certain alienation of the stakeholders, namely consumers, artists and the creative industries.²¹

DRM systems present a danger of enforcing technology monopolies and creating an oligopoly of major distributors, the volume of business of which can sustain the costs of converting to and operating a cross-border DRM system. Current DRM systems are also not tolerant of the fair uses of information, thus compromising the accessibility of works and freedoms of education and research. Furthermore, they raise privacy concerns. The feasibility of DRM largely depends on the interoperability of different systems, as well as user friendliness, which currently are future objectives rather than reality. As already noted, research into consumers' behaviour with the current online creative content confirms that users prefer not only the least expensive, but at the same time least restrictive content.²²

DRM systems frequently introduce total control over managed intellectual property, excluding any uncompensated uses thereof, including uses that otherwise are available to the lawful licensees or society at large, so-called fair uses of intellectual property. Thus, DRM somewhat compromises the societal benefits of intellectual property, in particular reuse thereof for derivative creations or even educational uses. The latest research also suggests that DRM technologies may contribute to the pricing of intellectual property products and drive consumers away from more restrictive services.²³

Using DRM technology, consumers are granted various usage rights that enforce the provisions of licenses granted when a song/track is purchased. Typical usage rights focus on the amount of computers the songs can be played on; the amount of burns allowed to a CD, and the number of times the songs can be transferred to digital music players. These digital music players typically are designed to playback MP3 files and more recently files encoded in selected DRM system. For example the Creative Zen Micro players (from Creative Technology Ltd) are capable of playing file formats such as MP3, WAV and protected Microsoft Windows Media Audio (WMA) files (which are encoded in its Windows Media DRM system). Unprotected WMA songs can also be played. Another concern is the interoperability of DRM. Currently no agreed framework exists to create a global DRM standard or to make current systems compatible with each other. Indeed this may be a deliberate economic strategy for companies to maintain market

¹⁹ This would imply exceptions and limitations (Article 5) to the reproduction right (Article 2) and the right of communication to the public (Article 3) (e.g. private use, public libraries, broadcast organizations) should be allowed. Right holders, however can limit the number of reproductions for private use given under Article 5(2)(b).

²⁰ Directive 2001/29/EC, Article 6(4).

²¹ Mindaugas Kiskis & Rimantas Petrauskas, "Lessig's implications for intellectual property law and beyond them" 19(3) *International Review of Law, Computers & Technology* 309 (2005).

²² Id. at 311.

²³ Id. at 310.

share in digital music sales and compatible hardware players. While this may benefit businesses, consumers may not be well served by such practices.²⁴

In a DRM system, content providers are not protected by technology and anti-circumvention regulations alone. Rather, they may use contracts to oblige consumers to use the protected content only under certain conditions. In such a contractually-protected DRM system, consumers are required to enter into a contractual agreement, either at the time they acquire some DRM-enabled hardware or software, or at the time they want to access some content within the DRM system.

Most DRM usage contracts are such click-wrap licenses.²⁵ U.S. courts have held click-wrap licenses as enforceable contracts as well.²⁶ The Uniform Computer Information Transactions Act (UCITA) also accepted such licenses as enforceable contracts.²⁷

Very often, before consumers acquire DRM-protected content, they are not fully aware of the specific uses which the DRM system allows and prevents. Usually DRM provider do not reveal such information and the consumers in their ignorance do not to ask for it. DRM contracts are simply a type of standard form of contract. Therefore all the procedural safeguards available in the standard form of contracts should be extended to DRM contracts. Better still, a statutory duty should be imposed on the content providers to fully disclose the scope and characteristics of the DRM protection they use for their content. This could ensure that the consumers make an informed decision about whether they want to buy the protected content or not. Also the statute should itself provide that in order to be valid the terms and conditions of the DRM contract should be reasonable.

3.2.3 INDIA

The Copyright Amendment Act (2012) has introduced two new sections viz. Section 65 A and 65B which aim at prohibiting circumvention of technological measures and protection of rights management information. Section 65 A declares that any person who circumvents an effective technological measure applied for the purpose of protecting any of the rights conferred by Copyright Act, with the intention of infringing such rights, shall be punishable with imprisonment and fine.²⁸

²⁴ Carlisle George & Navin Chandak, "Issues and challenges in securing interoperability of DRM systems in the digital music market" 20(3) *International Review of Law, Computers & Technology*, 273 (2006).

²⁵ A "click-wrap license" appears on the users' computer screen and requires him to agree to the license terms before being able to use the software or service.

²⁶ See *I.Lan Systems, Inc. v. Netscout Service Level Corp.*, 183 F.Supp.2d 328, 338-339 (D. Mass. 2002); *Steven J. Caspi, et al. v. The Microsoft Network, L.L.C.*, 732 A.2d 528 (N.J. Super. Ct. App. Div. 1999).

²⁷ See UCITA 112 (d) (2002) with Official Comment No. 5; see also UCITA 209, 211 (2002).

²⁸ Section 65 A: Any person who circumvents an effective technological measure applied for the purpose of protecting any of the rights conferred by this Act, with the intention of infringing such rights, shall be punishable with imprisonment which may extend to two years and shall also be liable to fine.

(2) Nothing in sub-section (1) shall prevent any person from,-

(a) doing anything referred to therein for a purpose not expressly prohibited by this Act:

Provided that any person facilitating circumvention by another person of a technological measure for such a purpose shall maintain a complete record of such other person including his name, address and all relevant particulars necessary to identify him and the purpose for which he has been facilitated; or

(b) doing anything necessary to conduct encryption research using a lawfully obtained encrypted copy; or

(c) conducting any lawful investigation; or

(d) doing anything necessary for the purpose of testing the security of a computer system or a computer network with the

That the Indian Legislation contains a rather tepid version of anti-circumvention provisions. This is something that is evident from even a cursory glance. Further analysis reveals a number of interesting things. First, the requirements for applicability of Section 65 A are:

i) There must be intention of infringing any of the rights conferred by the Copyright Act. By bringing in an element of mens rea, the legislature has raised the threshold quite high, which is a rather welcome step. Predictably, the word "intention" has not been defined. This is to provide for the myriad of situations that can crop in a continually changing digital environment. It could mean '*knowingly*', '*recklessly*' (i.e. completely disregard for consequences) or '*wilfully*'. In defining the contours of what it means to '*intentionally*' infringe copyright for purposes of criminal liability, the courts should remember the intention of the legislature in enacting copyright law. Copyright is not about granting monopoly to copyright holders over their works but promotion of knowledge and learning. ... intellectual creation is a cumulative process – each creator of 'new' intellectual property building on his predecessors ...²⁹

One very positive element in the terminology employed by the section is that it requires 'intention to infringe' rather than an 'intention to copy'. This would give a lot of leeway to anyone who only wishes to make fair-use of the copyrighted work but ends up infringing the copyright. For the lay person, knowing whether a particular use constitutes infringement can be extremely difficult.³⁰

ii) The technological measure must have been put in place for the purpose of safeguarding the rights conferred by the Copyright Act. The American experience with the working of DRM has perhaps prompted the Indian Legislature to predicate the protection of DRM on a finding of copyright infringement. In the U.S companies have attempted to use anti-circumvention regulations in circumstances for which they were clearly not intended: throttling competition and choking innovation. To illustrate: on October 2004, the U.S. Court of Appeals for the Sixth Circuit vacated an earlier DMCA-related injunction which a manufacturer of laser printers had sought against a manufacturer of toner cartridges that competed with the printer manufacturer's own cartridges.³¹ In August 2004, the U.S. Court of Appeals for the Federal Circuit up-held a summary judgment preventing a manufacturer of garage door opener systems from using the DMCA to hinder competitors in the downstream market of hand-held portable transmitters from offering transmitters that interoperate with the manufacturer's garage door opener system.³²

authorisation of its owner; or

(e) operator; or

(f) doing anything necessary to circumvent technological measures intended for identification or surveillance of a user; or

(g) taking measures necessary in the interest of national security.

Section 65B: Any person, who knowingly,-

(i) removes or alters any rights management information without authority, or

(ii) distributes, imports for distribution, broadcasts or communicates to the public, without authority, copies of any work, or performance knowing that electronic rights management information has been removed or altered without authority's shall be punishable with imprisonment which may extend to two years and shall also be liable to fine:

Provided that if the rights management information has been tampered with in any work, the owner of copyright in such work may also avail of civil remedies provided under Chapter XII against the persons indulging in such acts."

²⁹ William M Landes and Richard A Posner, "*The Economic Structure of Intellectual Property Law*" 4, (The Belknap Press of Harvard University Press, Harvard, 2003).

³⁰ See Mark Lemely, "Dealing with Overlapping Copyrights on the Internet" 22 *Univ. Dayton L. Rev.* 577 (1997).

³¹ *Lexmark Intern., Inc. v. Static Control Components, Inc.*, 387 F.3d 522 (6th Cir. 2004).

³² *Chamberlain Group, Inc. v. Skylink Technologies, Inc.*, 381 F.3d 1178 (Fed. Cir., Aug. 31, 2004)

DRM systems have been also used to restrict the access and use of copyright expired works present in the public domain thereby hampering innovation as the common pool of knowledge is a repository for material that is needed for research and development and is responsible for creation of several iconic cultural images. Adobe's e-book DRM applied to novels like Alice in Wonderland and CSS technology on DVDs of public domain movies, are an attempt to shrink this common pool of free information.³³

iii) The act which is sought to be prohibited must not fall in any of the exceptions carved out by section 52 i.e. it must not constitute fair-use. The Doctrine of fair use remains one of the most troublesome and unsettled areas of the law.³⁴ The doctrine has been said to be "so flexible as virtually to defy definition."³⁵

iv) It must also not fall in any of the exceptions contained in Section 65A itself which include encryption research, lawful investigation, security testing, personal privacy and national security. These exceptions have been more or less borrowed from the DMCA.³⁶

More importantly, Section 65A does not, unlike its western counterparts, outlaw manufacture, distribution or selling of technology that aims at circumvention of technological devices. It therefore follows that, anti-circumvention technology is not per se prohibited but use of such technology with the intention to infringe is prohibited.

One very positive point in Section 65A is that it grants copyright owners protection only against copying of their digital works³⁷, unlike the DMCA (Digital Millennium Copyright Act), where the anti circumvention provisions grant the owners protection of both access control and copy control over digital works. The former can provide more protection than the latter. ... The notion of an "access right" has been at the heart of current DRM arguments as in the absence of access no possibility of fair-use arises. Access control therefore subverts any legally permitted use of the copyrighted work under the fair-use doctrine thus compromising the societal benefits of intellectual property.

The proviso to Section 65A(2)

In order to ensure that the fair use privilege is available to everyone irrespective of the degree of their technologically knowledge the Indian Legislature enacted the proviso to Section 65A(2).It provides that any person facilitating circumvention by another person of a technological measure for such a purpose shall maintain a complete record of such other person.

The rationale for incorporation of the proviso to Section 65A(2) can be better understood after analyzing the analogous provisions of the DMCA.

Under the DMCA, circumventing technological measures for the purpose of fair use of a copyrighted work is permissible. However, the DMCA prohibits circumventing of technological measures for the purpose of unauthorized access in toto. This in effect would mean that a person

³³ Nilanjana Sensarkar, "The Potential impact of Digital Rights Management on the Indian Entertainment Industry" 6(1) *Journal of Intellectual Property Law and Practice* 47(2007).

³⁴ See Princeton Univ. Press v. Michigan Document Servs., 99 F.3d 1381 (6th Cir. 1996) (en banc).

³⁵ Time Inc. v. Bernard Geis Assoc., 293 F. Supp. 130, 144 (S.D.N.Y. 1968).

³⁶ See DMCA Section 1201(e),1201(g),1201(i), 1201(j).

³⁷ For a contrary view see Aarthi Ashok, "Technology Protection Measures and Indian Copyright (Amendment) Act: A Comment" 17 *Journal of Intellectual Property Rights* 526 (2012).

wishing to make fair use of a copyrighted work that is technologically protected is entitled to do so, but his means to do so are severely curtailed. Why? the technology that would help him to decrypt the work is outlawed meaning thereby that a person should himself possess the technological know-how to decrypt a work. If he is technologically naive, he cannot look for outside help to decrypt because availability of such technology is barred. The court recognized this anomaly when it observed “The fact that Congress elected to leave technologically unsophisticated persons who wish to make fair use of encrypted copyrighted works without the technical means of doing so is a matter for Congress, unless Congress’ decision contravenes the Constitution”. The court however held that the impugned provision was constitutionally valid.³⁸

Under Section 65 A(2), one person can be aided by another to facilitate circumvention for fair-use purposes. While this is laudable, yet one is constrained to say that the proviso has been ill-conceived. A duty is cast on the person facilitating circumvention to maintain a complete record of the person so facilitated. Sadly, the Act is silent on the consequences of non compliance with the requirements of the proviso (i.e. maintaining records) rendering it in fructuous. Further, there is nothing in the language of the Section which bars dissemination of information pertaining to circumvention of technological measures by the person who has been himself facilitated. This would mean that such person (whose records are maintained) has to maintain records in respect of any person who has been facilitated by him. Clearly, such a record keeping, akin to an endless chain is unserving of any logical legal purpose. Thus it seems that the proviso is an ill thought piece of legislation.

It is quite evident that the Indian Legislature has framed the DRM provisions while being cognizant of its working in the West. Drawing on the American experience, a number of pitfalls have been avoided. However, in a developing country like India, the necessity of having DRM provisions is debatable. It is submitted, that in order to restore the balance between the rights of the copyright owners and the rights of the public, all the procedural safeguards which are available in a standard form of contract should be extended to DRM contracts. Also, the proviso to Section 65(A) should be deleted as it is an ill conceived piece of legislation.

³⁸ 111 F. Supp. 2d 346 [S.D.N.Y. 2000], p. 45.

On Understanding the Islamic Philosophy of Business Ethics

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Abstract

Islam provides us the full fledged ethics of business if once implemented transparently; it can bring the revolution in the field of business and economy. Ethics is considered the moral standards by which people judge behaviour. Islam places the highest emphasis on ethical values in all aspects of human life. In Islam, ethics governs all aspects of life. Ethical norms and moral codes discernible from the Qur'anic verses and Hadith are numerous, far reaching and comprehensive. In an Islamic system, ethics and business are not only compatible but they are also inseparable. Islam stresses the link between business and religion. It projects a perfect way of life. A human manner and behavior in small and medium enterprises cannot be effectively clarified without references to the Islamic business ethics which can manage it. Thus, this research paper will explore the concepts like Islamic ethics, business, business ethics on one hand and Islamic business ethics on the other hand. This very research paper also focuses on the Islamic philosophy of business ethics keeping in view the descriptive as well as analytical methodology.

Key-words: *Islam, Ethics; Business Ethics; Justice; Trust; Zakat*

Introduction

Business ethics in Islam is a very enormous and immense term. The ethics exist greater in quantity and powerful. A lot can be demonstrated on this term from the Holy book, Quran and Sunnah of our beloved Prophet Muhammad ^(SAW) which provides us the open invitation to make our vision clear about business ethics in Islam. Islam provides us the full fledged ethics of business if once implemented transparently; it can bring the revolution in the field of business world. The significance and importance of Islamic business ethics can be well comprehended by comparing it with the foundation of a building. It plays the same vital role just like the foundation & pillars play in constructing & designing a building skeleton. As no one can imagine a building without foundation and pillars and in the same way no business can be profits oriented in this life and 'Aakhirah (hereafter) oriented without Islamic business ethics along with a touch of honesty and integrity. In this research paper an attempt has been made to focus on Islamic ethics, business, business ethics on one hand and Islamic business ethics on the other hand. This research paper also focuses on the dynamic philosophy of Islamic teachings particularly with regard to trade, commerce and business keeping in view the descriptive as well as analytical methodology.

Islamic Ethics

Ethics is a set of moral principles which enable a person to distinguish between things which one is good and which one is bad. The term ethics is often use as morality, morality in actions is very important constituent no behaviour can be positive without good and resonance base of ethics. Ethics also sustain behaviour and it leads good attitude (Dr Sabahuddin Azmi).

Basically the word ethics if we see it in Islamic perspective means to see what is good and bad socially as well as morally because ethics is something which play important role for making and developing an sound and pious society (Sayyid Abul A'la Mawdudi, 1994). To be ethical, it is required to have clear good judgment and responsibilities. The ethics can be covered from education, a person can get and train ethically by learning, but there is no need of some special education for ethics a person can learn from his surrounding and environment. To solve difficult situation and face different problem requires ethical understanding, a good human interaction needs a good and sound base of ethics, if a business want to be called an ethical accepted business, so it requires to take such action which are ethically accepted. Most people think that business has nothing to do with ethics but if business ignored the ethical standard will loose its image and not be able to survive (Muhammad Tufail, 2009).

Business

Business can be defined any activity which is done for the purpose of earning profit but legitimate activity is called business. Illegal or unlawful activities not reckon in the limit of the business.

In literary sense, the term business means the state of being busy; it includes all those activity which are related with production, distribution and selling of goods and services with the core object of earning profit. According L. H. Haney, "it is a human activity directed towards providing or acquiring wealth through buying and selling".

According to Urwick and Hunt they describes "business as an enterprise which makes, distributes or provides any article or services which the other members of the community need and are able and willing to pay for it". According to R.N. Owen "it includes all the commercial and industrial activities which provide goods and services to people with the objective to earn profit" (Saeed Nasir, 1995).

Business Ethics

Business ethics is an important component for the formulation of particular ethical standards with regard to trade, commerce and business. So business ethics is a device which is used in the exchange of transactions to accomplish the obligations. We have seen in the definition of the business and have already defined ethics what does it mean, now it is clear that business includes all production and distribution activities relating goods and services, now we have to follow all that business morality which comes under business ethics and which Qur'an and sayings of the Prophet ^(SAW) tell us that how we should do our dealings and what norm we should keep in mind before dealings. But unfortunately we fail completely to follow the sayings of the Prophet ^(SAW), because we focus on debates of business ethics and business morality but when time comes then we ignore the verses of the Qur'an and the action of the Prophet ^(SAW). Being a Muslim we must see and study the Qur'an and sunnah, as we know being a Muslim that the western secular ethical values are relatively useful in this world but it is respite, and the Islamic code of ethics are much constructive not only in this world but also in the hereafter.

Islamic Business Ethics

Islam gives much emphasis on the ethical character of human beings, if we study the holy Qur'an and Sunnah; we shall find discernible verses and the sayings of the Prophet ^(SAW) on ethical norms and moral codes. Islam emphasized to follow these ethical norms not only in personal and family life but also to follow in business dealings and transactions.

Islam is a complete way of life. It provides guidance for all activities either these are individual, social, material and moral, legal and cultural, economic and political and national or international. Islam invites the man to enter the fold of Islam without any vacillation and to follow Allah's guidance in all fields of life (Khurshid Ahmad, 1999).

The Qur'anic verses and the teachings of the Prophet ^(SAW) tell us about the wide range of ethical norms to be followed. i.e. in our social contract, contract with family, in equality of the genders, contract with individuals, dealings regarding neighbors, friends, relatives, in business transactions, public and private life, chastity of women, security of the life and property, justice, protection of honor, ethics with non-combatants, combatants, sanctity of the property, dead body, and rules regarding the declaration of war (Abul A'la Mawdudi, 1999). In the noble Qur'an Allah says:

“You have indeed in the messenger of Allah an excellent exemplar”. (Al-Quran, Surah Al-Ahzab, 33:21).

“The Prophet ^(SAW) said “the best among you is one whose character is best” (Bukhari). The Prophet ^(SAW) said “A person devoid of kindness is devoid of any good” (Sahih Muslim). The Prophet ^(SAW) said, A time will come upon people when they will not differentiate what they earned is legitimate or unlawful” (Bukhari, 1941.) At another place the tradition of Prophet ^(SAW) states, “To say a good word is just a charity” (agreed). And said “Every good deed is charity” (Bukhari). The Prophet ^(SAW) said, “He who deceives is not of us”. At other place the Prophet ^(SAW) said, “The honest merchant will be rewarded on the day of judgment with prophets, pious people and martyrs” (Tirmidhi, 1130.)

Islamic Philosophy of Business Ethics

Here, I shall briefly discuss those philosophies which Islam authorizes in business dealings and which come under the scope of Islamic business ethics.

- a) Justice
- b) Trust
- c) Legitimate resources on acquiring property.
- d) Order to expenditure
- e) Zakat
- f) Lawful earning
- g) Avoiding Usury

a) Justice

Traders must establish al-Adl, or Justice. This means that the traders must be temperate in all things without the benefit side, equal treatment or fair to all customers, taking into consideration fair and unbiased and give the right to the right (Nor, 2012). In other words, justice means putting things in the right place. Allah says in the Qur'an:

“Verily, Allah commands you to do justice and kindness”. (Al-Quran, Surah al-Nahl, 16:90)

This verse clearly shows that how Allah is emphasizing the question of justice in business. This is because justice in the business of the purchase will ensure justice to all men.

b) Trust

A trader cannot cheat, betray customers, selling price too high and delaying payments to suppliers. Traders must trust in every transaction made. The emphasis that trusts mentioned in the Qur'anic verse in which Allah says:

“O you who believe! Do not betray (trust) in Allah and His Messenger, and (do) not betray your trusts while you now (them)”. (Al-Quran, Surah al-Anfal 8:27)

Therefore, all actions and decisions made in a business that is based on the nature of trust is necessary to ensure that the business is fair to everyone whether they are a buyer or a seller to get right. Fraud and oppression would be avoided if all parties are trustworthy and true. By the nature of this trust, the traders will gain appropriate and the buyer will get the goods or services corresponding to the price paid.

c) Legitimate Resources on Acquiring Property

The main thing which Islam allows to its followers is rightful source of wealth and property, if someone earning so they must discriminate between lawful and unlawful source of income. This discrimination is based on such criteria that if one person is earning and the other person suffering loss, so Islam does not permit such kind of earning and transaction. Islam only allows those transactions in which both the parties have the benefit and their free consent. (Mawdudi, 1974) Allah Almighty says in the Quran:

“O you believe, Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent, and do not kill yourselves, Surely, Allah is Most Merciful to you”. (Al-Quran, Surah An-Nisa, 4:29)

d) Order to Expenditure

The basic teaching of Islam tells us about spending and not collection of money, but here the purpose of spending is not that a man must spent on his or her luxury and spam works but the main point is when a person saved more than from his needs so then it is obligatory to spent that excess amount of money in the way of Allah (sake of). So Islamic concept here is totally different than other secular concepts, here Islam says if one spend for the sake of Allah, his wealth increases, and there will be blessing in his property and wealth and Allah will give him recompense. We can find a several verses in the Holy Quran in which Allah ordained to spend for His sake and He will requite for. Allah says in the Quran:

“And they ask you about what they ought to spend. Say: “that which is beyond your needs.” (Al-Quran, Surah Al-Baqarah, 2:219.)

“Satan threatens you with poverty and orders you to commit Fahsha (evil deeds); whereas Allah promises you forgiveness from Himself and Bounty, and Allah is All Sufficient for His creatures needs, All Knower.” (Al-Quran, Surah Al-Baqarah, 2:268.)

“And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.” (Al-Quran, Surah Al-Baqarah, 2:272.)

e) Zakat

Islam forbids earning only for self and not caring the poor people in the society. Islam prevents the concentration of wealth in few hands but ensures the distribution among the poor people in a prescribed rate. Zakat will be collected from all those who are involved or engaged in any productive business activity or having excess money or holding assets for a period of not less

than one year. Islam ensures the best of social security and brings Cooperation with the rest of the community members (Habibur Rehman, 2003).

Because Zakat purifies the wealth and bring prosperity in a state and efface the concept of socialism and capitalism in which wealth comes under the control of one hand. In various places in the noble Quran Allah Almighty says:

“Take Saddaqa from their wealth in order to purify them”. (Al-Quran, Surah At-Tawbah, 9:103)

And at other place Allah says “As – Sadaqat are only for poor Al-Masakin, and those employed to collect it and to attract the hearts of those who have been inclined, and to free the captives, and for those in debt, and for Allah’s cause. (Al-Quran, Surah At-Tawbah, 9:60). In Surah Baqarah Almighty Allah orders “Establish worship and pay the poor due (give Zakat), (verse no 43.) “Perform As-Salat and give Zakat (poor due) and that is the right religion.” (Al-Quran, Surah Al-Bayinah, 98:5)

f) Lawful Earnings

Islam gives much emphasis on legitimate and *Halal* earning. There is no compliance in Islam for those business men who conduct their business dealings through unlawful means and earns profit. Islam permits only for legitimate business as Quran tells us:

“O you who believe: Eat not up your property among yourselves unjustly except it may be trade among you by mutual consent”. (Al-Quran, Surah An-Nisa, 4:29)

In Surah Al-Baqarah Allah says:

“These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided”. (Surah no.2, Verse no.16)

Islam forbids tyrannical dealings such as *Riba* (interest) and condemns it. Allah says in the Quran says:

“Allah has permitted trading and forbidden Riba”. (Al-Quran, Surah Al-Baqarah 2:275)

The Prophet (SAW) said “may Allah send down His curse on all the persons who use, pay, witness and write down the Riba”. (Musnand Ahmad, 624)

g) Avoiding Usury

Practice of usury is forbidden in Islam is because this practice causes oppression and inequality on society and the national economy itself. This will cause the rich will get richer and the poor will be poorer. The prohibition against the practice of usury is mentioned in the Qur'an as follows:

“Those who eat (take) usury will not stand except as stands one whom the Evil one by swaying because of (his) touch it. That is because they say: "Verily trade is like usury". But Allah has permitted trade (merchandise) and prohibits usury. So whosoever receives an admonition that (ban) from his Lord, then it stops (the usury), then what is past (before the ban) is a right, and to judge God. And those who repeat (the act of taking the laptop), they shall be companions of the Fire, they will abide therein” (Surah al-Baqarah 2: 275).

Conclusion

From the above discussion, it can be concluded that Islamic business ethics can play an eminent role in the modern business world if the following outstanding principles of Islamic business ethics are to be remembered and adopted in order to achieve the ultimate prosperity and glory in the business dealings:

- Both seller and buyer must accept the supremacy of Almighty Allah, they should accept His sovereignty, love Him and follow whatever He orders and abstains from, in all dealings if it is related to business dealings or any other moral conduct in social life.
- Business dealing should be pure, the trader must be cleared with other party, especially the seller in dealings must out all the things clear, he should be honest and when promised then must fulfill. Dealings should be faired not fake.
- Softness must be kept in mind by traders or sellers while dealings, because gentleness is the basic thing for all dealings.
- Do not make the basis of dealings on bribery or corruption, interest, fraud, lie, etc.
- The seller and buyer should also put aside their dealings from all illegitimate sources such as, gambling, black marketing, speculation, stock reserve or hoarding of food, fixation of pricing and all illicit items from which Islam has prohibited.

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Career Choice In Relation To Various Demographical Variables of Secondary School Students.

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Abstract

Career choice is an exploratory course in every student's life which introduces students to a broad range of career opportunities. Students have to consider various factors before arriving at a decision. Some students know exactly what course to pursue while others do not know which one will get them there. As a matter of fact, due to the availability of large number of courses offered to students, most of them find themselves switching majors. The importance of choosing and selecting a particular degree as well as courses available is a vital and crucial part for every student as it is the building block of future success. Students need to be having extensive information about the path they will be taking to help them prepare for their career path. However there are some factors that draw their influence on children at the time of making choice for opting career. An inappropriate career choice directs all individual efforts and resources into a wrong direction. A model for career choice should be proposed through which teachers, advisers, counselors and parents use in determining career. This paper shed light on various factors that influence the career selection choice of the student at secondary school level and create a possible alignment between their preferences and the institution's curriculum and offerings.

Key words: Career Choice, Gender, Media, Parental influence.

INTRODUCTION

Career choice is one of the biggest dilemma and challenge in any student's life. It involves interplay of many factors which are intricately intertwined. Career choice is a critical aspect of an individual's life. Career chosen determines the role pattern need to be played by the individual in the society in the future (Patton and McMahan, 2014). Every student at a certain juncture in their life has to make a choice regarding their career. The influence of career choice has a lasting impact on an individual. It serves to be a predictor and determinant of their prospective level of income, nature of work and consequently leaves a mark on the personality, behavior and outlook of an individual. One major challenge student's face is to match their career choices with their abilities and academic performance (Korir and Wafula, 2012). According to (Eick,2002) understanding the reasons that lead to the choice of career is important because that decision establishes expectations for one's future and may affect one's satisfaction with the career. Thus one wrong decision can change the fate of an individual. It is difficult for everyone to make a decision regarding their career. Career selection is one of many important choices students will make in determining future plans. This decision will impact them throughout their lives. The essence of who the student is will revolve around what the student wants to do with their life-long work. Thus, it is difficult for everyone to make a decision regarding their career. Every student carries the unique history of their past and this determines how they view the world. That history created, in part by the student's environment, personality, and opportunity,

will determine how students make career choices. Today, one has not only to make due career planning but also exhaustive career research before making a career choice so as to adjust with the evolving socio-economic conditions (Wattles, 2009). Career choice is influenced by multiple factors including personality, interests, self concept, cultural identity, globalization, socialization, role model, social support and available resources such as information and financial (Kerka, 2000). State that each individual undertaking the process is influenced by several factors including the context in which they live in, their personal aptitudes, social contacts and educational attainment (Bandura et al., 2001). (Hewitt, 2010) posit that factors influencing career choice can either be intrinsic, extrinsic or both. Hewitt further states that most people are influenced by careers that their parents favour, others follow careers that their educational choices have opened for them, some choose to follow their passion regardless of how much or little it will make them while others choose the careers that give high income. There is a need to provide the adolescent with a clear, comprehensible and widely-recognised climbing-frame for lifelong career development (Walters, Watts, & Flederman, 2009). Ginzberg (1951) discusses various steps in behavior change and the thought process of a person while choosing his/her career. He argues that till the age of 11 individuals live in fantasy world regarding their career selection. At this stage they frequently change career selection without analyzing the skills sets, educational background, training requirements and economic factors they possessed. He further claims that youngsters between 12 to 18 years are tentative about career selection. The third and final stage is the called realization of career selection, where individual begin to focus logically and pragmatically about career and indulge in exploration and crystallization about career. Lindholm (2004) argues career counselor's diagnosis and individual active role during assessment process and clarity of self-concept are important factors in career selection.

Various Demographic variables influencing career choice:

Parents' Influence as Factor in Children Career Selection: Parents serve as a major influence in their children's career development and career decision-making. Parents want their children to find happiness and success in life. Research indicates that when children feel supported and loved by their parents, they have more confidence in their own ability to search careers and to choose a career that would be interesting and exciting. This is important because studies show that adolescents who feel competent regarding career decision-making, tend to make more satisfying career choices later in life. (Keller 2004). Every individual wishes to adopt a profession of his/her own preference; choosing a future career is the right of every human being. Unfortunately, not everyone is afforded this freedom of choice. Children are forced, either by their parents or their financial conditions, to pursue a feasible line of work, one that is more fruitful at an early stage or will preserve or increase respect among family. Below are some reasons which highlight how parents draw their influence or what compels children to opt for particular career:

- Right from birth it is parents that provide care, nourish and serve as a model for their young ones. If our parents have successful careers and live a good comfortable life, it is likely that rather than trying to pursue any other career, most of the parents force their children to follow their footsteps and pick up from where they have left off. Even if our

parents have not been successful in their careers, it is their life which serves as a lesson to us, encouraging us not to make the same mistakes which they have made in their careers.

- Parent's expectation does serve as a major influence when an individual chooses a career. What parents do not realize that they should allow their children to have dreams and visions of their own. Parent's expectations often become a major burden for their children. Those individuals who are unable to fulfill their parents expectations often go through life feeling both depressed and inadequate.
- Many parents especially some conservative ones, will never let their children follow their own heart when it comes to picking a career. They will make it a point to try and force the child to pick a line which they approve of. In the last 10 years, there are many new courses and career possibilities which have come up, which many parents might not even be aware of. It is for this reason that even if the line is very promising the parents are very disapproving of such careers. A parents attitude does influence a person's career pick, especially since all of us want to make our parents feel proud.
- Based upon the kind of education which parents provide to their children influence somehow their career choice. If parents provide their children with a poor education, then it is unlikely that the person concerned will have a promising career. Parents want their children to do well in their career as well as in life, make it a point to give their children a good education. The school you go to and the friends you make at school do play a major role when it comes to helping you make a career choice.
- Parents do have a major influence when it comes to the career which their children pick, this is in terms of the fact that if parents instill their children with many positive skills and qualities, then that automatically enables their child to pick a promising career line. If an individual knows that he is lacking in skill and ability he will naturally opt for a less glamorous job option which he knows will suit his own personality and upbringing. For example, if a parent trains the child from a very young age to argue in a sensible and logical manner, it is likely that the child will grow up with the quality of reasoning and debating.

Gender Influence on Career Choice: Whether we would agree to it or not, gender too has a major influence on our career choice. Around the world there are various gender stereotypes at play and from a very young age we are encouraged and even trained to adhere to these gender stereotypes whether we like it or not. Girls are always advised by elders to take up such subject which would help them to equalise both personal and professional life .For that nursing and teaching are considered best for females, as they have to ultimately take care of their homes and children. Because of this, teaching has always been seen a profession most suitable for girls. Teaching also becomes favorite profession by some family because of its timing. Teachers come back by afternoon and can take care of their household and perform all chores. Thus, it is the only profession which goes highly amongst the prospective groom's family if their would be daughter in law is a teacher. These notions just creating more and more gender biases. These thoughts are killing the dreams and aspirations of girls. Girls are multi talented and much more capable but just because they have to got married and bear children; they should take up this profession if at all they want to work after marriage. Teaching is certainly a good profession but girls should be given more choices. They can do much more than that.

- **Media as Factor in Students' Career Selection:** Mass Media especially television, newspapers and social media websites, is frequently been used by youth to seek information regarding various professions, job market and knowledge about the world around them. Television is one of the important sources of occupational information for youth because it regularly portrays work-related activities of fictional characters. Trujillo and Ekdom (1987) argued that Television plays vital role in teaching us about occupations that are socially valued in America (p. 369).
- **Socio – Economic conditions:** Parents' have also restricted children to select the careers of their choices. Our individual family situations and demands do influence our children career choices in a number of ways, one of the major ways in which it does so is pertaining to the large size of family. If, for example, you have four kids and you are a single working parent, it is unlikely that you will be able to provide that facilities which you as a parent can provide, having small family size. Things like this do influence our career choices whether consciously or unconsciously. Our family situation in general, does play a major role as far as our career related choices are concerned. For many individuals across the globe, they are made to pick a field, simply on the basis of how much money they need to make two ends meet on the family front. It often happens that many individuals who desire to choose unconventional career fields like photography, dancing, singing, painting or even writing might be unable to follow their dreams because they know that such career lines do not always pay well. At such a time they rather focus their energies choosing a field which will enable them to provide for their family. Ushure (2014) indicated that limited finances available to students will affect them negatively in their preferences of profession selection. Their desires to become specialist in renowned fields like engineering, doctorate etc. would be restricted by the availability of finances to them. He also argued that in some cases even the children who belong to low status. families' ends up entering in high status professions despite their high cost. This is because their parents want them to enjoy those aspects of life that they have missed out due to their insufficient wealth. Poverty and income constraints hinder their way of career success so these opportunities in various forms help them in shaping their career path.
- **Personal choice** (skills and Abilities) – Considering your skills and abilities and how they may fit a particular occupation comes out of one of the earliest career development fields, [Trait-Factor](#) theories, and is still used today. These theories recommend creating occupational profiles for specific jobs as well as identifying individual differences, matching individuals to occupations based on these differences. You can identify activities you enjoy and those in which you have a level of competency though a formal assessment. As the interest in the subject is found as the dominant factor, which is area of specialization, they should be guided and prevent from selecting the wrong profession. A career plan would help students to feel contented in their job, which will directly leads to satisfaction.
- **Culture** – Racial and ethnic background, as well as the culture of an individual's regional area, local community, may impact career decisions. Our culture often shapes our values and expectations as they relate to many parts of our lives, including jobs and careers. Multicultural career counseling has emerged as a specialized field to take these influences

into consideration when counseling clients and students. We can't attribute the predominant characteristics of a culture to any one of its individuals, but having an awareness of the values and expectations of our culture may help us understand how we make our career choices.

RECOMMENDATIONS

- A career decision is undoubtedly the most crucial choice in any students' life as the new and emerging careers and existing prestigious preferences pose a challenge in making these decisions more complicated. Moreover, it requires a balance between the freedom given to the students to make an independent decision, and counseling on behalf of the parents and teachers, to share their insight and experience. Exerting pressure and dictatorial attitude may demotivate the students and also lower their performance. The types of jobs that might be relevant to their interests, skills or aspirations should be discussed in a democratic way to avoid problems. Students should choose the career which is according to their ability, capabilities and of their interest. In this decision, the school should help the student by making centre's of counseling for students. Both parents and teachers can motivate children so that they become part of that very particular event. Thus students easily understand which career is best for them. Student aptitude and interest should never be undermined in choosing a career path.
- It is highly recommended that parents should not force their children to adopt the career of their (parents) choice, and if there are serious reasons like financial constraints, then proper counseling should be practiced at initial stages to avoid unfavorable incidents.
- Support is needed from professional instructors and reputed institutes to lead and orient the students on the latest emerging trends, new areas of interest and its impact, to channelize the students' interest in the proper direction and make multiple interest areas available to them for making better career choices. It is also important to consider the personality type and intrinsic factors of the student while advising them on their career choice preferences because their future performance and success is directly impacted by these factors, and mismatch of the career choice with the personality could be fateful and can lead to disastrous consequences.
- It is also recommended career awareness or career exploration should begin as early as possible because it helps decision making and offer insight into children interests, needs and values and gives a pathway in choosing right kind of career. In this way what is hidden or special talent in child can properly channelized.

CONCLUSION

Making a career choice is a defining stage in every student's life. Students have to consider several factors before arriving at a decision. The study reveals that role of parents, teachers and school counselors is essential when it comes to career choices. It also reveals that the youth is impressionable, and gets impressed by media when it comes to choosing a career. This study shows that parent's profession, mass media, gender and socio-economic conditions play important role in the selection of the career and unleash the untapped talent of students. It validates that parent's profession has strong and direct influence on student's career choice. Similarly, economic condition has also strong association with career selection of students. Moreover, mass media has also draw an impressionable influence on career selection of students

both directly and indirectly. In addition, all factors including parent's profession, mass media, gender and personal choice have mutual influence on career choice of students as well. Therefore, this study concludes that the factors like parent's profession, mass media, gender and socio-economic conditions not only influence the student's career choices individually but collectively as well.

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“A Study of Torture, Trauma, and Agony in Prison Diary: *Prisoner No 100: An Account of My Days and Nights in an Indian Prison* by Anjum Zamrud Habib”

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Abstract

Prisons have always been a source of writing ordeals, sufferings and traumatic experiences. Anjum Zamrud Habib, the political activist from Kashmir wrote her diary during her incarceration in an Indian prison Tihar Ashram or jail. The diary is regarded as one of the important pieces of Indian Prison Writing. The following paper unravels the ordeal, miseries, humiliation and trauma of the writer and her other women inmates. The paper also studies it as a testimonial of prison literature emerging from India.

Keywords: Tihar Jail, ordeal, humiliation, pain, traumatic experiences, Prison Literature.

Introduction

Anjum Zamrud Habib a political activist and Chairperson of the Muslim Khawateen Markaz from Kashmir. In 2003, she was arrested and was taken to custody and later sent to Tihar jail for five years of rigorous imprisonment. As recorded in an interview and her prison diary she was returning from the Thai Embassy to get her Visa for Bangkok to attend a seminar. The verdict pronounced much before the formal judgment was conveyed to her in the courtroom-five year's rigorous imprisonment in Delhi's Tihar Jail. The years of appalling torture and trauma at Tihar Jail and her tryst with other inmates in the 'high risk' ward of Tihar jail led to the book *Prisoner no 100: The story of Ordeal in Indian Prison (2014)*. The book is available in three languages English, Urdu, and Hindi; originally it was written in Urdu entitled *Qadi No100 (2009)*.

History and world literature is a testimony to the fact that several writers when incarcerated produced their great works in narrow cells and high bars of a prison. Anicius Boethius wrote *Consolation of Philosophy*, John Bunyan wrote *The Pilgrim's Progress* Gramsci jotted down *The Prison Notes*, are only few to name few examples. Prison Literature from India is very rich and old written in different languages of the country. Bal Gangadhar Tilak penned down the entire script with pencil, of his masterly and scared book the *Bhagavad Gita (1915)* while he was in jail at Mandalay, Burma. M k Gandhi was imprisoned by the Britishers, he wrote a lot of his autobiography *My Experiments from Truth(1927)* in Yarwada jail in Maharashtra. *Jail Diary* by Bhagat Singh written between 1929-1932, J Lal Nehru who described his visits to prisons as 'pilgrimages' wrote three great pieces in prison *Glimpses of World History (1934)*, *An Autobiography (1936)* and *The Discovery of India (1964)*. Prolific Indian Statesmen and writer Abul Kalam Azad wrote his classic *Gubhar e Khatir (1946)* in prison, , etc proves the fact that there are a number of prison writings ranging in different genres. Kashmiri Poet and writer Ghulam Nabi Khayal wrote a poetry collection in a Srinagar jail entitled *Zanjir Haun Saaz (1963)* in vernacular language. Anjum also, narrates in her memoir that: "Incarceration can bind physically but cannot bind one's conscience; no jail can cuff one's thoughts or imagination".

Prisoner No100: An The Story of Ordeal in Indian Prison is an account, penned down during and after her long five years incarceration in Tihar jail. It was during this span of five long years that she remained the victim of worst circumstances and struggled to maintain her dignity

and resistance years. The diary presents, her life in a prison cell, where all her freedom and liberty were curtailed. The walls touching the sky are meant to limit their freedom and action; no doubt these walls restrict the everyday actions and moment of prisoners but they echo the voice of great personalities like Anjum and other notable prison writers. But for these prolific writers and artists, incarceration meant another way out to express themselves. She talks in her memoir about the barbaric torture and treatment imposed upon political prisoners in Tihar Jail. Centuries ago famously Richard Lovelace penned down in a prison:

*Stone Walls do not a prison make,
Nor Iron bars a cage (To Althea, from prison)*

Prisoner No. 100 is Anjum Zamrud Habib's personal account of five years in jail, nearly all of them as an under trial. She is one of the numerous victims of the draconian POTA – Prevention of Terrorism Act 2002, a successor to a similarly notorious TADA – Terrorist and Disruptive Activities (Prevention) Act, which lapsed in 1995, of which she became the victim. The text provides an account and experience of trauma, torture, and humiliation faced by the writer. The diary exemplifies for whom and which purpose such laws are, only to curb the freedom of expression and free will.

It illustrates and elaborates how regionalism, nationalism, religious and racist basis operate in jail, not only among the inmates but also among the wardens and authorities as well. It brings the fact and horror of the old saying “justice delayed is justice denied”. While how cruelly in the clutches of arrogant the once life is spoiled and destroyed at all. Her only crime was to be in the wrong place at the wrong time.

The diary describe her shock and bewilderment of arrest and jail and sense of being abandoned by his political comrades but there is no denying the fact that the book is moving life story of a woman's extraordinary life. Anjum was often compared and called 'Zainab Gazali'. Zainab Al Ghazali was an Egyptian, who had suffered the worst in Egypt's prison during the rule of Adul Nasar and his government. Gazali recorded her ordeal in *Zindnan Ki Shub was Roz (Days from My Life)* in prison. Gazali's text is one of the world-famous texts of Pris-Lit.

The diary delves into the realm of prison and its system .No doubt it is story of her five years' incarceration in jail and her on and off from Tihar jail to Patiala Court House, she was waiting for her trial and was counting the days on fingers, it is very horrible and painful to learn that she was badly treated by all jail inmates and authorities except few throughout her five years. Not only this on a number of times she was beaten, abused and tortured, by inmates and some women wardens. Not only this, her health got deteriorated and the medical treatment was denied. Most of the time she remained in utter confusion and suspension how to get out from this jail? The diary also shows the corruption, and favouritism prevailing in the jail. Few women inmates had good relation with prison authorities, The Habshi women folk had scared all the staff, at several times she was thrashed by some Habshi women inmates. But whatever the task she was assigned, she performed with full dedication and labour whether it was candle making, sewing, teaching or any other. Diary endows with a background of the rural town of Kashmir who suddenly found herself in an alien world of five hundred women all detainees in Tahir jail, most of them are neither polite nor civilized, who are biased to her.

Page after page there is torture, pain, humiliation and traumatic experience seen. Written in an utter difficult time brings the fact to point, that being physically caged couldn't put the lock in the once strong will to life making. During most of her five years she was kept without charge, denied bail again and again, supposedly due to the crime she was accused of. She at several times exposes that hatred commented by other prisoner and authorities on her was most traumatic for her. She says no prisoner is treated well, but she was shunned mostly and was often treated as anti-Indian and was called "Dash Daraho". Moreover; authorities have managed all Muslims prisoners to be alienated from her. She recalls that NGO's and research scholars come to prison but only to collect data and relevant material for their own ends, but it never proved any help to any prisoner. Their research didn't benefit any inmate; they only looked for their subject matter. Whenever any NGO come to prison premises, many women believe that they would help in their release and their pleas would reach to the corridors of higher authorities, but nothing happens. The farce of jail reform and Non-Governmental Organization (NGO) interventions in jails which seem to be predominant with corruption, nepotism, religious bias. The almost two hundred pages of this text contains her day to day life in prison, her visits from Tihar to Patilia Court and other courts, her frequent and increasing illness, the denial of her bail, her relatives visits, the quarrels of inmates, the corruption and nepotism prevailing in the jail, writing letters to her family, eagerly waiting for her release and much more, celebrating and sharing her joy and sorrows. The text is not only her story but the debasement of humanity the prisoner's face..

One may assert without qualms, *Prisoner NO 100* is an excellent piece of art which qualifies the genre of Prison Literature Lit. The act of writing such a piece of art, therefore, signifies the way in which these texts live on, far beyond the high walls that are meant to confine. Anjum had worked out through his loss, and trauma, and had transferred Jail into a test of religious sensibility and found reasons for survival as Nietzsche's prescription goes "He who has why to live can bear any how".

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Penetration of Medical Missionaries in Kashmir: Reaction, Response and Impact

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Abstract

Medicinal History has been increasingly attracting the attention of historians over the past few decades. It is through this academic exercise that the knowledge gained by our ancestors over centuries of experiences, interactions and inheritance is preserved and made easily accessible to a broader readership. Health being fundamental priority among the hierarchy of human priorities, and pre-requisite for smooth and prosperous life, its status impinges on every structure of the society. Health and medicinal culture of a society is reflective of its, interactions with the outside world, intellectual status, receptions to exogenous influences, continuities in change and differences in the society, as medicinal culture varies among different sections of society as per their variegated economic conditions and levels of exposure. It helps us in understanding the changes in demographic history-stable population in pre-modern period and population explosion after scientific and technological revolution. This paper, though mainly aims to offer a holistic overview of health status of Kashmir during nineteenth century, also deals with how English Medical Missionaries penetrated in the valley of Kashmir and radically changed the scenario of health and medicine.

Keywords: Kashmir, Health, Medicine, Missionaries, Dogra Rule

Introduction:

The valley of Kashmir is isolated from the outside world by a massive chain of mountain ranges. As a naturally corollary Kashmir remained by and large immune from outside influences and developed a character of its own. However, it was with the establishment of Dogra rule in Kashmir in mid nineteenth century that the isolated character of the valley was broken and was linked with rest of India through a network of roads and sub-roads. The Dogra rule spearheaded under watchful supervision of successive British Residents and orchestrated by good officers deputed by British Indian government transformed the overall scenario of Kashmir in general and health and medicine in particular. Successive British Residents introduced changes, new ideas and implemented new projects. This led to a gradual renovation of Kashmir and to some extent ameliorated the condition of downtrodden populace of Kashmir.

Education and medicine were the two important tools used by the Britishers to transform the society. The people of Kashmir were totally unaware about the use of modern medicine. The method of treatment adopted by the people of Kashmir was nothing but adding fuel to the fire. Whenever and wherever there was spread of any disease, it was usually ascribed to the will of god. Instead of taking any resource or medical aid, the people preferred use of traditional methods. The traditional methods were usually based on superstitious beliefs which debarred them from making use of modern medical facilities.¹ However with the advent of modern medicine and education the people began to leave superstition. People came to know that diseases were caused by germs or infections and could be cured or treated by proper treatment. This transformation of mind and society was done by English medical men who came to Kashmir

during the second half of nineteenth century. This period saw a significant growth of modern medical knowledge in Kashmir.

Drawing on the practical experience of missionaries in the field, missions began to focus on two 'tools'; education and medicine, and in the last decades of the 19th century these systems were accepted as an integral part of the missionary enterprise.ⁱⁱ By the end of the nineteenth century, it was a firmly established principle that schools and hospitals made up, with preaching, and pioneering missions inevitably established schools and hospitals alongside their mission stations. While our focus here is on medicine, it is important to remember that the two 'tools' were closely related, because those who had received Western education at mission schools were at the forefront of the indigenous development of Western medicine. Local figures did slowly cement their alliance with imperial interests by contributing to missionary educational and medical endeavors. The arrival of Christian Missionaries in the state was described as silver lining in the sky by Asha Dhar.ⁱⁱⁱ It is clear the primary aim was evangelization of Kashmir. According to Dr. William Elmslie:

“Kashmir, from the earliest times, had been an outlying province of the Punjaub, and had been made over by us to the present reigning family not twenty years before; and Christian people desired to place within reach of the people in Kashmir the same blessings which they had endeavored to give to the Punjaub. It was during a journey on the mountain-road between Murree and Abbottabad, that the idea first occurred to Dr. Cleghorn, that Kashmir was one of those countries where the influence of medical skill would greatly avail to aid the introduction of Christ's gospel.”^{iv}

Along with Col Martin, Robert Clark was the first who set foot in the valley in 1854 on a trip as an evangelist. He returned again in April 1864, this time with his wife Elizabeth. She was a devoted evangelist, a linguist and a nurse who had worked as a sister at Kings Hospital College London.^v Both were keen to live among the local population of Srinagar city. Despite advice to the contrary from the ruling establishment, including the reigning Maharaja Ranbir Singh and the Prince Amar Singh, they persevered with the idea and managed to rent a house in the heart of downtown Srinagar.^{vi} As they tried to enter the rented house there was a riot, and crowd mobbed them. The present Maharaja did not like their presence and the interaction between the Christian missionaries and Kashmiris. Despite the difficulties, the determined Clarks soldiered on, and the couple opened the first allopathic dispensary near Nawakadal, in Downtown Srinagar, where the present day Nawakadal Higher Secondary School for Girls is located.

Doctor William Elmslie and Progress of Healthcare

No doubt modern medicine was brought to Kashmir by Mr and Mrs Clark, but the solid foundation was laid by a Scottish doctor William Jackson Elmslie. Dr. Elmslie arrived in the valley and reached to Srinagar on 4 May 1865. His life was hard and difficult, for he had no hospital, his operations being performed under the trees; also orders were issued that the people were not to visit the doctor and sepoys were stationed around to keep them away, as the sick persisted in coming for relief. Several patients suffered imprisonment for disobeying the order of the authorities.^{vii} He rented a house near Amirakadal Srinagar and the house became his

residence as well as health clinic. He started his work to treat the patients and five days later on 9 May 1865, Dr Elmslie wrote in his diary:

“9th May:-Today is memorable in the history of the Kashmir Medical Mission, from the fact that I opened my dispensary this morning. I had given notice that I intended receiving patient.....Here the patients were seen one by one. The number present today was ten.”^{viii}

Despite the opposition of the authorities and repeated visits by the Maharajas men, the number of patients visiting him increased progressively.^{ix} A routine was established whereby patients and their attendants, and any passers-by, were assembled in the veranda and a preaching sermon was delivered by the catechist in Kashmiri with the doctor in attendance or by the doctor with the catechist acting as the interpreter, followed by consultation with the doctor. Gradually the number of patients visiting the AmiraKadal Mission Dispensary increased and that included women also. This dispensary slowly changed into a small hospital as Dr Elmslie started using his multi-specialty skills. He performed a number of interesting but extinct surgical procedures that included Chopart’s Operation (amputation of foot for tuberculosis). He also performed resection of a wrist, about which he wrote:

“Assisted by the Rev. Mr. Yeates, performed resection of the wrist-joint. The patient was a young- woman. Her parents were present during the operation.”^x

The response of the people was continuously increasing day by day and the popularity of the dispensary continued to grow and the doctor was satisfied with his medical work. He wrote on 8th of June 1865;

“The number of patients present this morning was sixty-three, seventeen of whom were women. As usual, the people were very attentive to the portion of Scripture which I read. With the aid of chloroform, removed another tumour in the forenoon. Have great reason for heartfelt thankfulness to God, inasmuch as hitherto nothing untoward has happened with respect to my medical work.”^{xi}

Despite the restrictions and opposition from the authorities, people with the passage of time from long distance would come to seek medical advice. On August 11, 1866 he wrote to his mother;

“You will be happy to hear that, in a medical point of view, at least, my work in Kashmir is prospering. In spite of opposition on the part of the local authorities, the work continues to progress. A few days ago I had as many as one hundred and eighty-three patients, and at this moment..... The people listen most attentively to our expositions of the divine Word, and receive our religious books gladly. Two Hindoos profess to believe on the Lord Jesus Christ, ... What honour can be compared to that of leading a soul to Jesus, the Fountain of Life?”^{xii}

He went on trips to various parts of the valley and collected people there for an outdoor sermon. These sermons were followed by medical diagnosis and consultations. He was also a specialist of lithotomy.^{xiii} Elmslie is the first doctor who did an operation of a Kashmiri patient to

remove his bladder stone. He operated three patients, out of which two survived and one died, to which he describes:

“Today my poor lithotomy patient died from gradual sinking. I fear this may interfere with my medical success, but all things are in God’s hands, and there I leave this.”^{xiv}

With the passage of time, opposition from people as well as government was lessened in comparison to earlier years. Firstly in 1866, a building was erected for him by state government and was handed over to him where he operated his work. About this work Ernest Neve wrote,

“This was Elmslie’s first building which was grudgingly erected by the state. Another shed was promised, but it had not materialized. This, then, was the first Mission Hospital, and the only building in Kashmir deliberately constructed with a view to extending the benefit of Western medical skill and science to the people of Kashmir.”^{xv}

Dr William Elmslie also known to locals as *Padre Doctor Sahab*^{xvi} among Kashmiri’s was the founder of modern medicine or Allopathic medicine in Kashmir. He along with other medical missionaries treated thousands of Kashmiris. He was an able surgeon, dedicated physician and an obsessive Christian Missionary. Throughout his stay in valley he faced stiff opposition from number of people like priests, Molvis and from the ruling Maharaja for his evangelical activities. However, he followed his doctrine of healing with evangelization of Kashmiri’s with tenacious persistence.

Persevered with his evangelic and medical work dedicatedly he did not give up his work despite pressure from the authorities and thus changed the healthcare scenario of the Kashmir. In spite of all the obstacles he continued his work in Kashmir for five years. With every passing day he became popular among the people of Kashmir for the service he rendered to the deprived and helpless Kashmiris. For his service he was offered with gifts by the patients.

Next to Dr William Elmslie was Dr Theodore Maxwell who visited Kashmir in 1874. This time the opposition to the missionaries was withdrawn, the Maharaja’s government became more favourable and gave land at the foothills of Solomon’s Temple in Srinagar for the construction of a hospital.^{xvii}

In 1877 it was Dr Edmund Downes who arrived on the scene and took over the administration of the hospital. He worked nearly for six years in the valley and during his tenure a terrace was cut across the north side of Rustum Garhi spur; and few huts were extended to the hospital, which can accommodate more 100 patients. Downes acquired great reputation in the valley because he possessed great surgical skills. In this hospital during the year of 1878, one thousand patients were treated.^{xviii} Downes started touring the valley to see the patients and carried with him a mobile dispensary.

Arrival of Neve Brothers

The healthcare scenario of Kashmir changed with a rapid speed with the two Neve brothers Arthur Neve and Ernest Neve in Srinagar, in 1882 and 1886 respectively. Arthur Neve wrote several accounts of his journeys in the Kashmir and Central Asian regions. For these

contributions Arthur Neve was awarded with Beck Prize in 1911. In his book *Thirty Years in Kashmir* published in 1913, Arthur Neve provides us with an account of all his mountaineering expeditions and explorations in Kashmir.

Writing about the skill of Dr Arthur Neve, Dr Henry Holland (1875–1965) wrote in his autobiography:

“so great was the rush and so large the number of patients who flocked to us (in Shikarpur near Sukkar) that I sent an SOS to Dr Arthur Neve who was then on a tour in the Punjab. A distinguished surgeon, he came to the rescue and on a single day (5 December 1909) per- formed forty-seven eye operations; without his help the work could not have been undertaken.”^{xix}

The task of rebuilding and extending Kashmir Mission Hospital Drugjan, Srinagar, started in 1888 and lasted for eight years. It extended for almost a quarter of a mile along the hill. It had a big hall which could accommodate 200-300 people, a number of consultation rooms, a dispensary, a microbiology laboratory, X-ray room and two operating theaters. In 1896 the Hospital could accommodate 125 patients and by 1914 the bed capacity was increased to 150. Miss Nora Neve, who was the niece of Neve brothers, The Superintendent of Nursing, was responsible for the disciplined décor of the wards.

The number of patients treated in the Hospital was almost 37000. From 1889-1899, 30000 surgical operations were performed. During 1914-1924, 166,000 new outpatients were seen and 46,699 operations were performed. Irene Petrie, a medical missionary described a typical at the Hospital in 1896 as;

“From 150 miles away over the mountains patients have come to it, and it influences the whole valley. In so lofty and land malarial diseases are few; so are accidents, vehicles and machinery being scarce. Mauked by a bear, fallen from a fruit tree, are typical accidents. Poverty, dirt, hereditary disease and contagion fill the wards; eye cases, bone cases, kangri burns and the majority of cases are surgical. As many as 58 cases are have been performed in one day, the after mortality is less than five a thousand

...^{xx}

The Hospital was visited by every Kashmiri, including Muslims, Hindus, Sikhs, Hindu Sadhus from all over India, men with sturdy ponies and long coats from Yarkand in Xinjiang China on their way to Mecca for the Hajj pilgrimage, Gurkha soldiers from Nepal, Buddhists from Ladakh, Gujjars from the mountains, and many more people from distant lands sought treatment at Kashmir Mission Hospital.

The two brothers worked together for 33 years and were later joined by their niece Nora, who also worked at Kashmir Mission Hospital. Initially she was unconnected with the Church Missionary Society, came to Kashmir as an auxiliary helper. After working for some time she went to London, trained as nurse and came back to Kashmir in 1898 as a missionary of Church Missionary Society and took responsibility as the Superintendent of Nursing at Kashmir Mission Hospital. Mrs Nora was a disciplinarian who rendered utmost nursing and care to her patients and ensured strict and disciplined cleanliness within the Hospital premises. Ernest Neve remarked about her as follows;

“I have already referred to the most important and valued work done by Miss Neve as Superintendent of Nursing. To this we owe much of the efficiency of the hospital.”

Conclusion

Dogra period marks a watershed development in the history of Kashmir as it witnessed remarkable changes in social, political, economic and cultural fields. However, to the misfortune of common masses, health care in Kashmir received little attention from the state and was based on traditional lines. It was only with the influx of Medical Missionaries in second half of nineteenth century, the need for separate and modern health care facilities was acknowledged. Though, ostensibly missionaries aimed to serve the suppressed masses who were caught in a vicious cycle of ignorance, backwardness, state oppression, poverty, basically aimed at evangelization of Kashmir through noble deeds like education and Medicine. No doubt, they miserably failed in conversion but they left an indelible mark in health and medicine sector and liberated the masses from the shackles of diseases and death to great extent. Therefore, it is not surprising that not only the state backed their initiatives, but people irrespective of caste, creed and gender, thronged their dispensaries, hospitals where they received free advice, check-up and medicine. Thus, medical missionaries did a splendid job by not only improving the condition of common masses but also by laying the foundation of modern medicine in Kashmir which has gone a long way in shaping the future course of health in Kashmir.

To cure the diseases people generally went to priests and *Pirs* (holy men). The *Pir* usually gave them a piece of paper

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Embellishment of Humans: The Holistic View of Personality Development in the Qur'an

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Abstract

Creation of humanity sans a grand purpose would be tantamount to declare the purposelessness of the whole creation. Human beings at the micro level serve and fulfill the aim of the creation at the macro level. The balance and order which the cosmos exhibits is governed by the laws set in place by God Himself. It is human beings, however, who on and off set asunder this balance and order by spreading corruption on earth by misusing the freedom of will which too has been bestowed on humanity by God. The Qur'an, as the guidebook of God for humanity, sets forth such principles the observance of which would make the humans responsible as well as reasonable beings meant for the amelioration of the whole existence. This process of making human beings wholesome and responsible is profusely explained by the Qur'an. Since human personality emerges early and continues to change in meaningful ways throughout the lifespan, the Qur'an provides not only lessons for its development but also gives instructions for the amelioration of each stage so as to make it useful not only for itself but also for the whole humanity. However, the Qur'an considers the whole human life as an integral whole which together with the creation which is made subservient to humanity marks the unity of whole existence. It is amidst this existence that human personality emerges, unfolds and develops and Qur'an provides guidelines thereto. Such a developed and embellished human being lives a harmonious life and reaches the threshold of the next life with peace. This paper endeavours to present this holistic view of the development of human personality in light of the Qur'an.

Key words: Behaviour, Development, Spirit, Reason, Self

Introduction

Something is developed so that it could fit in the scheme and plan which it is made for. Grandeur and loftiness of the object/thing always determines the amount of care and exertion to be put in the development and enrichment of the thing concerned. It doesn't, however, mean that the thing to be developed could in essence be meant for something else and the process of development would mould it for an entirely different purpose. Rather, the process of development enables something to perform its function in a better and meaningful way.

As such, there are **three components** attached to the concept of development. These are: **essence** of something, **purpose** of something and the **process of development** or advancement which enables something to reach to the purpose which it is meant for.

Now, personality development stands for the strengthening of a person's characteristics, behaviour, conduct, thoughts, feelings and sentiments in a meaningful way so that s/he lives the life in a noble way.

Purpose of Human Existence

The Qur'anic design of personality development is holistic in the way that it gives a blueprint for the advancement of human personality which in essence has been made “in the best of mould”¹ and has been “honoured”¹ by God in different ways. So, human beings are potentially capable of fitting into the scheme and purpose of God’s creation with human beings as the supreme entity in it: “Blessed is He in Whose hand is the Kingdom: He has power over all things; He created death and life so that He might *test you*, and find out which of you is *best in conduct*.”¹

As such, whole human existence has been divided into two periods: pre-death period and post-death period. The former period is the span of trial, and the latter period is the “time for receiving the rewards or punishments merited by one’s actions during one’s lifetime.”¹

Personality Development: Purification and Growth

With man as the locus of personality development and test of human beings as the purpose behind the creation, Qur’an gives a thorough and well-knit programme of personality development explained under the Qur’anic concept of *tazkiyyah* (purification/sanctification): “By the soul and how He formed it, then inspired it to understand what was right and wrong for it. He who *purifies* it will indeed *succeed*, and he who *corrupts* it is sure to *fail*.”¹

It is pertinent to note here that sanctification (*tazkiyyah*) of human behaviour and conduct is not the only dimension of the Qur’anic scheme of personality development. The Qur’anic concepts of *taqwa*, *khushu’*, *ikhlas*, *ihsan*, etc.¹ also explain its different aspects. Even there are intellectual stages of personality development which are explained by the terms like *ta’aqul*, *tafakkur*, *tadabbur*, *lub*, *hikmah*, etc.¹ in the Qur’an. However, these are all practical and theoretical stages which a believer attains after s/he goes through the due process of *tazkiyyah* or conduct embellishment as is enshrined in the Qur’an.

Prophets (‘AS): The Sanctifiers

From Adam (‘AS) to Muhammad (SA‘AS), this project of the sanctification of human behaviour was given to all the Prophets (‘AS) of God and this job was finally entrusted to the Prophet Muhammad (SA‘AS) for its culmination. This endeavour of the Prophets (‘AS) of God has been duly highlighted¹ by the Qur’an for its preservation¹ for posterity with the Qur’an itself as the “guardian –cover, vault”¹ over the teachings of the previous Prophets (‘AS). This conformity in the mission of the Prophets (‘AS) of God as the teachers of humanity has been brought to fore by the Qur’an in unequivocal terms, such as: “Verily, this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other).”¹

Human beings have been given all the necessary faculties to receive the instruction/teaching/knowledge required for the modification and advancement of behaviour and conduct. Qur’an, in this regard, says: “God brought you forth from the wombs of your mothers while you knew nothing, and gave you hearing and sight and hearts, so that you may be grateful.”¹

However, ordinarily the feelings of gratitude do not emerge on the part of man and, as such, these faculties, in spite of being sound and healthy, fail to perform the job which these are actually meant for:

But such feelings emerge only when a man utilizes his God-given capacities in the right manner. His eyes, ears and heart should not be so attracted to worldly, ephemeral glamour that these may stop one from penetrating the realms of the unseen.¹

And, when the faculties meant for a certain purpose are utilized for the very opposite purpose, these are bound to stagnate: “Have these people not travelled through the land to make their hearts understand and let their ears hear; the truth is that it is not the eyes that are blind but the hearts that are in the bosoms that are blinded.”¹

Qur’an: The Code of Embellishment

So, the remedy and cure for such stagnation is the Qur’an itself: “O mankind! There has come to you an admonition from your Lord, a cure for what is in the hearts, and a guide and a blessing to true believers.”¹ The Prophet (SA‘AS) has explained the point as: “Indeed the hearts rust as iron rusts when it gets wet. (It was) said: What is the cure (of this condition) O Prophet of God? (The Prophet) said: Frequent remembrance of death and recitation of the Qur’an.”¹

As such, reformation and development of the individual revolves around the Qur’an. However, mere recitation of the Qur’an is not enough to get the desired results. There is always the need of an instructor and teacher. This instructor of morals has indeed been the Prophet (SA‘AS)¹ of God. This is what has been laid down in the following Qur’anic verse: “We have sent down the Reminder to you, to enable you to make clear to mankind what has been sent down to them, so that they may reflect upon it.”¹

Prophet Muhammad (SA‘AS): The Guide to Personality Development

Clearly, the Reminder could have been sent through an angel as well. However, an angel could not have become a model for human beings. God could have also sent a bound book. This again would not have sufficed to bring about the reformation of the human beings which the Prophet (SA‘AS) actually did.¹ Had the Book/Reminder been sent with an angel, mankind would have got confused.¹ The plea or reservation of the non-believers for a man having been sent as a messenger was declared useless with the rebuttal that had the earth been inhabited by angels, God would indeed have sent an angel as a messenger¹ whom the fellow angels would have followed and obeyed. So, the Reminder together with the Messenger has been called a “Clear Evidence”:

*The deniers of truth from among the People of the Book and the polytheists would not desist from disbelief until they received **clear evidence** –a messenger from God, reciting to them pure scriptures, containing upright scriptures, containing upright precepts.¹*

As such, the Prophet (SA‘AS) reciting the Revelation containing upright scriptures and precepts is actually the “**clear evidence**” which doesn’t need any further proof¹ for being together

the “**Reminder (Zikr)**” for the believers. Therefore, the Qur’an and the person of the Prophet (SA‘AS) function as an organic whole, inseparable from and complimentary to each other.¹ To this effect, the Qur’an says: “God has sent down to you a **Reminder** –a messenger who conveys to you God’s messages, so that he might lead those, who believe and do good deeds, out of darkness into light.”¹

Stage-wise Development

Through the medium of the Qur’anic verses the Prophet (SA‘AS) continuously reorient and reshape the conduct of the believers. For every stage of human life teaching and instruction is given which is most appropriate for the particular stage. This stage-wise instruction is very much necessary because man, by his very nature, exhibits different traits in different stages of his life: “Never forget that the life of this world is only a game and a passing delight, a show, and a mutual boasting and trying to outrival each other in riches and children.”¹

Stage one is simply childhood when life is just game and play. This sense of play, however, is laden with innocence without any sensual feeling. **Stage two** is filled with delight when human being, as a teen ager, starts experiencing sensuality. This stage needs watch and care in the developmental programme. **Stage three** comes with another burden for the human being. S/he starts showing off the glittering things and tries to possess more and more such objects. So, this stage needs extra check. **Stage four**, normally from 35 to 40 years of age, boastfulness in human attitude. Here, the individual doesn’t merely show off his/her possessions. Rather, it is a stage where a race starts to satisfy the material appetite. If not checked, it may lead to complete arrogance and corruption in the land on the part of the individual. In **stage five** human beings start outrivaling each other in the accumulation of material means. By hook or crook the individual in this stage wants to be on top in every respect.¹

These appetites related to different stages of human life are in no way abominable in essence. These are only to be checked, balanced, reoriented, reshaped, remodelled and moulded for the purpose which these are meant for. These cannot be eradicated altogether. Al-Ghazzali has explained this point in a unique way:

[It has been argued that] passion, anger, greed, etc. can be uprooted. This is a mistaken belief. The object of these is to bring them under control and not to uproot these natural propensities. These are necessary for man. Had he not greed for food, he would have been ruined. The object is to use it with moderation without going to extremes.¹

Now, it is the process of sanctification or embellishment (*tazkiyyah*) which the Prophet (SA‘AS) had been entrusted with which modifies and develops these characteristics of the human beings. This function of the Prophet (SA‘AS) has been elaborated not less than four times in the Qur’an notwithstanding the fact that whole Qur’an actually documents this endeavour of the Prophet (SA‘AS) as such. One of these four verses reads: “Thus We have sent among you a Messenger of your own to recite Our revelations to you, *purify* you and teach you the Book and wisdom, and to teach you what you did not know.”¹

As ‘education’ stands for the ‘modification of behaviour’ of the taught, *tazkiyyah* is a process and programme which gives all round development to the individual through the Qur’an. This process of sanctification, according to Sayyid Maududi, includes correct understanding of Islam, sound faith, harmony between word and deed and devoting one’s life to the utmost struggle for the establishment of Islam as a way of life on the individual level. Collectively, it should include the components of mutual love, mutual consultation, organization and critique and introspection.¹ Shah Wali Allah, by and large, stresses the importance of personal sanctification although not neglecting the collective goals of *tazkiyyah*.¹

Seekers of Purification and Growth

The medium of this purification, however, is nothing but the Qur’an. One cannot think of this process embellishment of human conduct without the Qur’anic injunctions such as:

*Recite to them the tale of the man to whom We gave Our signs, but who then cast them to one side and Satan overtook him. And he became one of those who went astray –if it had been Our will, We could have used these signs to exalt him, but instead he clung to the earth and followed his own desires– he was like a dog that pants whether you chase it away or leave it alone. Such are those who reject Our signs. Tell them this story so that they may reflect.*¹

It is also very important that a person himself should be very much serious and concerned about the amelioration of his position or conduct. Otherwise no instruction can be beneficial for him. This has been laid down in these Qur’anic verses:

*He frowned and turned away when the blind man approached him, for how can you know that he might seek to purify himself, or take heed and derive benefit from [Our] warning? As for him who was indifferent, you eagerly attended to him –though you are not to be blamed if he could not purify himself– but as for one who comes to you, eagerly and in awe of God you pay him no heed. Indeed, this [Qur’an] is an admonition.*¹

Addressed to the Prophet (SA‘AS), these verses indicate that ‘the strong and influential’ persons who reject the faith and don’t bother about their purification are worthless before God. However, a person who fears the Lord and seeks guidance and is concerned about his purification is valuable before the Lord irrespective of his physical and social status.¹

Devotions: The Means of Development

Although the instruction received by an individual through the Qur’anic verses purify him and make him enough “knowledgeable to bear witness of the oneness of God,”¹ but other devotional practices take the embellishment and sanctification of his morals to further heights. Take, for example, the case of *Zakah* (poor-due, alms). It is interesting to note here that the very meaning of the word *zakah* carries the sense of sanctification with it:

In Islam one does not pay a “tribute” to the chief of the city for his personal luxury and vanity, but one pays his dues, as a right connected with the

collectively, and more particularly in favour of the needy; and this for the purpose of “growing” and “purifying” one’s self, as is the etymological sense of the term zakat.¹

Thus, it has been the job of the Prophet (SA‘AS) to cleanse the morals of people by the exaction of *zakah*, as says the Qur’an: “Take alms out of their wealth to *cleanse* them and *purify* them, and pray for them; your prayer will be a comfort to them. God is all hearing, all knowing.”¹

No wonder then that as soon as the Prophet (SA‘AS) fraternized his companions at Madinah after the Hijrah, different prominent companions who had been successful businessmen at Makkah instead of becoming a liability on the Ansar (Helpers) re-established themselves as great tradesmen in the markets of Madinah thereby uprooting the Jewish monopoly of the Madinan markets. The Prophet (SA‘AS) established different new markets which worked as alternative platforms to end the Jewish exploitative system¹ of trade and commerce. This was the comprehensive project of reformation of morals in which honest and competitive business dealings became the means of development of an individual.

Now, by spending one’s hard-earned wealth on the welfare of the society, one continues to traverse the path of behaviour sanctification and spirit elevation. And it is by “spending one’s cherished possessions for the cause of God that one can attain (the station of) righteousness.”¹ This has been explained by Shah Wali Allah as:

Sometimes the lower self comprehends that the love of wealth and being miserly with it harms a person and turns him from his course, so that he suffers from this very greatly. He is not able to prevent this except by practicing giving away whatever he loves best. For if he does not give, the love (of wealth) and miserliness will remain as they are.¹

This has been beautifully laid down in this tradition of the Prophet (SA‘AS):

A man came to the Prophet (SA‘AS) and said, “O Allah’s Messenger which charity is the most superior in reward?” He replied, “The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to be become wealthy. Do not delay it to the time of approaching death and then say, “Give so much to such and such, and so much to such and such.” And it has already belonged to such and such (his heirs).”¹

One or the other aspect of sanctification of human behaviour is attached with all the devotional practices commanded by God in the Qur’an. *Saum* or Fasting meant for creating *taqwa* (God-wariness)¹ in the believers in reality is another mode of cleansing the human conduct:

Fasting is a great good deed which strengthens the angelic (side) and weakens the animalistic. There is nothing like it for polishing the face of the spirit and subjugating the physical nature..... When a person tries to subjugate the lower soul and eliminate its bad qualities, his act will take on a sanctified form in the World of Images.¹

So, an individual should be enough conscious that s/he is being sanctified continuously through every act commanded by God. *Taqwa* (God-wariness) should be the target in wearing clothes,¹ in making provision for a journey¹ and also in the sacrifice of an animal.¹

Thus by developing all his faculties in the divine pattern man would be able to sabotage the evil designs of Satan who has vowed to “mislead (the mankind) them all”¹ and has been thus declared as the “sworn enemy”¹ of man.

Although man himself has to be an active agent in the process of sanctification, the amelioration and embellishment of his morals and conduct is still the bounty and gift of God bestowed only on the sincere¹ servants of God:

*O you who believe, do not follow in the footsteps of Satan, and whoever follow in the footsteps of Satan should know that he enjoins only indecency and evil. But for the grace of God and His mercy upon you, not one of you would ever be purified; but God purifies whom He pleases. God is all hearing and all knowing.*¹

Conclusion

It is this system of purification by dint of which man rises above or overcomes the machinations of (the evil-commanding soul) *nafs al-ammarah*¹ and pays heed to the advice of (the self-accusing soul) *nafs al-lawwamah*¹ and attains the noble state of (the well-pleased soul) *nafs al-mutma'innah* and he returns to his “Lord well pleased, and pleasing to Him.”¹ This would be he saved because of returning to “God with a sound heart”¹ without casting himself to the “lowest of the low”¹ level.

Therefore, this developed and advanced human being is given “a good life”¹ here, in this world and he also lays a good provision “for the future”¹ life of the hereafter. Still God Himself gives a **final touch** of “*purification*” to such servants for being true to their covenant¹ with God about His Lordship¹ and His being alone worthy of worship.¹

Development of human personality vis-a-vis his morals as well as reason is thus needed for the fulfilment of his position as the vicegerent¹ of God on earth. His embellishment through *tazkiyyah* leads him to the real worship of the Lord and sanctification of whole human situation.¹ Only a purified soul can fit in the scheme of God to lay the foundations, carry out the construction and take to its culmination the edifice of human conduct. An underdeveloped, impure soul can never unfold the hidden potential ingrained in the human personality.

Declining Ethical and Moral Values Among Youth

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Abstract

Our society once said to be the essence of culture, morality, and character, is today continuously degenerating and deteriorating in terms of ethics, morals and values. The result is that we are seeing an increasing change in the behavior of individuals especially among youth. The influences of mass media, science and technology, modernization, globalization etc. are the prime factors for the degeneration of the youth in our society and corrupting the mind of a large number of youngsters. The present research is an endeavor to underline and confer the concern of decline of ethical and moral values among young generation. Moral values are certainly decreasing and everything now has become materialistic and we are observing a situation where morals are nil and ethics have been sent off to the bottom of the ocean. The research also tries to highlight the different factors which are considered responsible for the deterioration and decline of moral and ethical values among youth. There is an urgent need to focus and develop ethical values among youth in the society, as materialism is affecting and covering every sphere, attention should shifted towards enhancing and developing ethical values among youth who identify the prospect of a society.

Keywords: *society, culture, morality, technology, science, globalization, ethics, materialism, morals, values, decline*

Introduction

Ethics is an attempt to guide human society and it is also an endeavor to help man in leading good life by applying moral principles. Ethics refers to well based standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Ethics is related to issues of propriety, rightness and wrongness. What is right is ethical and what is wrong is unethical. Ethics is a matter of practical concern. It tries to determine the good and right thing to do; choices regarding right and wrong, good and evil; questions of obligation and value.

Moral values undoubtedly have undergone many modifications and shifting, people have been applying the values according to their suitability and convenience. However, in the primitive societies people were more eager to follow and give importance to their values but now in the modern times values are somewhere losing their vitality. In the modern times when firm waves of modernization, westernization, industrialization and urbanization have impacted the lives of the people, the effect of the values seem to have been lost in that. The great values seem to have been replaced by selfish-motives, individualistic thoughts and egoistic drives of the human beings. The young generation of the society seem to have no faith in the old established moral and cultural values their mind-sets are structured in such a way that praises only the western values. Even the

old generation of our society feels helpless in reforming the so called westernized mind-sets, thus some of them have accepted this fact (with no other option left) and some are still struggling with their young ones to convince them about the importance of the Indian values.

The youth of today seem to have been bamboozled by the fascinating picture of the western values which are apparently hallow and unsuitable for our society, still the young generation gives more importance to those values since they believe that western values administer more freedom, flexibility, self-promotion, newness and confidence to them. For instance, the young generation feels more comfortable in waving a simple hand or uttering a simple 'Hi' for greeting someone instead of following our religious and cultural value of greeting.

The young generation have not at all tried to understand the essence of own values and blindly following the foreign values. Our values are so meaningful and have been directed for the welfare of the human beings only, which intend to bring harmony and affection among the people of our society. But blaming the youth alone would not be justifiable over here, they have adopted the ways which they have seen in front of them they have many mediums through which they have learnt the western values but here we are missing one important aspect of this scenario and that is that it might be possible that we being the elders, parents and the guardian have not properly introduced values to our young generation, it might also be possible that we have not guided them properly and taught about the great implications of our own values. There might have been something missing in the process of their upbringing that has resulted in the lack of faith of the youth in values.

Degradation of Moral Value among Today Youths

The moral deterioration of youth in our society is at present a blazing issue. The root of this issue is not a recent phenomena, its trace can be indented in the society of the past, the magnitude of which has spread over largely in recent days. The expression of this sort of degradation is being reflected in different undesirable aspects of the society. Although it is considered that youth power is the driving force of a nation, the instances of which may be cited from vigorous movement of the past. But the youth of now-a day is adversely diverted which does not only influence the society but also it stimulates the coming generation of our civilization. Consequently, we have to face an alarming and more violent situation in the coming decades. Moral values are certainly decreasing and there are plenty of examples to illustrate it. Now you will no more see that bonding between individuals and this has eventually led to the void of misunderstandings and distrust now if you are a good and simple person you will be treated as bait or the mice of the experiment. Everything now has become materialistic and you should expect a situation where morals are nil and ethics have been sent off to the bottom of the ocean Unlike animals humans have evolved emotion in their evolutionary development. Evolution has given him the sense of morality. So we find morality is advocated and appraised in all societies of the world. Some unknown yet subtle evolutionary 'knot' has surely decelerated moral activities in all people in the present world. It is true ignorance and wrong influences from outside has made the youth vulnerable. Their weak brain and lack of understanding life accompanied by dear of the unknown has subjected them into victimization by alcohol, deadly drugs resulting into psychological impairments. This results into immoral activities.

Moral values and graciousness, in the past, were prominent in most teenagers. Majority of the youths then learnt respect, courtesy, consideration, decency, propriety, honesty and righteousness from a young age, and had enough self-discipline to hold to these values. However, these moral values and self-discipline are slowly diminishing over the years, as most of the younger generation is gradually disregarding these ethics. The listed values have slowly faded away, as they mean little to these adolescents, as moral values and self-discipline are on the verge of disappearing.

Research Methodology:

Research is a matter of raising a question and then trying to find answer in a systematic and scientific way. The present research is based on non-participation observation technique used the researcher to collect response from respondents of government degree college Baramulla. The significance of non participation observation is that the researcher indirectly observes the activities of the people in a social situation and seeks to understand such people's point of view. The researcher is interested not only in what people are doing and saying but also in how people perceive and interpret their own actions and actions of others. The area of selection for the present research study is Government Degree College Baramulla, pertained for primary and first hand data, assistance has been taken from different books, research papers etc for the collection of secondary data.

Factors responsible for Degeneration of Moral and Ethical values in Youth:

It has been observed on the basis of non-participant observation that there are number of factors responsible for declining of ethical and moral values among youth. Responsible and rational behaviour is expected from children but it has been observed that immoral and antisocial behaviour is increasing among them. A number of factors are responsible for fall in moral and ethical values among youth.

1. Influence of companion/peer group: It is evident that the Influence of the companion and associate plays a vital role in developing of moral and ethical values among youth. They spend more time with them, discuss with them frankly and seek their advice. The youth evaluate and scrutinize their matters relating to morality practiced in keeping view of their companion in their homes or in their surroundings.

2. Socialization: Socialization bears a great effect on the personality of an individual, if a child has been properly socialized it reflects on his behavior. If parents inculcate good moral and ethical values among children that is predominant on his actions and activities, but unfortunately it has been observed that parents in the contemporary society are not taking active role in socializing ethical and moral values among children.

3. Scientific technology: Scientific technology has having both positive as well as negative influence on the personlity development of youth, depends upon its usage. Mobile, internet, influences and affect the moral and ethical behavior of youth, and on the basis of observation it has been analyses these are having most negative influence on the behavior of youth, result in decline of ethical values. Over the years, the rapid evolution of technology in various forms has significantly influenced the way people live and interact. These new technologies have become a mainstay for how people, particularly youth communicate and are entertained. Technology affords young people many benefits: the ability to talk to people worldwide, to more easily and

regularly communicate with family and peers, but also the negative side is that we also find decline in ethical and moral values among youth.

4. Parental Influences: Although teenagers may not have the same decision-making capacity as adults, parental influences can affect the way that a teen behaves and makes choices. In particular, parental behavior plays an important role in how teenagers make decisions. For example, if a teenager sees his parents acting impulsively or making poor choices such as neglecting household responsibilities or skipping work, the teen might believe that he is entitled to make similar choices. Similarly, parents or caregivers abuse or neglect children, they may develop immoral or impulsive behaviors.

5. Rise of discretion: The rise of discretion is being felt among youth, they witness freedom of choice and will result in performing such actions which are against the ethical and moral values of society. Desire of self exhibition often takes an youth towards crime and immoral behaviour like smoking, drinking, eve teasing, delivering abusing words, quarreling etc.

6. Educational System: One of the major reasons for degradation of moral and ethical values among the youth is the continuous worsening quality of education. Education plays a decisive role in youth development, both to prepare them for participation within the workforce, and to instill values of responsibility and cooperation. The current education system is all about getting a good job, making money and satisfying desires and ends. The desire for materialistic gains and comforts, greed for luxury life has lead to corrupt practices and downfall of social values

7. Mass Media: Mass Media which have become pervasive in the lives of youth, social network sites, online games, video-sharing sites etc are current features of youth culture. They have so permeated young lives that it is hard to believe that these technologies had barely registered in the lives of youth. Technological advances bring the promise of new skills and greater youth participation in society, but also increase the risk of youth exploitation and informational divides. There is an urgent need for societies to both protect youth and empower them to shape their own media environments.

8. Nuclear family: This is considered one of the very important factors for degenerating moral values among youth. In a nuclear family especially where father and mother both are working, have no time to share with their child. The feelings and emotions of child remained unentertained. So the child finds some other places like TV, peer group, bad literature etc to share feelings and emotions and start behaving immorally as revolt.

9. Very strict norms: Rules, regulations and guidelines are considered important for controlling the behavior of a child but strict control and stern punishments during childhood prove harmful for the personality of a child may develop feeling of revolt as a result of declining moral and ethical values.

Findings of the study:

The research was an unpretentious attempt to find out the different factors responsible for the decline of moral and ethical values among youth. The findings of the study revealed that the influence of peer groups, decline in the process of socialization, impact and influence of scientific technology and mass media, parental influence and impact on children, rise of discretion, worsening quality of education, nuclear family etc are the important factors considered responsible for decline of ethical and moral values among youth.

Suggestion

Socialization is one of the important means through which we make our child to understand the significance and relevance of social and ethical values. Parents have to take the responsibility of inculcating good moral and ethical values among children, so that they can understand the implications of the values for the smooth functioning of society. Also youth have to make the mind to understand that scientific technology should be utilized in the constructive way so that our values are not going to be effected. Educational institution also has to take active role in educating the students to analyze the importance of moral and ethical values, introducing subjects related to ethics and morality

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Socio-Political Condition in the Era of Shaikh –Ul Aalam (R.A)

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Abstract:

Shaikh-ul Aalam^(R.A) is a remarkable Kashmiri saint who belonged to the Rishi order was born at a period of great social and religious crisis in Kashmir i.e. 1377 C.E in Kaimoh village. He was one of those eminent personalities who had a special concern with reforming society. He revolted against the political and social uncertainty which was prevalent in his era. For this purpose he used his poetry as a tool to spread the true knowledge of islam, that is message of love, simplicity, tolerance, harmony, fraternity between all human beings irrespective of religion, colour, race which ultimately led to a struggle against social injustice and discrimination prevailing during his time. Shaikh-ul Aalam^(R.A) condemns caste system and highlights in his poetry that Adam is the progenitor of human race and differentiating people on the basis of caste and colour is superficial. He clearly emphasized in his poetry that anyone who believes in caste system is not true follower of God. Shaikh-ul Aalam^(R.A) played a significant role by emphasizing the exploitative machinations of caste-conscious Brahmans. The main desire of Shaikh-ul Aalam^(R.A) was to transmit the real message of social reformation and its social dynamic which stood for classless and casteless society free of exploitation and religious discord.

Keywords: *Society, social, justice, caste, Islam.*

Introduction:

Shaikh Noor ud Din^(R.A) is commonly known as Shaikh-ul Aalam, Nund Rishi, Alamdari-e-kashmir, taj-ul Awliya whom kashmiri pundits call shazanand was not only a great saint but a great kashmiri too for he established the personality and identity of the kashmiri people at a most critical period of the valleys history. His greatness lies in the fact that he is revered by Kashmiri, irrespective of religious convictions. To Muslims he is shaikh-ul Aalam^(R.A) and to Hindus shazanand. But to all of us he is the standard-bearer of all the best in kashmiri, s composite culture and tradition of love, compassion, brotherhood and humanity. Shaikh-ul Aalam^(R.A) travelled through distant areas of Kashmir valley and met saints, scholars and common people his poetry in the form of *Shruks* bears a distinct impact upon Kashmiri society. Nund Rishi, s message was not confined to one race or one class, but addressed to mankind as a whole. His teachings on the development of Kashmiri society and culture were indelible. The indigenous order of Kashmir sufis, *Silsillah-i- Rishiyyan*, founded by him, emerged as a potent spiritual and social movement that engulfed the valley of Kashmir during the fifteenth and seventeenth centuries. He was highly influenced by the Islamic doctrines and this was the basic motto of the leading mission of converting the people of Kashmir to Islam. the basic fundamentals of Islam, the very concept of God and the man's place in the world, devotion purity of soul and clarity of human actions and social commitment were the chief features that categorized the religion of Islam. In Shaikh-ul Aalam, s^(R.A) personality bore a variegated out-look that helped the socio-religious preacher to think and rethink on the paradigms that could together work out the two pathway programme; one that leads to the Gods premises. Of all the attributes we associate with Shaikh-ul Aalam^(R.A), perhaps his humanistic philosophy dramatically stands to be the trunk of his philosophy that provides support to his doctrine of contemplation. Shaikh-ul Aalam^(R.A) tried his best to mend society for betterment. Like other Sufis, Shaikh-ul Aalam^(R.A) used regional language for spreading his message to common people. Although Shaikh-ul Aalam^(R.A) is confined to Kashmir only, his message is universal.

Methodology:

To complete the research study, incentive came from the study of the Shaikh-ul Aalam^(R.A). The “observation Method “was applied successfully for this research work. By using this method, the research goes through different literary articles, critical compositions, books and to find interrelated study material. In order to be acknowledge in allied topics different critical books composed by Farooq Fayaz, Ishaq Khan, M.Amin Pundit etc. Remaining supportive for the part of the study on poet’s literary life.

Findings:

The main objective of this study remaining to find out how Shaikh-ul Aalam^(R.A) mends and revolutionized society, through his message poetry. This work will observe the expression of Islamic philosophy and ideas of Shaikh-ul Aalam^(R.A) in reconstructing society through poetic forms.

Socio-political conditions of that Era:

Kashmir From the ancient times remains the centre of not only Culture and Civilization but also for Knowledge and Literature. The valley of Kashmir has not only given the shelter to foreign Sufi saints but also gave birth to great and eminent Sufi’s and scholars. Among these personalities one of the most prominent personality is Shaikh-ul Aalam^(R.A) by turning the pages of history we see the different views regarding the birth and passing away of Shaikh-ul Aalam^(R.A). However, commonly accepted opinion is that he was born in 779H (1377A.D) and passed away in 842H (1440). Shaikh-ul Aalam^(R.A) is also called by different names like Shaikh Nuruddin Rishi, Alamdar-i-kashmir, Nund Rishi etc. He is remarkable Kashmiri Sufi saint who belonged to Rishi order. He was one of those multifaced personalities of the medieval time who had special concern with reforming society and social justice. The period of sixty three years of his life was of great change in so far as political, social, economical and religious conditions of Kashmir. In order to understand the political and social conditions which prevailed during Shaikh-ul Aalam’s time, one has to make a study of those which were prior to him. For this purpose one has to turn the pages of wonderful Kashmir history. Which starts from 1301-1320 A.D and onwards this was the period of when king Suhadeva ruled over Kashmir. He was kind and generous hearted person and allowed many taught people to come and settle here in Kashmir. Among these outsiders were Ranchana and Shah Mir, who played a crucial role in shaping the political, social and religious history of Kashmir. Meanwhile in 1320 A.D the invasion of the Tatars, the kingdom of Kashmir got disintegrated by Dulcha or Zulju or zulqadr khan. With reference of Abdul Qaiyoom Rafiqi he says:

“The sources are not unanimous about the origin of Zulju. According To Jonaraja he was a commander of the army of The great king Karmmasena. it is not possible to identify the “King Karmmasena”. Elsewhere, however, jonaraja calls zulju “The king of the melechchhas”.¹

But the historians of Kashmir assert that zulju was a Mongol from Turkistan. This view seems to be correct. Zulju entered the valley through Baramulla along with thousands of soliders. king Suhadeva instead of facing the enemy, fled to Kishtawar leaving his household. Shah Mir who already joined his army during his time only stood at his past and tried his best to save the kingdom; Zulju plundered and enslaved people, burnt down buildings and destroyed crops after a stay of eight months he left the valley through the Banihal pass, where he perished along with his prisoners in heavy snowstorm. Ranchana took advantage of anarchy that prevailed

in the valley, and finally assumed the government and proclaimed himself as the king of Kashmir and later on accepted Islam through syed Sharafuddin Bulbul shah^(R.A) and keep the name of Sultan Sadruddin and in this way ended the Hindu rule in Kashmir. In the words of Prof. Mohammad Ishaq Khan:

“The conversion of Rinchana Should not be treated as an isolated Case; nor was it merely a matter of political expediency in medieval Times it was the personal decision of the chiefs that usually determined The collective action of groups or clans. It can be safely inferred that a Accompanied him from Ladakh to Kashmir must also have embraced Islam. After their chiefs assumption of political power and his Subsequent Conversion.”²

After Sadruddin's (Rinchana) death in 1323 A.D., Islam does not seem to have official patronage owing to internecine political conflicts in Kashmir. In 1339 Shah Mir ascended the throne and defeated the wife of Sadruddin, Kota Rani, at Andarkote. After Shah Mir, Shahab-ud-din ascended the throne and he was succeeded by his younger brother Hindal who adopted the title of Qutub-ud-din (1373-89) and every one among them tried to restore the law and order in Kashmir than devoting themselves to the religious affairs of a small number of their Muslim subjects living peacefully in Hindu, Buddhist surroundings. The reign of Qutub-ud-din marked the birth of Shaikh-ul-Aalam^(R.A). The Sultan died when the Shaikh-ul-Aalam^(R.A) was only twelve years old that means Shaikh-ul-Aalam^(R.A) childhood was spent during the reign of Sultan Qutub-ud-din. Till that time Islam had made a considerable progress in the valley and Shaikh-ul-Aalam was very well aware about the Islamic tenets. The era of Shaikh-ul-Aalam^(R.A) was socio-political confusion. Morally the society was in the throes of degradation. The society that the Shaikh-ul-Aalam^(R.A) represents was divided into two classes, neo-converts and old Hindu society. The first one was of new passionate Muslims and another was traditional Hindus both competed in outdoing one another in erecting either Mosques or temples. The Shaikh-ul-Aalam^(R.A) being sensitive was interested to maintain a social harmony. That is the reason he composed:

*Two children from the same parents,
The Muslims and the Hindus.
Why this gulf of hatred between the two:
Be pleased with thy servant's oh my God.*

As we know that in the fourteenth century there was feudalism and caste system prevalent in Kashmir. Bahamans considered himself superior than other castes but Shaikh-ul-Aalam^(R.A) highly criticised the social caste system as well as the economical caste system. Shaikh-ul-Aalam^(R.A) emerged as a people's voice to fight against these man-made barriers and through-out his career championed the cause of the downtrodden and under-privileged. He also spread the message of non-violence even he refused to kill any plant or animal. During his spiritual journey he gradually left eating delicious food instead he ate bitter vegetables - kasnee and handh. That is the reason he revolted against the political culture and system that he experienced during the reign of Sikandar Shah and Ali Shah. According to Manzoor Fazili:

*“His poetry in its undertone is a protest against the politics
Of confusion, suppression and oppression of the common man.”³*

Shaikh-ul-Aalam^(R.A) unlike Hindus did not ignore society altogether the Hindus, while seeking union with God, placed themselves outside the historical process, which results upon social cooperation and mutual understanding between men. Even after their return from periods of

withdrawal and contemplation the Hindu mystics remained highly individualistic in their approach to religion. And while leading secluded lives they seldom felt the need to direct or guide the society of which they were a part. Nuruddin on the other hand made his intuitive faculty serve contemporary society by the argument of word and deed. In his Poetry there is an element of a dynamic inner worldly asceticism seeking to achieve mastery not only over his individual self but also over the world around him:

*O, supreme God, thou art to be held in highest esteem.
Since it was in seeking thou that it was freed from the delusion of self.
Be kind enough to make me a powerful instrument of thy innate devotion;
I do gratefully remember how kind thou art.*

He was a social reformer and his message was not confined to one race or class but addressed the whole mankind. Shaikh-ul Aalam^(R.A) was also against the division of society on the basis of socio religious status, instead he advocated total surrender before Allah and be compassionate to all his creatures. He clearly defines social justice as the most balanced synthesis of human freedom, brotherhood and equality which embodies the divine attributes of benevolence, providence and justice. In the words of Dr. Farooq Fayaz:

*“Shaikh Nuruddins tour across the valley was not to demonstrate his
Mystical Excellence but it had a deep socio-ethical connotation. Along
Side, the job of disseminating true message of Islam based on human dignity,
religious universalism and the unity of God. Shaikh Nuruddin by his noble deeds
Sought to paint true colour of its social dynamics.”⁴*

Shaikh-ul Aalam^(R.A) urged the people to walk on the set paradigm of religion that would in turn help them change their outlook to be called as true religious followers. Shaikh-ul Aalam^(R.A) was of the view that one, whose action are human, is a Muslim in a true sense and mere caste won't guarantee heaven to a person. He says:

*One who harps proudly upon one's caste?
Is bereft of reason and wisdom
Here the good alone can claim noble descent;
In the Hereafter, caste will be extinct.*

In his poetry Shaikh-ul Aalam always called upon the people to follow the path of peace and harmony. He strongly pleaded for tolerance, fellow-feeling, love and affection among all sections of the society. He has left hardly any issue relating to the development of humankind. Thus the main desire of Shaikh-ul-Aalam^(R.A) was to transmit the real message of social reformation and its social dynamics which stood for classless and casteless society free of exploitation and religious discord.

Conclusion:

Shaikh-ul Aalam^(R.A) a multi dimensional personality, his poetry touches almost every aspect of human life. He has greatly succeeded in portraying a positive message of life with a strong practical approach for progress and development of mankind. His verses became the best vehicle for inculcating in the common masses the true spirit of Islam: submission, dependence on Allah, obedience, contemplation and a fulfillment of the duties of fellowships. Shaikh-ul Aalam^(R.A) truly revolutionized the spirit and soul of Kashmir. This revolution itself carved out a culture of forbearance, tolerance, adherence to the truth, belief in monotheism, equal love for men of Allah,

and sympathy with one another. In this way Shaikh-ul Aalam^(R.A) played a central role within the frame work of a cognitive, moral and social order.

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Reinterpreting Afghan Rule in Kashmir

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Abstract:

In 1753, Afghans established their political authority in Kashmir. Afghan rule has been painted with dark colours by a section of Pandit chroniclers. These Pandit chroniclers wrote in the beginning of Sikh rule and projected Afghans as religious fanatics and ruthless masters who persecuted Hindu community by subjecting them to heavy taxation and other humiliating practices. Sikh rule on the other hand was hailed as rule of deliverance by these chroniclers. This was done for the purpose of gaining sympathy of new establishment. True, Afghans were tough masters who ruthlessly exploited the people of Kashmir but we argue that Afghan governors in Kashmir were more guided by lust for power and tribal codes than their religion. Besides, Afghan state was not different than medieval imperial states which aimed at ruthless exploitation of peripheries and awarded exemplary punishments to rebels. The sufferings during the period under reference should be viewed as inclusive experience of all sections of society instead of a particular community.

Key words: Afghan, Pandit, Kashmiri, Medieval, community

Introduction:

Punjab was invaded by Ahmad Shah Abdali third time in 1752. He defeated governor Muin-ul-Muluk, and spread terror over the whole of Northern India. At this time Kashmir was governed by Abdul Qasim Khan. He usurped the throne by displacing Mir Muqim Kanth. There upon disgruntled Kashmiri leaders, Mir Muqim Kanth and Khawaja Zahir u Din Didamiri sent their agents to Ahmad Shah Abdali and invited him to invade Kashmir. This provided an opportunity to the Afghan ruler who had already included Kashmir in his scheme of conquest (Parmu, 1969: 348) He deputed Abdullah Khan Ishaq Aqasi at the head of 15000 army men to conquer Kashmir. The Afghan army was opposed by army of Abdul Qasim Khan at Shupiyan in 1753. Abdul Qasim Khan was defeated and sent as prisoner to Kabul. Abdullah Khan Ishaq Aqasi entered Nagar Nagar (Hari Parbat) and laid foundation of Afghan rule in Kashmir (Ibid: 349).

Afghan Governors: Kashmir remained under Afghan rule for 66 years. Like Mughal rulers Afghans ruled Kashmir through their governors. In all 28 Pathan governors and deputy governors ruled over Kashmir (Ibid. 351-52). Abdullah Khan Ishaq Aqasi was the first Afghan governor of Kashmir. He remained in Kashmir for the period of six months. He ushered the era of tyranny in Kashmir. He subjected Kashmiris to ruthless exploitation. He killed many Kashmiris for extracting money from them. In one case he collected the huge money of one lakh rupees by torture. He carried away huge booty to Kabul. He has disrupted the economy of country and financial position extremely became tight. He deprived Kashmir of its rich cultural heritage. He vandalized the famous Mughal gardens. Abdullah Khan Ishaq Aqasi was responsible for woes and tears of people both high and low. They were imbued with discontent. The simmering

discontent of masses compelled Ishaq Aqasi to quit the country after entrusting its government to Khawaja Abdullah Khan, his deputy, and Lala Sukhjewanmal the secretary (Ibid. 354).

Sukhjewanmal took the reins of government in his own hands. He was supported by Abul Hassan Khan Banday, one of the popular nobles of Kashmir. He was the first Hindu to be the ruler of Kashmir after over four hundred years. He appointed Abul Hassan Khan Banday as his Prime minister and minister for revenue and law. Meanwhile Ahamad Shah Abdali considered the activities of Raja Sukhjewanmal as an act of revolt. But due his engagement in Iran he confirmed Sukhjewanmal as the governor of Kashmir and deputed Khawja Kijak as the deputy governor for the purpose of keeping check on the activities of Sukhjewanmal. Ahmad Shah Abdali began to make preposterous demands which Sukhjewanmal found difficult to meet and raised the banner of revolt.

Ahmad Shah Abdali due his engagements elsewhere did not actively pursue the Kashmir policy till 1761. After returning from triumphant victory against the Maratha confederacy in the third battle of Panipat he took a very serious view of happenings in Kashmir. Accordingly in June 1762, he commissioned his general Nur-u-din Khan Bamzai against the Raja. The Pathan and Sukhjewanmal's army met at Udar, a large plateau below the Tosamaidan pass. Raja Sukhjewanmal met an ignominious defeat. He was captured, blinded and taken to Lahore before Ahmad Shah Abdali in wretched condition. The later ordered him to be trampled to death by an elephant.

After the death of Raja Sukh Jewan Mal, Nuruddin Khan Bamzai succeeded him as governor of Kashmir. It took him three months to consolidate his victory. Then he left for Kabul and was succeeded by Buland Khan Bamzai. His reign saw the resurrection of Shia-sunni conflict. The zadibal area was set on fire and shias were looted. Buland Khan was displaced by Nuruddin Bamzai. Kashmir was placed under the charge of Mir Muqim Kanth and Pandit Kilash Dhar. Soom internal feuds between these two nobles led to the state of political instability which promoted Nuruddin to himself assume governorship. This time he acted as a tyrant. He looted and pillaged the people. The entire Afghan rule under different governors and deputy governors was guided by imperialist consideration. The imperial power at Kabul focused of importing more and more wealth from Kashmir without taking any care for their upliftment. They exploited the people of Kashmir with heavy hand. The afghan governors and their officers caused harassment to the people of Kashmir by various devices. The people were not allowed to wear arms. They were put under the vigil of spies. The local chiefs were strongly suppressed. It is worthwhile to mention that during the governorship of Azad Khan (1783-85) the local population under the leadership of Maluk Khan rose in against him, but they could not succeed in overthrowing him.(Khan :1983, p.49)

Economic Conditions: Like Mughals Afghans also ruled through governors. The emperors at Kabul put a heavy demand on their governors to finance their campaigns against Iran and Punjab. The governors in order to appease the rulers at centre by meeting their heavy demands subjected the people to heavy taxation. The land was leased to the highest bidder who collected the revenue and produce. As the lessee (*Ijaradar*) was mainly interested in filling their coffers which badly affected both land and people. Among the Afghan governors Haji Karimdad Khan was known for rapacious taxation. He imposed heavy taxes on all sections of population. The rich Jagirdars and nobles had to pay taxes called *Nazrana* which amounted to four and six times to their income. Traders and shopkeepers had to pay *Zara-i-Ashkhas*, a sort of levy on imports and exports

(Parmu: 398). This shattered the economy of the country. The peasants had to pay heavy huge amount in the form of multifarious taxes. In order to evade taxation the peasants cut down all the fruit growing trees in villages and selling them as firewood. The valley was denuded of its fruit wealth in the period of one month. Brahman chroniclers record that Karim Dad Khan had devised a novel method of tax collection. He collected the leading members of Pandit community kept them in close confinement and subjected them to suffocating fumes from cow dung. They implored, they importunate but KarimDad would not release them until they agreed to pay annual tax of rupees 5000 called *Zara-i-Dudak* (Bazaz.156). Another governor Mir Hazar Khan is said have drowned so many Kashmiri Brahmans to Dal Lake. (Kaul: 1924, p.58) The lucrative shawl trade during this period could not escape KarimDad Khan's rapacity. He created a new department *Daag-i-Shawl* to regulate shawl trade. Under this department the shawl weavers were heavily taxed. After the death of Karim Dad Khan he was succeeded by his son Azad Khan. It is interesting to note that despite misrule and tyranny the shawl trade flourished due heavy demand of Kashmiri Shawls in Europe, Iran, Afghanistan and Turkistan. But the state oppression on Shawl weavers gradually set in motion the process of decline of this lucrative trade which accelerated under Sikhs and ended up in its complete collapse under Dogras¹.

Azad Khan outdid his father Karim Dad Khan in oppressing Kashmiri population. At the age of 18 he started his cruel reign and instilled such a terror into his courtiers that they used to tremble before him. Given to epicurean habits he took pleasure in the grandeur of his court. With shining and rich swords and wearing gorgeous dresses the officials, ministers and slaves would stand mute and motionless when held in his court. (Bamzai: 1994, p. 157). The rapacity and tyranny of Afghans resulted in recurrent famines which forced the people to migratory conditions. It is pertinent to mention these migrations were an inclusive experience of Kashmiri's rather a catastrophe of a particular community as made out to be by some chroniclers and historians who argue that Hindus were discriminated for administrative positions. (Kachru,ff.171-72ab, Parmu, 341-42).Not only Hindus the poor Kashmiris were also forced to migratory conditions because of the famines caused by vagaries of climate and rapacity of Afghan rule (Sender : 1988, pp.45-46). Though presented more rapacious and tyrant by the contemporary chroniclers the Afghan governors also undertook some development measures in the capital city of Srinagar. Amir Khan Jawansher(1770-76) reconstructed the Sona Lank and raised seven storied mansion over it. He rebuilt Amira Kadal Bridge which had been washed by the flood of 1772. The Amirabad garden was also built by him. The most beautiful building of Amir Khan Jawansher was Shergari fort. Another governor Atta Mohammad Khan built a massive fort on the Hari Parbat Hillock (Khan 1983:50) Both Hindus and Muslims were tyrannized by Afghan governors. It is worthwhile to note that the period under reference witnessed rise of some Pandits to highest positions in administration. For example, Kalash Dhar, Dila Ram, Pandit Sukh Ram, Pandit Sukhram, Pandit Sahaz Ram Sapru, Pandit Birbal Dhar , Vaskak Dhar rose to the position of Peshkars and Sahibkars. Nand Ram Tikku became Diwan at Kabul. (Parmu, 353,454). Azad Khan projected as tyrant governor than Karim Dad Khan by P.N.K. Bamzia appointed Pandit Dila Ram as his chief minister. European traveler Baron Hugal mentions that the administration of High offices during Afghan rule was conducted by Kashmiri Pandits (Hugel: 1845, p.220).

Social Impact: Afghan rule influenced the demography of Kashmir. New elements came to be added to the society. The Afghan subedars and Naib Sudedars, Sahibkars, Peshkars etc. constituted

the elite section of population they maintained distance with the local populace. Next to the Afghani royalty was rural gentry. This class acted as intermediary between peasants and state. Besides, Shaiks Sayyids, Sufis constituted the influential religious class. Peasantry and village professionals constituted the lowest ladder of social hierarchy.

The position of women deteriorated further during this period. Women became targets of the licentious behavior of Afghan officials. They molested young pretty women. Therefore, the remedy was found in marrying them at young age. As a result early marriages of girls came in vogue during this period. (Koul: p.33). Kashmiri women irrespective their caste and creed became victims of Afghan tyranny. Their presence in social activities diminished (Bazaz p.16). *Daastangoi* (story telling) received impetus during Afghan rule. The common Kashmiris developed *Bacha Nagma* to entertain themselves. Kashmiri poets translated number of epics and love ballads of Persian classics into Kashmiri language. The people in rural Kashmir during winter nights arranged story telling parties to relieve themselves of state oppression. Throughout Afghan period different classes of people vied with each other for political control. Thus it was the conflict of interests which ultimately led to the establishment of Sikh rule in Kashmir. Birbal Dhar a very high official during the period of Afghans invited Maharaja Ranjeet Singh of Punjab to invade Kashmir when he feared punishment at the hands of Afghan ruler for embezzling public money.

Conclusion: Afghan rule in Kashmir was not different from other monarchical imperial powers of medieval political structure. In medieval political system the imperial powers extracted revenues ruthlessly from peripheries and awarded exemplary punishments to rebels. Afghan rule in Kashmir was more guided by tribal codes and lust for power than religion. They were brutally repressive with all Kashmiris, regardless of class or religion. All sections of local population were placed under heavy taxation. The state policies of Afghan rulers were not shaped by religion which is attested by the fact that governors deputed from Kabul always tried to show disconnect from the centre. The rapacity of Afghan governors led to recurrent famines which forced migrations to the plains of Punjab. The state oppression during the period under reference is inclusive experience of Kashmiri population than a particular community as made out to be by a section of Brahman chroniclers and historians albeit the Kashmiri Pandits enjoyed lucrative positions in the administration. Apart from its oppressive character the Afghan rule reflects some developmental works such as construction of Sona Lank, Amira Kadal, Shergari and Hariparbat fort. Besides, Afghan rule enriched the social fabric by adding new social groups to the society.

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Multidimensional Personality and a symbol of Unity in Diversity ... kabirdas,Lalaishwari & NundRishi.

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Introduction

Nund Rishi Kabir and Lalaishwari are three Saints of 14th -15th century they are symbol of peace and universal brotherhood. They are not only a great Sufi, Rishi, preacher, a philosopher but also a great Naturalist of Kashmiri Indian Tradition...In there poetry there is a unique kind of amalgamation of various cultural and social practices. They emphasised on equality and universal peace and brotherhood. they are symbol of Mankind and has emphasised on self realization and morals ...There philosophical views are based on non violence and they believes in unity in diversity....

Key words...Sufism, society, peace, universal brotherhood unity self realization and equality....

Objectives...

The main objective of this study is to find out how Nund Rishi Kabir and Lal ded has emphasised on Universal brotherhood , peace and unity in diversity in a beautiful poetic form....

Research Methodology....

By using this method researcher goes through different manuscript s of poet, literary articles critical works, books composed by Asadullah afaqui,G.N.Gowher Kabir granthawali, shymsunder Das, Lalded and her poetry and websites etc.

Nund Rishi, Lalaishwari, and Kabir are arguably the best known spiritual and literally figures of the Indian subcontinent (14th -15th Century). Nund Rishi and Lalaishwari belongs to Kashmir and Kabirdas belongs to Kashi. They are considered as a symbol of peace, knowledge and harmony of which any nation of the world can legitimately feel proud. They give their philosophical ideas to the promote the lives of people. Their philosophical ideas are based on oneness of God, Karma as a real Dharma which had changed the Mind of people towards goodness. Their mission was to preach a religion of love and brotherhood which would unite all castes and creeds. Kabir was a weaver by profession. Sheikh-ul-Alam(Sufi) and Lalded are most quoted saint in India. Kabir and Lalded didn't classify this as Hindu or Muslim. According to them, real religion is a way life, the people live it and is made by the people own. they said work is worship. Hard work makes life eternal. They all gave the people an authentic fact they believe in humanity and according to them humanity is basis of all should be a religion of love, equality and brotherhood among people. Society should be without any high or low class or caste Devote, surrender yourself towards GoD. *(I worship absolute eternal God and who has no religion)*

Sheikh said :

*"Displaying thy caste in the world what will then gain
Into dust will turn the bones when the earth envelops the body
To utter disgrace will be the lone who, forgetting himself, jeers at them. "*

Khan ,M. Ishaq, Kashmir Transition to Islam.

The role of rishis. New d.Mahore Publication

Holding on it, you cannot hope to move you.

*They were born in a Semitic political, social
and religious circumstances in which they took their*

birth and that their beliefs, ideas and

ideals also coincided conflict between Hindu and Islamic

culture in Kashmir valley resulted in

continuous political reverses for the Hindus

but as the social level there was and happy

interchange between the two communities.

they emphasized to adhere true way of

worship and to attain salivation Kabir says :

*"They raised a Mosque by laying together pebbles and stones and from its top the Mullah cries
hoarse to call the faithful to prayers As though God is deaf"*

Lalded saying the same verses...

Shiva resides in every atom of the universe.

Do not differentiate between a Hindu and a

Muslim of you are wise, then you should realise your true self.

That alone is your acquaintance with the lord.

Sheikh says:

They believe in equality, harmony and brotherhood. They strongly opposed ego, caste system and untouchables and simultaneously condemned the orthodoxy and meaningless rituals purity and said that first of all needs to be pure. When mind is pure our thoughts turn pure and as such our actions turn good and pious. They believe in internal purity and external purity.

Sheikh says :

Once the arrow of death is shot ,there is no remedy;

Through birth was, caught in the messiness of the world.

If the mind not be cleared, what avails washing the body?

I may fried in oil one day, I fear(102 Nund Rishi, BN Parimas)

Kabir says ;

Jati Pati Puchay Na Koi

Hari Ko Bajay who Hari Ka Hoyi

Lalded says :

*I was passionate
Filled with longing
I sipearched for and wide
But the day that the truth full one found me
I was at home
Who trusts his master's word
And controls the mind-horse
With the reins of wisdom
He shall not die,he shall not be killed.*

They believe in caste and classless society based on true love peace and harmony. Their mission was to preach the religion of love, which unites all castes and creeds. They selected from both religions, common elements and the similarities between them.

Kabir says in this regard :

*Tell me O pandit,O religious scholars ,since when have you been a Brahman ?
Don't waste your life by continually claiming to be a Brahmin.
If you are indeed a Brahman, born to a Brahmin mother,Tho Aan
Then why don't you came by saying other ways.
How is that you are Brahmin and we are of low caste.*

Sheikh says :

*Yeth Duniyahas Zaat Haewith Kyah Myaili
Gachi Chaak Aarjan,Yele Khaak Myali.*

Sheikh-ul-Alam,Kabir and Laldeds message was not confined to one race or one class but addressed to all mankind as whole .They din't approve division v society on the basis of socio-religious status instead they advocated for total surrender before God and compassionate to all his creatures.

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Kashmir: The land of Reshis and Sufis

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Introduction:

Kashmir is surrounded by Immumerable Mountains extending to vast distance .It has its long and lofty mountain ranges who have embraced waves of many external civilizations, culture and languages. There is such a lyric charm about it with its softness, its gentleness and its dream like quality. The valley of Kashmir is a blessed valley because of its indescribable beauty, its lakes ,rivers ,its people and its mountains .The author of Nilmatapurana writes that in prehistoric times it was a lake which replete with clean water. The lake was filed by rain and melting snow and all exit routes of water were closed .At that time mother of Sati or Parvati, who is the strength of god Mahadev, dwelt on the mountains of Harmukh. The name of the lake was known as her name Sati Sar. According to Nilmatpurana KASHYAP RESHI was the First Patron saint of Kashmir, who got the lake SATISAR drained off. According to Tareikh I Hassan; “One day the son of Brahma, named Kaship Rishi who used to roam freely around the world, reached the areas near Sati Sar lake, and being highly delighted by the natural beauty of mountains and pasture in the ecstasy he said:

*Oh what a wondrous beautiful place is this!
A replica of paradise on the surface of the earth.*

When he did not come across any human being in the terrain, he was amazed. He then heard about the devastation caused by the tyrant giant Jal Dev. Kashap Rishi was moved to hear this tale of Woe. He made a place of worship at Navbandan near Kausarnag, named Harapora, and kept worshipping almighty for a thousand years and beseeched, Almighty to defeat Ja Dev”.1 Kashmir is also known as paradise on earth. It has been called from time immemorial as the RISHI WYER, SHARDA PETHA the land of learning .It has its own culture and literature .In order to study the historical background of Kashmir we have to see some of the historic books like Nilmatpurana ,Rajtarangni ,zan-I Rajtarangni ,Aayan-i- Akbar etc.

Kashmir has rightly been called as Reshi Wyer from ancient times. Nagas who lived first in Kashmir has its own Saints known as PIOUS. The first Reshi of Kashmir,Kashp Reshi is said to have performance penances as a result of which the valley of Kashmir came into origin.

“BRANADASVA (SAID) THE VENERABLE GOD SAID TO VASUKI WHO WAS AGITATED WITH FEAR , O POSSESSED OF UNPARALLED STRENGTH, YOU ALONG WITH THE PIOUS NAGAS MAY DWELL IN THE PIOUS NAGAS MAY DWELL IN THE COUNTRY OF SATI, IN THE SKY LIKE OF SATI”2

Kashmir has been the cradle of communal amity, and Hindu-Muslim Unity. This valley of flowers gave birth to several civilizations and the different religions like Buddahism, Hinduism and Islam. Buddahism made a tremendous impact on the culture and civilizations of Kashmir, and gave rise to Kashmiri’s own brand of religious philosophy. Shaivism was the main

religion of Kashmir. It originated in last decades of the 8th century and beginning of the 9th century A.D. The Saints of this religion are VasuGupta, Somananda ,UtpalDev, Abhinavgupta, Batakalata, SwamiRamji and JaiRath etc. Hindu Saints were followers of Vedant, Shivism, Upanishads, Purans, Gita, Ramayan etc.

The culture and the heritage were born on the moral teachings of the great Saints, Reshis and Sufis .Hinduism was the main religion of the people of Kashmir till the 14th century,when Islam was brought to Kashmir. All Saints of the Kashmir believed in Universal religion and belief in One God and brotherhood of a man. They were above Caste, Creed and Colour. Both Hindu revered Muslims Saints and Shrines and Muslims respected Hindu Saints and Shrines.

Islam came to Kashmir in the 14th century. Kashmir became the homeland of Sufism which contributed to the native Kashmir philosophy. This brought forth a rich heritage of humanism and universal brotherhood. When they came to Kashmir, the culture of valley at that time has already its own tradition of mysticism based on the Nagas, Bhuddists and Hindu Philosophy. At that time in the fourteenth century Kashmir society was undergoing a period of transition by the influence of Sufis. The spread of Islam in Kashmir was an outcome of the efforts of the Sufi Saints from Persia and Central Asia. The first eminent Sufi Saint, to entered Kashmir was Syed Sharaf-ud-Din popularly known as Bulbul Shah. He came from Turkistan during the time of Sahadeva along with a group of disciples.

“ Saiyid Sharaf`d-Din was the first to introduce Suhrawardi order into Kashmir.He was originally from Turkistan,but as directed by his preceptor,he embarked upon a long journey and travelling through Central Asia and Persia he arrived in Kashmir during the reign of Suhadeva”.3

Syed Sharaf-ud-Din Bulbul Shah have arrived Kashmir on the beginning of the fourteenth century of the Christian era. His life is mostly shrouded in mystery. During this period Zulju invades Kashmir. Zulju’s invasion proved a turning point in the history of Kashmir. A Ladakh prince Rinchan rose to power in Kashmir and then Kashmir was under the hands of Rinchan’s.

“The most important event of his reign was his conversion to Islam, which is variously recorded. According to Jonaraja, Rinchana wanted to become a Hindu, but the Brahman Devaswami refused to initiate him into Hinduism on the grounds that he was a “Bhotta” (Tibetan Buddhist).”4

Rinchana changed his religion and accepted Islam on the hands of Bulbul Shah. Bulbul Shah a Sheikh of Suhrawadi order changed his name as Sadr-u-Din. Prof. Mohuddin Sahib writes in his article;

“This historic decision of Rinchana changed the course of history and Kashmir for the first time was included in the map of the Muslim world. The king’s example was followed by his subjects as ancient and medieval history is full of instances when people invariably followed the footsteps of the rulers who had undergone a religious conversion. Syria, Iran and Iraq become Muslim states when its rulers drew their subjects after them.”5

Then Sadr-u-Din being a first Muslim ruler of Kashmir .He built a first mosque I Kashmir known as Khanqah Bulbul Shah and also established a langar known as Bulbul langar. Prof. Shafi Shoak writes;

“The religion of faith was not propagated in Kashmir up to 725AH.It was at the behest of Hazrat Sharaf ud din alias Bulbul shah that that Renchan Shah embraced along with a large group. On the insinuation of his preceptor, he constructed a strong Khanqah on the bank of Bahat River a large amount of money was spent on its construction. Thus this Khanqah is the first Khanqah that was constructed in Kashmir. He assigned the income of many villages for the expenditure of the servants of the Khanqah. This pantry existing up to the time of Chak Kings; thus the mohallah is called bulbul lankar.” 6

After that another Sufi saints swarmed into the valley to activate the process of Islamization. The Saint come to be held in high esteem on account of their living, kind, compassionate and loving nature and commitment to serve the suffering people irrespective of their caste, creed and status.

After the Renchan’s period many a hundreds of mosques were built in every part of Kashmir. Some of famous mosques are; Masjid Renchan Shah, Khanqahi Mu’alla, Khanqahi Wala, Khanqahi Aala, Khanqahi Kubrawi, Masjid Jamia Ali, Mullshah Masque, Khanqahi Faizababd, Khanqahi Sayed Barkhurdar, Khanqahi Syed Muhammad Madni,Nay Masjid, Khanqahi Baba Ismail, Khanqahi Malik jala thakur, Khanqahi Shamsi, Khanqahi Drwagjan, Khanqahi Chisti, Jamia Baramullah, Khanqahi Sopore, Jamia Sopore, Khanqahi Makhdoomi, Jamia Shopian, Khanqahi Shaikh-Noor-u-Din etc.

In the year 1384 A.D the celebrated Sufi master Sayyid Ali Hamdani arrived in Kashmir at the head of a well-organized mission constituting his 700 followers most of whom were highly evolved spiritualists in their own right. Hamdani developed a carefully thought out strategy for the true islamization of Kashmir. He directed to his followers to spread out to every nook and corner of the valley and convert the masses through a practical demonstration .The teachings of Sufis and Saints are in line with the basic principles of our holy scriptures. They turned the region into land of Islamization, land of peace and founded a society based on Justice and Equality. They molded the people and guided them also spiritual paths and peace of mind.

While the Sufis from Central Asia and Persia played significant role in the spread of Islamic teachings in Kashmir. The authentic islamization of the Kashmir is in fact took place only after the emergence of the indigenous Sufi movement known as Reshi movement. We will agree for that no Sufi of Central Asian influenced and shaped the formation of Islamic culture in valley as profoundly as did Shaikh Noor-ud-Din (Nund Reshi). The role of Noor-u-din has proved the cultural meditations of Islam in Kashmir in essentially Hindu- Buddist environment. Shaikh-ul-Aalam influence penetrates to the springs of life and all its manifestations including Culture and Literature.

Shaikh-ul-Aalam influenced the people of Kashmir by his speeches and actions. He made an impact on the cultural and social life of Kashmir. G.N.Gowhar writes in his article;

”Near about a dozen of eminent personalities can be deemed to have contributed during past three thousand years in the evolution of what we call Kashmiri culture. However a number of personalities like Amir Kabir, Lal ishwari and Sheikh Nooruddin provided direction to the cultural is a distinct stage at the same process. Here I will confine to the contribution made in the revolution and evolution by Sheikh Nooruddin.”⁷

Shaikh-ul-Aalam works hard on individuals lives to develop spirituality and moral values. He changes the life of common peoples on the basis of religion. He converted the mind of common peoples as materialistic world to Spirituality world..He was the precursor of the mystic poets of Kashmir.

Muslim Saints of Kashmir were followers of Sufaim and mysticism,which is abstract relation between man and his creator, God. The Sufis Saints and Reshis message was universalism of Islam, human values, peace, love, sacrifice, humanity, dignity, justice and equality. They lived a transparent life of Sacrifice. Some of important Sufi Saints of Kashmir are Bulbul Shah, Mir Syed Ali Hamdani, Mir Mohammad Hamdani, Shaikh-ul-Aalam Sheikh Noor-ud-Din, its four followers and Sultan-i-Aarifeen Sheikh Hamza Makhdoom etc. Both they truly the preaches of universal brotherhood.

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Educational use of Interactive Whiteboards and Web 2.0 Tools (The Innovations of Modern Educational Technology in ODL system).

Dr Altaf Ahmad Khan

Abstract

An interactive whiteboard (IWB) is a touch-sensitive screen that works in conjunction with a computer and a projector. The first interactive whiteboard was manufactured by SMART Technologies in 1991. Web 2.0 tools enable users to contribute content easily to the Internet and communicate with others. Blogs and wiki are frequently mentioned tools with educational applications in the Read/Write Web, though many other tools and platforms fall into this category. The purpose of this study is to aware the educant, educators as well as the administrators about the use of innovations of educational technology in general and of Interactive White boards and Web 2.0 tools in particular in teaching learning process. Interactive whiteboard is used a tool for collaboration, improving student learning outcomes and streamlining lesson planning. Interactive whiteboards are an effective way to interact with digital content and multimedia in a multi-person learning environment. Blogs provide teachers an excellent tool for communicating with students. Blogs are highly motivating to students, especially those who otherwise might not become participants in classrooms. Wiki is a piece of server software that allows users to freely create and edit Web page content using any Web browser. Wiki supports hyperlinks and has simple text syntax for creating new pages and cross links between internal pages on the fly.

Introduction-

Educational technology plays an important role in education, employment, productivity, trade, economics and quality of life. Educational technology is a branch of science that combines the study and interaction of education and technology. The complex relationship between education and technology has benefited the mankind since prehistoric terms. Those were times when technology was used and practiced in various processes by common people, without knowing their complex mechanisms. However, it was in the twentieth century and particularly its later half that Educational technology witnessed revolutionary changes. Many a research was conducted and newer horizons reached during that period. This study is intended to educate students, teachers and principals on what technologies are presently obtainable for education. Document cameras, projectors and computers are turning out to be typical spot in the classroom. Document cameras are an amazing piece of technology utilized in education today. Many universities nonetheless use transparencies and overhead projectors. Projectors and interactive whiteboards (smart boards) are in practice now a day. World Wide Web became obtainable. Multimedia, simulations, videos, maps, study, and so forth... Projectors allow for whole class understanding and engaging discussions that extend from a specific subject or skill. From the above let us have a broader outlook on Interactive whiteboard, blogs and wiki.

Interactive Whiteboards: An interactive whiteboard (IWB) is a touch-sensitive screen that works in conjunction with a computer and a projector. The first interactive whiteboard was manufactured by SMART Technologies in 1991. A projector projects the computer's desktop onto the board's surface where users control the computer using a pen, finger, stylus, or other device. The board is typically mounted to a wall or floor stand. They are used in a variety of settings, including classrooms at all levels of education, in corporate board rooms and work groups, in training rooms for professional sports coaching, in broadcasting studios and others. Educators were the first people to recognize the interactive whiteboard's potential as a tool for collaboration, improving student learning outcomes and streamlining lesson planning. Educators continue to comprise the largest user base for this technology, particularly in the United States and the United Kingdom. Use of Interactive whiteboard for a learning Environment Interactive whiteboards is an effective way to interact with digital content and multimedia in a multi-person learning environment. Learning activities with an interactive whiteboard may include, but are not limited to the following:

- Manipulating text and images
- Making notes in digital ink
- Saving notes for later review by using e-mail, the Web or print
- Viewing websites as a group
- Demonstrating or using software at the front of a room without being tied to a computer
- Creating digital lesson activities with templates, images and multimedia
- Writing notes over educational video clips
- Using presentation tools that are included with the white boarding software to enhance learning materials.
- Showcasing student presentations

Web 2.0 tools: Web 2.0 tools enable users to contribute content easily to the Internet and communicate with others. Blogs and wiki are frequently mentioned tools with educational applications in the Read/Write Web, though many other tools and platforms fall into this category.

- using blogs in the classroom
- using wikis in the classroom
- "Group audio blogging" and Voice Thread.

Using Blogs in the Classroom: As the Internet becomes an increasingly pervasive and persistent influence in people's lives, the phenomenon of the blog stands out as a fine example of the way in which the Web enables individual participation in the marketplace of ideas. Teachers have picked up on the creative use of this Internet technology and put the blog to work in the classroom. The education blog can be a powerful and effective technology tool for students and teachers alike.

Blog: A blog (sometimes referred to as a weblog) is a Web publishing tool that allows authors to quickly and easily self-publish text, artwork, links to other blogs or Web sites, and a whole array of other content.

Blogs are set-up like conventional Web sites, with navigation links, and other standard Web site features. Blogs have one standard characteristic, however: the posting. Blog postings are text entries, similar to a diary or journal, which include a posting date and may include comments by people other than the author, photos, links, or other digital media. Postings are often short and frequently updated. They appear in reverse chronological order and can include archived entries. Although blogs have been around for years, they have recently gained in popularity and consequently have received more media coverage. Blogs work well for students because they can be worked on at virtually any time, in any place with an Internet-enabled computer. Hence, they can be used by computer savvy teachers to create a classroom that extends beyond the boundaries of the school yard.

Use of Blogs for Teachers: Fortunately for teachers, blogs are surprisingly easy to use. They require minimum technical knowledge and are quickly and easily created and maintained. Unlike many traditional Web sites, they are flexible in design and can be changed relatively easily. Best of all, students will find them convenient and accessible via home or library computers.

Educational Benefits of Blogs: In addition to providing teachers with an excellent tool for communicating with students, there are numerous educational benefits of blogs. Blogs are:

- Highly motivating to students, especially those who otherwise might not become participants in classrooms?
- Excellent opportunities for students to read and write.
- Effective forums for collaboration and discussion.
- Powerful tools to enable scaffold learning or mentoring to occur.

Using of Blog in the Classroom: As an educational tool, blogs may be integrated in a multi-faceted manner to accommodate all learners. Blogs can serve at least four basic functions.

Classroom Management: Class blogs can serve as a portal to foster a community of learners. As they are easy to create and update efficiently, they can be used to inform students of class requirements, post handouts, notices, and homework assignments, or act as a question and answer board.

Collaboration: Blogs provide a space where teachers and students can work to further develop writing or other skills with the advantage of an instant audience. Teachers can offer instructional tips, and students can practice and benefit from peer review. They also make online mentoring possible. For example, a class of older students can help a class of younger students develop more confidence in their writing skills. Students can also participate in cooperative learning activities that require them to relay research findings, ideas, or suggestions.

Discussions

A class blog opens the opportunity for students to discuss topics outside of the classroom. With a blog, every person has an equal opportunity to share their thoughts and opinions. Students have time to be reactive to one another and reflective. Teachers can also bring together a group of knowledgeable individuals for a given unit of study for students to network and conference with on a blog.

Student Portfolios

Blogs present, organize, and protect student work as digital portfolios. As older entries are archived, developing skills and progress may be analyzed more conveniently. Additionally, as students realize their efforts will be published, they are typically more motivated to produce better writing. Teachers and peers may conference with a student individually on a developing work, and expert or peer mentoring advice can be easily kept for future reference.

Description of Wiki

Wiki is a piece of server software that allows users to freely create and edit Web page content using any Web browser. Wiki supports hyperlinks and has simple text syntax for creating new pages and cross links between internal pages on the fly.

Wiki is unusual among group communication mechanisms in that it allows the organization of contributions to be edited in addition to the content itself.

Like many simple concepts, "open editing" has some profound and subtle effects on Wiki usage. Allowing everyday users to create and edit any page in a Web site is exciting in that it encourages democratic use of the Web and promotes content composition by nontechnical users.

Wikis for an Interactive Classroom

Wikis are an exceptionally useful tool for getting students more involved in curriculum. They're often appealing and fun for students to use, while at the same time ideal for encouraging participation, collaboration, and interaction. Read on to see how you can put wikis to work in your classroom.

Resource Creation

Using these ideas, a student can collaboratively create classroom valuables.

1. **Virtual field trips:** Students can research faraway places they would like to go on a field trip, and get them to share images and information about the location.
2. **Create presentations:** Instead of using traditional presentation software, one can present on a wiki.
3. **Write a Wikibook:** It can make a class project to collaboratively write a reference book that others can use.
4. **Study guides:** Students can ask to create study guides for a specific part of the unit you're studying.
5. **Readers' guides:** Students can create readers' guides to share their favorite and most important parts of works they read in class.
6. **Solving wiki:** Post difficult math problems, such as calculus, so that the class can collaboratively solve them.

7. **Glossary**: Students can create a glossary of terms they use and learn about in new units, adding definitions and images.
8. **Class encyclopedia**: Students can create an "encyclopedia" on a topic, adding useful information that can be built upon through the years.
9. **Create exploratory projects**: If teachers teaching a new subject, he can ask his students to collect and share information in the wiki so that they can learn together.³⁹

Student Participation

These projects are sure to get students involved.

1. **Exam review**: To Encourage students to share review notes and other helpful pieces of information on their classroom's wiki.
2. **Peer review**: Students may allow drafting their papers in a wiki, and then asking other students to comment it.
3. **Student portfolios**: Assign portfolio pages to each of class students, and allow them to display and discuss their work.
4. **Correction competition**: Teacher can post a document riddled with mistakes, then have students compete to see who can fix the most errors fastest.
5. **Peer editing**: Students can be asked to edit each others' work for spelling, grammar, and facts based on a style guide or rules you've defined.
6. **Vocabulary lists**: Teachers can Encourage students to submit words that they had trouble with, along with a dictionary entry.
7. **Get feedback**: Teachers can ask students to post comments on wiki pages.
8. **Share notes**: Teachers can motivate students to share their collective information so that everyone gets a better understanding of the subject.

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“Shah-i-Hamdani” A multi-dimensional personality

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Introduction:

After Iran fell to Muslim Army in 7th century, the whole of Iran within short span of time came under Islamic rule and people all across Iran embraced Islam. The Iranians, being one of the greatest civilizations on earth excelled in all Islamic sciences and in turn produced a galaxy of great scholars, scientists, saints, Sufis, jurists, philosophers, historians, reformers and social scientists. Among them, Amir Kabir Syed Ali Hamdani is ranked alongside Rumi, Gazali, Razi, Firdousi, Al-Biruni, Avicenna and so on and so forth. Born on Monday 12th Rajab 714 A.H (1314).¹ In a historical place Hamdan. His father, Syed Shahab-ud-din is also said to have been a Hakim (important official) in Hamdan.² However, some scholars are of opinion that Shahab-ud-din was very near to throne but was not among the rulers himself.³ After he was formally taught by the great Ullama of his time.

He received his early education from his maternal uncle Syed Alaud-din a great aalim and saint of his time. Hamdani quoted as;

“مرا خالی بود که ویرابه لقب سید علاء الدین گفتندی

او از اولیاء الله بود به حسن تربیت او مرا در صغر قرآن محفوظ گشت”⁴

The learned saint extensively travelled not only in the length and breadth of the country, but in neighbouring central Asia countries “propagate Islamic values and mystic traditions. Hamdani himself comments about his travels in these words;

“سه بار از مشرق تا مغرب سفر کردم بسی عجائب

دیدم در طلاب باوفاق که در اطراف

دنیا و بحرو بر دیده شد و هر بار که شهری ولایتی

باشند ارشاد نمایم زیرا که در اقامت این نو

دیدم رسم و عادت اهل آن موضوع طریق دیگر

استفاضه، وفاضه میسر نگردد”⁵

The first name among the prominent preachers of Islam in Kashmir was Sharfud-din Abdul Rehman Bulbul Shah belonged to Suharver order of Sufis.⁶

He is said to have entered in Kashmir during the reign of Suhadeva (1301-1320). The former appears to have deeply impressed the people of Kashmir by personal examples, his method of preaching and pervasion at a time when the fortune of the ruling

dynasty were in the melting pots and people were passing through a period of political instability, heavy taxation and crushing burden of feudalism. Above all he was responsible for initiating the new ruler Richane to Islam, after conversion to Islam. He got the Muslim name Sadrud-din (1320-23). After Bulbul Shah the mission was carried by the arrival of Mir Syed Ali Hamdani. The most important journey of Hamdani, however, was his visit to Kashmir. According to the legend Hamdani is said to have travelled three times all over the world. Some earlier sources are unanimous In opinion that he came to Kashmir only once. There is no agreement among the earlier and modern historians regarding the number of visits of Hamdani to Kashmir. According to two latter authorities Mohd-ud-din Fooq 7 and Syed Ashraf Zaffar ⁸, Hamdani visit Kashmir three times in 774, 781 and 785 A.H. None of them mentioned the activities of Hamdanis first two visits. Modern scholars like Mohi-ud-din ⁹ and Mohib-ul-Hassan... ¹⁰ agree with them both relying on Miskin. In Saying that “Ali Hamdani came to Kashmir only once although earlier historians agree but they disagree among themselves regarding the date of his arrival there. Hamdani’s visits are considered greatest events in the history of Kashmir, which totally metamorphosed the socio-religious, political and economic fabric of Kashmir. Shah-i-Hamdan extensively travelled not only in the length and breadth of the country but in neighbouring central Asian countries propagating Islamic values and mystic tradition. The Amir also visited Kashmir in 774 A.H with not less than 700 great Sayyids, Ulemas and scholars of different sciences during the reign of Sultan Shahab-ud-din (1369-1379). This is considered to be the greatest event in the history of Kashmir. He died in 786 A.H in Kunar and was buried in Khatlan (modern day Tajkistan) ¹¹

The purpose of his visit was to know the etiquettes, customs and manners of the people. He came to Kashmir with a mission for propagation of Islam that was the need of hour. He himself affirms that he was continuously inspired by the high above “to guide the people” the author of Risala Masturat, an authority on Syed Ali Hamdani Says that he was directly guided by prophet Mohammad (PBUH) for his Kashmir visit. He writes;

“امیر کبیر میر سید علی ہمدانی روبہ قبلہ نشستہ بودند کہ

حضرت رسول اکرم ﷺ حاضر شدند و گفتند یا ولدی در کشمیر

رو و مردم آنجا مسلمان کن اگر چه بعضی بشرف وسلم اسلام

مشرف اند اما بدتر از کافر”¹²

He was a spectacular traveler of his time...and during his visits he spent most of the time in the expansion of Islam in the different parts of the world. Many saints came to Kashmir for the expansion of Islam, but the only one who lit the torch of monotheism in reality was none other than Amir Kabir Mir Syed Ali Hamdani.

Mir Syed Ali Hamdani R.A was a prolific and crudit  scholar. He penned down several works incorporate number of subjects including mysticism spirituality, governance, traditions, ethics and morality. A number of his scholarly works written both Persian and Arabic exceeds to one hundred and fifty though a good number of them got extinct. The history records his busy schedule but still he managed to shortest span of time to document his advices, decisions and judgment for the kings, nobles, courtiers, religious and other scholars and common people. Although caught up in the tight, busy and hectic schedule, he proved to be the greatest of writer as well ¹⁴ The writings of Hmadani are preserved in manuscripts form in various libraries of India, Britian and Iran. The British Museum and Indian office library in England, Raza Rampur Library in India, Kitab-KhanaMilat of Tehran in Iran and Oriental Research Department, Srinagar Kashmir have preserved the valuable documents of Hamdani R.A. Mir Syed Ali Hamdani R.A also established the first manuscript library of Islamic books at Srinagar in Kashmir. The library contained his personal collection also. A number of calligraphists worked under the supervision of the chief librarian Syed Mohammad Qazim. Mir Mohammad Toeyeb Kamli claims that he had seen many treatise of Hamdani R.A among them are Muqamat-i-Sufiya, Kifiyat, Kifiyat-i-Khawab and Munajat ¹⁵ Among all the works Zakhiratul-Malookis considered to be the magnum opus of Shah-i-Hamdan R.A. It has been translated into Urdu under the tittles like Minhaj-us-Saluk and Zakhira Sadat and was also translated into Latin by Earnest Fredrich Carel, Rosen Muller in 1825 and into French by D.Solven in 1829. Infact it is clear that Zakhiratul-Malookis especially written for the guidance of Muslim rulers and their subordinates. Hamadan’s Zakhiratul-Malook was a favourite book with the scholars during pre-Mughal period. In India.

The period in which Mir Syed Ali Hamdani R.A penned down these works was a period of Turmoil and anarchy as the whole Persia was devised by the Mongal invasions. Therefore, the works has a tremendous literary significance for the style of Hamadan unique trying to make the man understand the fact that this world is temporary and therefore one must be pious and perform good deeds. His choice of works and constructions, similes and metaphors are token from the spiritual and religious saureas like Quran and saying of Prophet Mohammad (PBUH) and revered saints of mystics. Thus Amir Kabir Mir Syed Ali Hamdani R.A was a prolific writer, erudite scholar and devoted Muslim, who spent his whole life for preaching and reforming the Muslim Ummah. He migrated from his home land only for the sacred cause of preaching Islam. He was undoubtedly the great benefactor of humanity in general and for Kashmir in particular.

He was multidimensional personality and brought substantial reforms in the lives of ordinary Kashmir, getting rid of practices like Sati and black magic. He made Islamic teaching known to the people of Kashmir, improved their belief, made efforts for building of their character and laid down a full proof system for propagation of Islam. His impact

on all sections of Kashmir society was particularly due to integrity of his personal life. He himself made his living by cap making and encouraged others to do the same.¹⁶

Moreover, Mohd Yousuf Teng, Professor Mohibul Hassan, Hakeem Ghulam Mohammad Makhmoon and other important researcher unanimously regarded Shah-i-Hamdan R.A and his mission as a great advent of emergence of arts and crafts in Kashmir valley. However, though history bears testimony to the fact that ZainulAbdin (Budshah) and Mirza Haider were two important rulers of Kashmir who promoted various arts and crafts in the valley but in different context. The introduction of arts and crafts can be attributed to Amir Kabir Mir Syed Ali Hamdani R.A as he opened the gate of interaction between Kashmir and Iran and Kashmir in a manner which has no precedent. Thus the economy of the valley became better by these arts and crafts flourished by Amir Kabir R.A. When he came to Kashmir, he brought along with him hundreds of disciples who were painters, calligraphers, shawl makers etc.¹⁷ Before the introduction of these arts, Kashmir's industrial sector was much poor so that even loom was not indigenously found in the valley. According to Mohibul Hassan it was introduced by the Persian crafts men.¹⁸

Allama Iqbal R.A admits that because of Shah-i-Hamdan R.A, the wonderful arts and crafts turned Kashmir into Mini-Iran and brought about a revolution in making the people prosperous. The skills and crafts brought to Kashmir gave rise to an industry which is world famous even now as the name of Kashmiri Shawl. Shah-i-Hamdan R.A was quite aware about the benefits of the trade, commerce and other means of earning livelihood, so he introduced the pattern prevailing in the central Asia. Mir Syed Ali Hamdani's keen interest inspired the sultan Qutub-ud-din to introduce the modes of life benefitting the Muslim courts and brought ample material prosperity to the region.¹⁹ Mohibul Hassan in his book "Kashmir under Sultan's Hands: it is also stated that the shawl industry was founded by Syed Ali Hamdani R.A in 1378, because the shawl industry did not exist before the 13th century. There is no reference either in Kalhan's Rajtarngni or any other source and it was developed under the patronage of the Sultans with the help of weavers who came from Persia and Turkistan. These immigrants not only introduced new patterns but also a new technique in the twiltapestry technique which has a parallel in Persia and Central Asia, but nowhere in India and Pakistan. However, under Zainul Aabideen, Kashmir had become famous for its shawl when the Mughals conquered the valley. The Shawl industry was in well-developed state."

The several vocations he introduced in the valley have provided a livelihood to the artisans of Kashmir for times. In this connection the poet of East Allama Iqbal says;

دست او معمار تقدير امم	سيد السادات سالار عجم
ذکره فکراز دودمان او گرفت	تاغزالی درس الله گرفت

میر و درویش و سلاطین رامشیر	مُرشد آن کشور مینونظیر
داد علم و صنعت و تہذیب و دین	خطہ را آن شاہ دریا آستین
باہنر ہای غریب و دلپزیر	آ فرید آن مرد ایران صغیر
خیز و تیرش را بدل جائی بدہ. ²⁰	یک نگاہ او کشا ید صد گرہ

Among all nations and races who have come in contact with Kashmir, none of them has everlasting influence the culture and civilization of valley as that of the Iranians. Kashmir had developed its contact with Persia long back the political domination of the valley by Muslims which is clear from the archaeological and literary evidences.²¹ The cultural influence of Persia is also markedly visible in dress and diet. The present dress of the majority of the people of Kashmir like Pheran, Qemize, Shalwar, Sadri, Choga and Qiba etc. The modern Kashmiri Wazwan, which constitutes such delicious dishes like Yakhni, Rista, Kababa, Tabkhmaz, Plav, Harisa, Abgoosh, Nan and pottery like Samavar, Sarposh, Bushqab, KASHUQ so on and so forth. One of the important reasons of cultural and lingual exchange between Persia and Kashmir was the progress of Islam in the valley which was intimately associated with the missionary activities of Sufis from Persia. These Sufis in particular and other in general played an important role in bringing about an Iranian orientation of Kashmir culture and language.²² In fact the increased cultural contact between Central Asia and Kashmir during the medieval period were largely result of the missionary activities of Sufis, Saints from Persia and Central Asia like Syed Ali Hamdani R.A, Bulbul Shah, Mir Shams-ud-din Araki R.A and others.

Thus it is quite explicit and transparent from the forgone description about the saintly and virtuous activities and works of Amir Kabir Mir Syed Ali Hamdani R.A, that he played a decisive and determined role in recasting and shaping the culture and society of Kashmir into a more refined and pure pattern. His message rid and relieved the people of Kashmir from the vulgar social and cultural elements and patterns and inculcated in Kashmir society setup. The life infusing and immortalizing virtue and values which even today is easily disernable in the socio-cultural canvas of Kahsmiri life. His influence continues to be felt mare them years after his death. Also, given the all-pervasive social evils of present day society. The dire need of an hour is to revisit first and then take recovers his teachings and message. So that menace would be addressed dealt and done away with.

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The *Qur'ānic* perspective on Education and its obligations in the present Educational curriculum

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Abstract

This paper is aimed at highlighting the main features of Islāmic education and curricular perspective in the Qur'ān. Curriculum as the methodology, the Qur'ān uses to transmit and teach its themes and topics. Here, curriculum in the Qur'ān is introduced with an emphasis on the techniques the Qur'ān chooses to teach its followers. The curriculum in reference to the development and redirection of students' thought processes to help them find more meaning and significance in their lives. The focus of this paper is on giving the learner freedom of choice while developing thinking abilities and at the same time addressing human relations among learners and the world. Mainly, educational curriculum in the Qur'ān calls for teaching the person as a whole, connecting all aspects of life including the social, intellectual and spiritual. It describes how the curriculum was implemented by the Prophet Muhammad ^(s.a.w) as the teacher, and practiced by his followers as the students.

Keywords: *Qur'ān*, Knowledge, Education, Curriculum.

Introduction

Teaching the *Qur'ān* is the noblest work in this life; because it is directly enlightening the minds of creation with the light of Almighty Allāh ^(s.w.t), and this was confirmed by the Prophet Muhammad ^(s.a.w) when he said:

“The best amongst you (Muslims) are the ones who learn Qur'ān and teach it (to others)”. (Al-Bukhari, 1997, 6:5027, p.444).

Education in Islām is “an education which trains the sensibility of an individual, in such a manner that their attitude towards life, their actions, decisions and approach to all kinds of knowledge are governed by the spiritual and deeply felt ethical values of Islām”. (Hussain and Ashraf, 1979, p.1) It prepares human beings for holistic life with no separation of this temporary life which ends with death, and the eternal life that begins after death. (Sarwar, 1996, p.9) It is a means of training the body, mind and soul through imparting the knowledge of all kinds i.e. fundamental as compulsory and specialised as optional. (Conference Book , 1977, p.7) Education in Islām is not merely of acquiring intellectual knowledge but it is a mean of moulding the nature and character of an individual so that they can collectively represent Islāmic values, behave as *Khalīfatullāh fī al-ard* (vicegerent of Allāh ^(s.w.t) on the earth), witness of true, nobility and human greatness. (Conference Book , 1977, p.6) Similarly, education is “a process through which human beings are trained and prepared in a concerted way to do their Creator's bidding in this life (*Dunyā*) to be rewarded in the life after death (*Ākhirah*)”. (Conference Book , 1977, p.9) Educational curriculum in the *Qur'ān* is introduced with an emphasis on the techniques the *Qur'ān* uses to teach its followers. Mainly, education curriculum in the *Qur'ān* calls for teaching the person as a whole, connecting all aspects of life as the social, intellectual, and spiritual.

Education in the *Qur'ān*

The word “curriculum” in this article refers mainly to developing and directing the thinking abilities of students in order for them to live fruitful lives and improve their world. (Zacharias, 2004, p.2) The terminology of education from Islāmic perspective is often defined by Muslim scholars from three different dimensions which are reflected in different concepts introduced, important among them are;

- *Tarbiyyah* – the process of education that gives emphasis on physical and intellectual development of an individual;
- *Tādīb* – the process of education that gives emphasis on nurturing good human beings with knowledge of the faith and the noble codes of conduct/ethics approved by Islām, so that he may place himself and deal with others in society with justice.
- *Tālīm* – the process of education that is based on teaching and learning.

The word curriculum in the *Qur'ān* includes guiding individuals to maturity while expanding their understanding of moral and social rules in addition to teaching new content. The word education in the *Qur'ān*, deals with the individual and his relation with Allāh ^(s.w.t), society and the world. The concept of education in Islām must take into consideration of all the dimensions of teaching and learning activities that reflect the above concepts of *tarbiyyah*, *tādīb* and *tālīm*.

There are two different types of knowledge mentioned in the *Qur'ān*: the known knowledge, called *‘Ilm* in Arabic, and hidden knowledge, *Al-Ghayb*. *‘Ilm* refers to the type of knowledge that humans have in terms of their ability to feel with their senses and comprehend with their minds, such as mathematics, literature, arts, sciences, and other subjects taught at school or college. *‘Ilm* or the known knowledge is the knowledge that humans are required to seek throughout their lifetimes. The words “knowledge” and “education” refer to all types of known knowledge, including religious, literary, historical, and scientific knowledge. The second type of knowledge, *Al-Ghayb*, is the unknown. *Al-Ghayb* is one of the basic foundations of the belief system in the *Qur'ān*. Examples of *Al-Ghayb* include the origin of Allāh ^(s.w.t), time and place of death, and the time for the Day of Judgment. Muslims are obliged to believe in *Al-Ghayb* and are required not to pursue it as something that can be proven. The word *Al-Ghayb* is mentioned in the *Qur'ān* numerous times. One of the verses states that the first aspect of believers is that they “**Believe in Al-Ghayb, the hidden**” (*Al-Qur'ān*, 2:2). In several verses in the *Qur'ān*, Allāh ^(s.w.t) describes Himself as the only one who knows *Al-Ghayb* by saying:

“*Allāh* ^(s.w.t), *the one who knows the unseen/unknown and the visible/knowable*” (*Al-Qur'ān*, 39:46)

“*With Him are the keys of the unseen (Al-Ghayb). No one has knowledge of it other than Him...*” (*Al-Qur'ān*, 6:59)

Theory of Knowledge in the *Qur'ān*

In reading the *Qur'ān* and coding aspects of curriculum, there is usually no one clear definition of the theory of knowledge, yet great emphasis is placed on seeking knowledge. In general, theories of knowledge offer guiding principles for developing an educational system. They aid curriculum designers in building their own methodologies to reach their designed goals or objectives. (Hansen et. al., 1992, p. 25) Each educational system incorporates its own particular theory of knowledge that fits its needs and desires. What’s more, educational philosophies evolve over time. Muslims believe the *Qur'ān* carries a universal message and is not limited to time or place. Therefore, *Qur'ān* does not define a theory of knowledge to be used and

applied because societies change constantly. Instead of defining a theory of knowledge, curriculum in the *Qur'ān* uses four epistemologies.

- First, the lack of a clear definition of curriculum in the *Qur'ān* has allowed Islāmic scholars to provide various definitions and explanations of epistemology based on the time and place in which they live and using the same bases as those used in the *Qur'ān*.
- Secondly, the *Qur'ān* encourages people to pursue knowledge.
- Thirdly, the *Qur'ān* gives a detailed description of knowledgeable people and their behaviors, morals, and actions, which is more beneficial than a philosophical definition of morals.
- Fourthly, and since people may read the same text and come away with different interpretations and understandings, curriculum in the *Qur'ān* uses demonstration to send a clear message of its teachings. Demonstrating the characteristics of educators and educated people encourages learners to build on these qualities.

Educational Requirements in the *Qur'ān* Application of Knowledge

There are certain expectations and assertions that curriculum in the *Qur'ān* anticipates and encourages its followers to adopt. The first expectation is the application of knowledge. The expected application of knowledge is internal (within the human self) first and external (communicating with others) second. People are not required to study merely for the sake of learning; they are required to apply knowledge towards the improvement of themselves and society, to

“Follow what has been sent down unto you from your Lord” (Al-Qur'ān, 7:3)

For example, people learn morals to improve their own daily behaviours, but they study politics to improve society and to achieve justice and peace. Many verses require the knowledge a person gains to be reflected in his actions. For example:

And say (unto them, O Prophet): ‘Act! And Allāh ^(s.w.t) will behold your deeds, and (so will) His Apostle, and the believers: and (in the end) you will be brought before Him who knows all that is beyond the reach of a created being's perception as well as all that can be witnessed by a creature's senses or mind -and then He will make you understand what you have been doing.’ (Al-Qur'ān, 9:105)

The Prophet Mohammad ^(s.a.w) is the role model for all Humanity, and he was the first to apply all knowledge that he gained to all his daily life activities. Hadhrat Aisha ^(R.A.), the prophet's wife, described the Prophet Muhammad ^(s.a.w) as a *Qur'ān* walking on earth.

Intention

Another requirement of curriculum in the *Qur'ān* is intention. The *Qur'ān* asks its followers to seek knowledge with an intention to satisfy the Creator and get closer to Him. Intention in the *Qur'ān* is a basic foundation of any action:

“Allāh ^(s.w.t) will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is oft-forgiving most forbearing” (Al-Qur'ān, 2:225)

Some very simple acts are of great value in Allāh's (s.w.t) view because of the pure intentions of the applicant. Other great acts lose their value because their intentions are not directed toward satisfying Allāh (s.w.t), as Allah (s.w.t) says:

“As for those who strive in Us, We shall surely guide them in our ways” (Al-Qur'ān, 2:276)

Every person has to answer to Allāh (s.w.t) for what he does or fails to do according to his intentions. Prophet Mohammad (s.a.w) confirms the necessity of intention before action by saying:

“The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended”. (Al-Bukhari, 1997, 1:54, p.85)

This hadith explains that any action must be intended to satisfy Allāh (s.w.t) and get closer to Him, as long as it does not contradict the commandments or prohibitions of the Qur'ān. Allāh (s.w.t) asks people to seek knowledge with the intention of learning as a response to His orders.

Recognition of the Self

Curriculum in the Qur'ān calls for respect and an appreciation for individuals, as it says:

“We have honored the sons of Adam....” (Al-Qur'ān, 17:70)

Curriculum in the Qur'ān recognizes that learners have different abilities, interests, prior experiences, and learning potential, and the Qur'ān encourages learners to learn about themselves first before learning about the world. Curriculum in the Qur'ān encourages learners to try to understand who they are and how their understanding of what they learn impacts their lives. Many verses in the Qur'ān ask the reader or listener a question as a way to open a dialogue, with the ultimate goal of achieving recognition of the self. Allah (s.w.t) says:

“...can the blind be held equal to the seeing? Will ye then consider not?” (Al-Qur'ān, 6:50)

“These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed?” (Al-Qur'ān, 11:24)

Curriculum in the Qur'ān connects self-development with each individual's own actions:

“And whatever (wrong) any human being commits rests upon himself alone; and no bearer of burdens shall be made to bear another's burden...” (Al-Qur'ān, 6:164)

Critical Thinking

Curriculum in the Qur'ān encourages the development of critical learners who are able to learn in any context. The Qur'ān considers thinking and using one's reason as a commitment that people must make. Allāh (s.w.t) says,

“How little you reflect” (Al-Qur'ān, 7:3)

“We set out in detail the signs for people who will reason and understand”. (Al-Qur'ān, 30:28)

Curriculum in the Qur'ān develops critical thinking through several techniques. The first is by directing students to observe details within larger contexts in order to recognize the different creations in the world and how those creations are related to their own lives. The Qur'ān presents signs for critical thinkers as a way to encourage them to use their mental abilities to discover the world around them. Curriculum in the Qur'ān also encourages critical thinking through the use of storytelling. It uses stories of past generations to demonstrate the importance of critical thinking

and its positive results. Curriculum in the *Qur'ān* responds to the argument by inviting people to use their reason.

Spirituality

The last major requirement in the *Qur'ān*'s curriculum is spirituality. Spirituality unifies all aspects of life as it recognizes and accepts all types of students and ethnic groups. Curriculum in the *Qur'ān* deals with spirituality in two ways. First, the *Qur'ān* obliges every Muslim to seek knowledge, and then it connects the intelligence of the heart and mind, as in

“Have they not hearts with which to understand”. (*Al-Qur'ān*, 9:87)

By seeking knowledge, humans are able to know more about Allāh ^(s.w.t), which leads them closer to Him and therefore develops their spirituality. Secondly, curriculum in the *Qur'ān* reflects that our deeds affect our souls:

“Every soul will be (held) in pledge for its deeds”. (*Al-Qur'ān*, 74:38)

“Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul...”. (*Al-Qur'ān*, 41:46)

Additionally, the more good deeds a person does, the closer to Allāh ^(s.w.t) he gets, and the more spiritual he becomes. Therefore, each individual gains spiritual and material success through the application of *Qur'ānic* teachings. When the *Qur'ān* provides guidance, it is always combined with moral lessons that improve human life as a whole.

Conclusion

Islāmic philosophy of education aspires to Shape the human being based on matching between the three dimensions of sense, mind and religious faith. This education believes that human life progress is a duty of every Muslim. Therefore, Islāmic Education aware to the importance of development thinking and personal autonomy in order to achieve ideal values. It is apply continues negation to the realty in aim to change and improve it toward a better human life.

In materializing the concept and philosophy of education in *Qur'ānic* perspective the following strategies to be practised in the existing educational institutions throughout all levels:

- Education in Islām is not merely of acquiring intellectual knowledge but it is a mean of moulding the nature and character of an individual so that they can collectively represent Islāmic values and behave as *Khalīfatullāh fī al-ard* (vicegerent of Allāh ^(s.w.t) on the earth).
- Establishing integration between Religious Islāmic knowledge and Modern Secular Knowledge by not compartmentalizing Islām as only one subject taught in schools, but Islām is a way of life that applies in all sort of knowledge.
- The concept of education in Islām must take into consideration of all the dimensions consist of *tarbiyyah*, *ta'līm* and *ta'dīb*. What does it matter is not the concept, but the practice, methodology and its objectives. *Tarbiyyah* denote the development and training of people in various aspects and to describe the process of upbringing the children as the parents provide them with the physical, educational, moral, and spiritual needs to help them grow and become useful parties in the society. *Ta'līm* is the development of knowledge through the process of teaching and learning (instruction). *Insān adabī* (Perfect Man) is the one who is sincerely conscious of his responsibilities towards the true Allāh ^(s.w.t); who understands and fulfils his obligations to himself and others in his society with justice, and who constantly strives to improve every aspect of himself towards perfection.

- Serious assessment on student's Islamic moral and ethical, in addition of examination and class assessment. For example, student who score high marks in examination is not necessary considered as an excellent student unless he/she is also behave practically.
- The main responsibility for students' education falls on parents who take credit for their probity and bear the burden of their errors, while teachers are only sharing part of this responsibility.
- Curriculum in the *Qur'ān* encourages seeking knowledge and describes the behaviours of knowledgeable people to make it easier for learners to comprehend and follow. Later identified aspects of the *Qur'ān's* curriculum in terms of the necessity of applying knowledge, having an intention behind seeking and applying knowledge, recognition of the self, development of critical thinking, and spirituality.

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The Alternative Thinking to Reduce the Risk of Crops Production in Bangladesh: Context of PPRR Framework

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Abstract:

This study tried to explore the challenging disasters which affect the crops production of Bangladesh. Bangladesh is vulnerable to the consequences of sea level rise, drought, flood, flash flood, cyclones, water logging, saline water intrusion into the main land etc. may directly affects the food security of the population of this country. This paper did clearly explores the crop calendar, crop production and the disasters which affects the agricultural productions and makes the country susceptible to food insecurity. This paper did also explores the disaster management in agricultural sector through Preparedness, Prevention, Response and Rehabilitation (PPRR) framework to reduce the losses of agricultural productions.

Keywords: Alternative, Reduce, Loss, Crop Productions, PPRR framework.

Introduction

Bangladesh is a highly disaster prone country over the world especially in the South Asian Subcontinent. The geographical location and geological formation of earth surface makes it vulnerable to natural disasters. These disasters are: floods, cyclones, tornadoes, heat wave, cold wave, saline water intrusion. Most of the disasters have adverse effects on the crop production. The floods of (with the extent of affected area in percentage)-1922(--), 1954 (26%), 1955 (35%), 1962 (26%), 1963 (30%), 1968 (26%), 1969 (29%), 1970 (30%), 1971 (25%), 1974 (37%), 1987 (39%), 1988(61%), 1998 (68%), 2004 (38%), and 2007 (42%) (Rasheed 2008) did severely affect the crop production and people's livelihood options. Catastrophic cyclones occurred in 1822, 1876, 1896, 1897, 1960, 1961, 1963, 1965, 1970, 1985, 1991, 1994, 1997(CARE, 2002), 2007, and 2009 which did also affect the crop land, cattle, domestic animals, human lives and livelihood options. On the other hand, severe droughts in 1951, 1957, 1958, 1961, 1966, 1972, 1979, 1981, 1982, 1989 and 1999 (WARPO 2000) had bad impacts on agricultural productions and the people's livelihood means. In terms of both area and population, Bangladesh is the third largest country among the SAARC nations. The total land area of Bangladesh is 147,570 sq km and the total population is about 16 cores (BBS 2017). Therefore, the people of this country are in the risk of food deficiency due to various natural disasters.

Agriculture is the main user of land, about 75 percent of the population being directly or indirectly engaged in the agricultural sector (Rasheed 2008). The principal determinants of agriculture are the monsoon climate, seasonal rhythm of water availability, flooding in large parts of the country, periodic droughts, cyclones and storm surges, which are compounded by high population pressure and human interventions in land and water management.

Table 1: PPRR framework at a glance

Pre-disaster phase			Post-disaster phase		
Prevention/ Mitigation			Preparedness	Response	Rehabilitation and reconstruction
Hazard assessment (frequency, magnitude, and location)	Physical/ structural mitigation works	Insurance and reinsurance of public infrastructure and private assets	Early warning systems and communication systems	Humanitarian assistance	Rehabilitation and reconstruction of damaged critical infrastructure
Vulnerability assessment (population and assets exposed)	Land-use planning and building codes	Financial market instruments (catastrophe bonds and weather indexed hedge funds)	Contingency planning (utility companies and public services)	Clean-up, temporary repairs, and restoration of services	Macroeconomic and budget management (stabilization and protection of social expenditures)
Risk assessment (a function of Hazard and vulnerability)	Economic incentives for pro-mitigation behavior	Privatization Of public Services with safety regulation (energy, water, And transportation)	Networks of emergency responders (local and national)	Damage assessment	Revitalization for affected sectors(exports, tourism, and agriculture)
Hazard monitoring And forecasting (GIS, mapping, and scenario building)	Education, training and awareness about risks and prevention	Calamity funds (national or local level)	Shelter facilities And evacuation Plans	Mobilization of recovery resources (public, multilateral, and insurance)	Incorporation of disaster mitigation components in reconstruction activities

Source: IDB, 2000

Objectives

The objectives of this study were:

- to explore the PPRR framework
- to know the affects of disasters on crop production
- to find the way of reducing disaster losses in crop production through PPRR framework

Methodology

This study was mostly subject to secondary data. To extract data from the sources an appropriate methodology had been used. Therefore, this study was mainly based on the data from published books, reports, scholarly articles, proceedings, survey reports etc. An organized checklist on different issues had been used for expected data.

Results and Discussions

Table 2: Major Crops Production in Bangladesh

Rice Production					
Year	AMAN Rice Production (Lac. M.ton.	AUS Rice Production (Lac. M.ton.	BORO Rice Production (Lac. M.ton.	Total Production Lac. M. ton.	
2010-11	127.91	21.33	186.17	335.41	
2011-12	127.98	23.32	187.59	338.89	
2012-13	128.97	21.58	187.78	338.33	
2013-14	130.23	23.26	190.07	343.56	
2014-15	131.90	23.28	191.92	347.10	
Jute Production		Potato Production		Wheat Production	
Year	Total Production (Lac. Bales)	Year	Total Production (Lac. M. ton)	Year	Total Production (Lac. M. ton)
2010-11	83.96	2010-11	83.26	2010-11	9.95
2011-12	80.03	2011-12	82.05	2011-12	12.55
2012-13	76.11	2012-13	86.03	2012-13	13.03
2013-14	74.36	2013-14	89.50	2013-14	13.03
2014-15	75.01	2014-15	92.54	2014-15	13.48

Source: Compiled from BBS, 2018

Schedule of Crops Production and Effects of Disasters

The impact of global climate change on agriculture had been studied extensively for various crops at the different scales in many countries of the world. Tropical and subtropical countries would be more vulnerable to the potentials impacts of global warming. Bangladesh likely to be one of the worst hit country being in Asian and Third World Countries (MoEFGoB 2009).

Agricultural activity in Bangladesh is spread over three cropping seasons- approximately coinciding with three meteorological seasons. The following Table 3 indicates the cropping seasons of Bangladesh associated with meteorological seasons.

Table 3: Cropping Seasons of Bangladesh

Crop	Time of sowing/transplanting	Time of harvest
Aus rice:		
Local broadcast	mid March/mid-April	mid-July/early August
HYV transplant	mid March/mid-April	July/August
HYV broadcast	mid March/mid-April	late July/August
Aman rice:		
Local transplant	end June/early September	December/early January
Local broadcast	mid March/mid-April	mid-November/mid-December
HYV transplant	late June/mid August	December/early January
Boro rice:		
Local variety	mid-November/mid- January	April/May
HYV	December/mid-February	mid-April/June
Wheat	November/December	March-mid/April
Maize	mid- October/late December	Early April/end May
Barley	mid-October/mid-December	mid-February/mid-April
Kaon (type of millet)	November/December in low lands and mid- March/mid- May in highlands	mid-March/mid-June and mid-June/mid-August
Cheena (type of millet)	November/mid- December	mid-February/mid-April
Jowar (sorghum)	mid-April/ June	mid-August/mid-October

Source: BBS 2005.

The country had about 8.5 mha of cultivable land of which 7.85 mha was under agriculture where the net cultivable area 37% was single cropped, 50% double cropped and 13% triple cropped. Aman was the leading rice crop, occupying about 56% of total rice areas followed by Boro (27%) and Aus (17%) (MoEFGoB 2009). Since 1986-87, the cropping intensity was gradually increasing from 150% to 176%. Due to environmental degradation and various climatic issues and diverse in development activities and different types of disasters nearly 1% of the cultivable land is lost every year. Climate change induces agricultural land degradation in the country and which severely affects our crop productions. The following Table 4 shows the cost of land degradation in Bangladesh.

Table 4: Cost of land degradation in Bangladesh

Type of degradation	Quantity of lost output (million ton/year)	Cost in million USD/year
Water erosion	Cereal productions loss=1.06	140.72
	Nutrient loss=1.44	544.18
Fertility decline	Cereal productions loss=1.44	566.84
Salinization	Total productions loss= 4.42	586.75
Acidification	Total productions loss= 0.9	11.95

Source: MoEFGoB, 2009

The consequence of climate affects the sea level. The sea surrounded lower countries and the geographically lower stream country like Bangladesh is mostly susceptible to rise of the sea level. Sea level rise is not a myth, it's an unbelievable reality.

Climate change and sea level rise cause more cyclones and storm surges resulting in higher salinity in the coastal zone. Bangladesh serves as the natural drainage for nearly 1.66 million-skm catchments area, of which nearly 92.5% is out of the country's territory (MoEFGoB 2009). Because of the sea level rise, backwater thrust will create hindrance in the drainage of the surface water flow (Table 5).

Table 5: Estimated inundation and loss of land under different SLR scenario of Bangladesh

Sea Level Rise (m)	Inundation (skm)	% of total country inundation	Loss of land due to erosion by SLR (ha)
0.10	2,500	1.7	7
0.30	8,000	5.4	21
1.0	14,000	9.5	71
1.50	22,320	15.2	107

Source: UNFCCC 2002; Anwar Ali 2000

Table-6 clearly identifies the higher sea level rise, the wider the area of inundation, the greater risk for food security.

Table 6: Grain production loss due to SRL

Grain Type	Total production in 2005-06	Value Mln Tk.	Production loss due to SLR in Mln Tk			
			Loss against 0.1m SLR	Loss against 0.3 m SLR	Loss against 1m SLR	Loss against 1.5m SLR
Rice	26,530,000	593,741.4	10,094	32,062	56,405	90,249
Wheat	735,000	14994	255	8097	1424	2279
Maize	400,000	16	0.27	0.84	1.48	2.37
Pulse	316,000	18.96	0.32	1.02	1.80	2.88

Source: MoEFGoB 2009

Alternative Thinking to Reduce Risk

In an average every year Bangladesh affects by any kind of disasters whether it is severe, moderate severe or not. The crops of Bangladesh experienced by flood, sudden or flash flood, monsoon flood, water congestion, water logging, unanticipated rain fall, cyclone, salinity, wind, tidal surge, drought, cold wave etc. The following Table 7 and Table 8 shows various crops, their cultivation schedule and affecting hazards.

Table 7: Rice cultivation schedule and affecting hazards

Month	Jan	Feb	Mar	Apr	May	June	July	Aug	Sep	Oct	Nov	Dec
Crop												
Boro	Irrigated , affected by Flood and Flash flood and Water logging or Drainage congestion											
Aus					Rain dependant, affected by Drought							
Aman								Rainfet, affected by Monsoon flood, Cyclone, Wind, Tidal surge and Drought				

Source: Field Study, 2018

Table 8: Jute and Rabi crops cultivation schedule and affecting hazards

Month	Jan	Feb	Mar	Apr	May	June	July	Aug	Sep	Oct	Nov	Dec
Crop												
Jute					Affected by Monsoon flood, Cyclone, Tidal surge, Drought							
Other Rabi crops	Affected by Flood and Flash flood and Water logging or Drainage congestion and Cold wave.											

Source: Field Study, 2018

PPRR Framework

Prevention

Water Logging: Water logging is the major threat of Bangladesh. It has been recommended that the natural existing drainage system to minimize the artificial drainage to control subsequent water logging as structural measure to reduce the risk. Geographical Information System (GIS) and Remote Sensing data sources has been appreciated for monsoon environment.

Flash flood: Flash floods takes place more frequently and less unpredictably in the Haor area of Bangladesh. Earthen embankment of low height along periphery of the wetlands with structure at intersection of embankment and remains under water during monsoon. Construction of strong earthen embankments for protecting people's lives and homes, agriculture and infrastructures.

Monsoon flood: Monsoon floods are occurred because of heavy rainfall in rainy season in Bangladesh. The upstream heavy rainfall such as rainfall into China and India increase the

volume of water, depth of water, catchment area, and intensity of current which affect the local rainfall water to produce extra flood risk. High height embankment with the highest strength should construct for both sides of rivers as structural measure and as non-structural measure have to invent various flood tolerant crops variety.

Tidal surge: Fixed barriers like polder and closure dams are a lower technology option which may be more appropriate in developing countries like Bangladesh. These are non-movable barriers across tidal inlets or estuaries. Gradual closure can be accomplished through land-based construction which gradually narrows the inlet, or by water-based construction which builds a barrier up, layer by layer, from the seabed. Alternatively, sudden closure blocks an inlet in a single operation, using pre-installed gates or by the placement of a caisson (a retaining, watertight structure).

Drought: Supplementary irrigation during dry season should provide to reduce the loss of production for the dryer area of Bangladesh. Bangladesh should reserve rain water into natural reservoirs by dragging the rivers. Alternative various drought resistant crop varieties should introduce as a non structural measure to reduce the losses of crops production.

Salinity: The coastal zone of Khulna, Satkhira and Bagerhat are preferred for cultivating shrimp which is valuable asset of Bangladesh. But it has a worth disadvantage to crop production. On the other hand, cyclonic storm surge and sea level rise are causes for the intrusion of saline water into the coastal zone. To prevent the natural event fixed barriers like polder and closure dams are need to minimize the loss. And hazard for shrimp cultivation may be solve by using different technologies such as invent saline water tolerant crops variety.

Cyclone: In Bangladesh context forest is the best barrier for protecting the coastal zone from cyclonic events which was proved in 2007's *Sidr*. So, forestation is appropriate for the protection of coastal zone to reduce unanticipated risk and loss of crops production.

Preparedness

All are non-structural measures. Forecast is more reliable for monsoon flood than tidal flood.

Cyclone, Drought and Monsoon flood: It has been recommended that the present forecasting system claim to be simple, usual friendly and accessible for the mass people. For the monsoon flood, not only forecasting but also prediction is more reliable. By using cell phone technology forecasting will be easier in the present context of Bangladesh.

Flash flood: Community and institutional mobilization (Bangladesh Water Development Board, Department of Public Health and Department of Agricultural extension).

Response

Floods and flash flood: Early harvesting and late transplantation may be alternative way to reduce the loss of crops production. Here it been recommended to re scheduling our existing crop calendar.

Recovery**Economic rehabilitation**

Loans: Loans from government bank and organizations, NGOs, INGOs for recovery of farmers
Free/ subsidies of seeds, fertilizer and fuel to the farmers

Embankment rehabilitation

-Repair, maintenance: Damaged embankment should be repaired and maintained as soon as possible after a disaster occurred.

Conclusion

A delta islander country, Bangladesh has the direct impacts of climate change on its agriculture and means of livelihood of the people due to the global climate change with increasing temperature and frequent changes in the variability in the climatic condition. Like a low lying country, Bangladesh is most vulnerable to climate change induced disasters. This is very important for future economic planning and design related to agricultural activities, promoting agro-based technologies for Bangladesh.

The impacts of the recent cyclone 'Sidr' and frequent flood is by far the most severe in the agricultural sector, at more than Tk. 23 billion (USD 333 million), which accounts for 89 percent of the total loss in value added (GOB-WB, 2008). With the output losses in agriculture, the share of the agricultural sector in GDP is expected to fall; this will result in falling employment and rising poverty in turn.

In order to undertake the early prevention program to meet the immediate need for food security that will provide the first opportunity for the affected agricultural sector. The other immediate attention needed to improve the crop cultivation system, such as, cultivate short time cultivable crops, change the agricultural calendar if needed, apply advance technology for raining, public awareness etc.

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Shaikh-ul Aalam an Embodiment of Peace

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Introduction

The word peace in the present time in every aspect of life is of utmost pertinence. It is essential for well-being of whole humanity. It is an integral part of social life in sustaining relations. For the smooth functioning of man's existence, peace is of ultimate significance. Loss of peace among people has adversely affected the equanimity of humanity. Individuality of man is being totally crushed and human being became a tool in the hands of mechanisation that leads to existential crisis. In need of this hour, mankind have already reached at a stage, where elimination of violence and particularly massive violence has become imperative. Human psyche is to be modified with the cult of non-violence, love, mercy, chastity and brotherhood etc., for the pursuit of prosperous and peaceful society. Peace in simple sense implies, do good for the people of the world. The dignity of human being lies only in the promotion of peace among people. People are belonging to different castes, creeds, regions and religions. Obviously there is a difference of opinions leads to conflicts among them. Thus there arises a need for peace studies to eliminate conflicting provoking situations. Shaikh-ul Aalam has filled the gap by providing a peace resolution for the whole humanity through his wisdom-full poetry. Basically Shaikh-ul Aalam has practised the Rishi philosophy of non-violence throughout his whole life. Provision and promotion of peace is the foremost attribute of Rēshiyat. It is an admitted fact that a person is known by his ideological background. To understand Shaikh-ul Aalam, one must have a clear cut comprehension of Rēshiyat. Shaikh-ul Aalam as a Rishi saint devoted all his life for the uplift-ment of human society. He has revitalized and revived the whole structure of humanity.

" He, who plays the negations and affirmations.

In not an Iota of interval to deter.

Bedecked is His whole creation.

Immune is He from life and death.

Supremacy, He conferred to man.

Be conscious enough you to realise".¹

Shaikh-ul Aalam's life history is practical aspect of his poetry. He is thus a torch bearer of the path of spreading the message of peace. Actually he was deeply influenced by the Islamic teachings. "Islam is a religion of peace and security, and it urges others to pursue the path of peace and protection. The most significant proof of this is that Allah has named it as Islam. It is derived from the Arabic word Salama or Salima. It means peace, security, safety and protection. As for its literal meaning, Islam denotes absolute peace. As a religion, it is a peace incarnate. It encourages humankind to be moderate,

peaceful, kind, balanced, tolerant, patient and forbearing".² Quran elucidates the peaceful behaviour of true followers of Islam: "And the (favourite) servants of the Most Kind (Lord) are those who walk gently on earth, when the ignorant (i.e., impolite) people say to them something (unlikable), they (get aside) saying: Peace".³ Prophet of Islam (Salla-llāhu alayhi wa sallam) said: "(The believer is he) whom people trust with their property and their persons. Prophet of Islam (Salla-llāhu alayhi wa sallam) said: The Muslim is he from whose tongue and hand the Muslims are safe".⁴ Thus Islam is an abode of peace, protection and mercy for human beings. It provides provisions not only for Muslim community, but also for the whole humanity. Prophet Muhammad (Salla-llāhu alayhi wa sallam) said: "Faith has seventy branches and modesty is a branch of faith."⁵ Prophet Muhammad (Salla-llāhu alayhi wa sallam) has not confined the sphere of Islam not only to Muslim community, but broadened it to Mankind. Prophet Muhammad (Salla-llāhu alayhi wa sallam) used the word 'Alnaas' instead of Al-Muslims. It is clear evidence that a Muslim is one from whom everyone's life and property are safe, irrespective of caste, gender, region, ethnicity, religion and socio economic background. Shaikh-ul Aalam as a true preacher of Islam conveyed the same through his wisdom full poetry in vernacular language. He doesn't compromise anything with human dignity. "He through his poetic compositions attempted to make people aware that Islam stands exclusively for the good of human kind.

"Living amid environ of feudal glamour and social divide, Shaikh Noor din voiced the concerns of commoners and this sort of behaviour made him the most cherished leader of Kashmiri masses".⁶

The first and foremost thing is humanity on which Shaikh-ul Aalam emphasised:

*We belongs to the same parents,
Then why this difference!
Let Hindus and Muslims (together)
Worship God alone.
We came to this world like partners.
We should share our joys and sorrows together".⁷*

People despite of belonging to different castes, creeds, regions and religions, basically emerged from the main source of Hazrat Ādam and Hazrat Hawa. So why we have erected barriers among people, let these walls would be destroyed with attitude of benevolence and respect of religions for the establishment of a peaceful society. As Shaikh-ul Aalam stressed upon the sharing of joys and sorrows together in order to create unity in diversity. This unity among people prevailed an atmosphere of peaceful nature. Culture of peace advocated by Shaikh-ul Aalam having milieu pertinence. Basically Shaikh-ul Aalam changed the mind-set of people because war first begin in the minds of people. It is the Shaikh-ul Aalam's rishi behaviour of non-violence that gives him unparalleled achievement. He uttered these jewels of calmness and chastity:

*"Didn't I hunt birds in three spheres.
Lest I would be called a butcher-cruel.
Focused not I upon the thoughts -noble.
Forgive my sins O gracious Lord !".⁸*

Shaikh-ul Aalam has never been in his life hurts someone. His rishi behaviour was always loving, passionate, sympathetic and empathetic. He hates arrogant and aggressive behaviour, but preached modesty and humility.

"Bemoaned Iblees from the fission of ruby hidden in him under the trial of divine hammer.

*Though methodological I was to oblige and worship Him copiously-proclaims He.
Who did divide and design the transpacific gap between me and Mansour .
When both of us had a consensus of opinion of His Omniscience".⁹*

Shaikh-ul Aalam explicated the culture of peace and harmony can be obtained only by developing in people a good nature of sensibility. He doesn't draw formal and verbal parallels between Hindus and Muslims idea of punitive experience, but he finally elaborates the spirit that animates the mystical movements in Hinduism and Islam.

*What qualities hast thou found in the world ?
To allow thy body a free loose rope?
The Muslim and Hindu sail in the same boat.
Have thy play and let us go home ¹⁰.*

An individual is an outcome of society (i.e.) social environment shapes the personality of a human being Society is base and individuality is' what I think you think I am '(coolie). Therefore, Shaikh-ul Aalam worked for such an environment of fraternity and democracy in the society. Shaikh-ul Aalam has illustrated this very objective in these words:

*Among the brothers of the same parents.
Why did you create a barrier?
Muslims and Hindus are one,
When will God be kind to his servants .¹¹*

Shaikh ul Aalam observes those evils in the Society that has disturbed the whole environment. He says:

*I behold one, as enthroned.
Lacking wisdom, art and craft.
A cute flooding his garments.
At beck and call -is wisdom to fate.
A blind mounted on sighted ones in a palanquin.
Unable to commit a wired plan.
Perplexed a scholar is for greens- raw.
Thus enslaved is wisdom to fate".¹²*

Exploitation of intellectuals leads to such a situation in a society, that a mentally retarded person becomes the administrator of the Society. It is impossible to think about

peace strategies in a society where people lacking knowledge and wisdom are at the throne. It will lead a society to disintegration and destruction. Society would face conflicts and ultimately there is division on the basis of region. Shaikh-ul Aalam satires on such a society where men of knowledge and excellence is perplexed from green-raw. He has rightly said:

*“Making the breach among the five, six and eleven,
He went his way.
Had they stay united.
Their cow they would not have lost”.¹³*

Shaikh-ul Aalam wants to formulate such a system where external measures are compatible with internal methods of controlling aggression and helps in prevailing peaceful conditions. Use of forced methods to control violence in society is an unavailing attempt. Shaikh-ul Aalam puts his whole and intellectual outlook on morality and rationality. He wants to eliminate anti-peace elements by keeping persistency in righteous actions.

*Truth telling is gold hallow by fire,
The hill-tops bright in the flush of dawn.
Telling a lie is the laugh of a spectre.
The seed you have not sown-will it ever sprout”? ¹⁴*

Hence, it is clear that for sustaining in a society, It is pertinent to understand the real meaning of Islam.

It can be analysed with this event of interfaith dialogue between sheikh-ul Aalam and bum sād. "Bum sād sought answer about the sacrifices in Islam, before entering into it.

*"What kind of animals shall I offer to the Lord.
What kind of flowers shall I adore his idol with.?
To whom shall I spray the sacred water of Tirths.
When Lord awake from sleep".¹⁵*

Shaikh-ul Aalam's response:

*"The deep faith and devotion out merit all sacrificial animals.
The recurring chanting of his name is an unmatched prayer.
The visions of Heavens is enough to purify the soul.
The silence is the best tool to awaken the Lord".¹⁶*

To keep silence is the best ever panacea for treating the ills of social conflicts. According to him, a person of peaceful nature is the honoured man in the Lordship of Almighty Allah. These people becomes peace for the whole humanity.

Shaikh-ul Aalam entertained Bum sad in an ideal benevolent, tolerated and generous manner. This dialogue opens a safe way for a pluralistic society, where people have all the basic rights of security of life, religious freedom, freedom of expression and human dignity etc. It reshaped the society for mutual understanding, brotherhood and a peace full environment. Thus under the patron ship of Shaikh-ul Aalam, his disciples preached the harmony among people. "Rishis of Kashmir propagated, love, faith,

toleration and sympathy which included even the enemies. Apex of mysticism is nothing but service of humanity. With the penetration of Islam in Kashmir conciliation and co extensive among the various cultural groups was not only a moral and intellectual demand but an urgent social necessity. The Muslim rishis however rose to the occasion and released synergetic forces among the various cultural groups, communities of Kashmir and helped in the development of a common cultural outlook".¹⁷ But unfortunately people of Kashmir are not ready to practise the rishi philosophy in their actual life. There is no compatibility between the heart and hand of people. They are deviating from the path of peace, love ,mercy and compassion. It's circumstances are known to everyone that Kashmiri people are losing their distinctive characteristics of humanistic approach of peace. Shaikh ul Aalam has predicted the same in his poetry:

*"Ah careless have been I to discharge my obligations.
Devotees did strike the ease and comfort of life.
Tears of blood did they shed, day in and day out.
Yields delicious art the peculiarity of self- reproach.
Ah careless have been I to discharge my obligations".¹⁸*

Shaikh-ul Aalam stood for the provision of providing equality among people. For the establishment of a peaceful society, he strongly condemns any sort of injustice in the name of religion, regionality and socio economic status. Shaikh-ul Aalam's loved not only Muslim community but non-Muslims as well, is unparalleled in the history of Kashmir. People of all sects, religions and ethnic backgrounds etc., have a respectable attitude towards his towering personality. Shaikh-ul Aalam in real sense imparted the concept of social justice for the peace and security of people:

*"One who harps proudly upon one's caste ?
Is bereft of reason and wisdom,
Here the good alone can claim noble descent;*

In the hereafter caste will be extinct; were you to imbibe the essence of Islam?"¹⁹ Actually the reason behind social injustice in society is directly proportional to social structure and identity conflict in society. Caste systems of Kashmir have been promoted in a way to provide honour to few people and disregard others only due to their lineage of birth. Shaikh ul Aalam demolished the rule of caste privilegedness. He was a staunch advocator of equal and impartial behaviour to all people.

*"By displaying the caste in the world ,that will thou gain?
Into dust will turn the bones,
when the earth envelops the body:*

To utter disgrace will he come? who forgetting himself jerrs and others".²⁰ Shaikh-ul Aalam promulgated peace with the dynamic concept of comprehensive human development. It emphasises upon economic growth, its equitable distribution and empowerment of poor people. Beforehand seven hundred years, he launched such a

campaign of human development where people of Kashmir sought out all kinds of benefits for their prosperity and development. "According to him blessedness consists in satisfying the subsistence needs of the poor. The exploitation and suffering of the weak at the hands of the strong is evidenced by his verses. He refers to rich men who owned big houses, jewels, horses and elephants. While they enjoyed musical concerts at their home, the Shaikh however is pained to note that some poor persons were condemned to be cruelly treated at their gates".²¹ Shaikh-ul Aalam from his childhood were inclined on the path of truth with fixed determination. He was a practical rishi from his early life. He preached the concept of peace education, in order to attain social justice as an objective of an ideal society. Peace education emphasises upon moral rights, duties and recognises the relationship with people. It is only way of hope for a prosperous and peaceful world:

*"Among the brothers of the same parents.
Why did you create a barrier ?
Muslims and Hindus are one.
When will God be kind to his servants?"*²²

Shaikh-ul Aalam was fond tranquillity, calm, quietness, harmony, chastity, veneration of people, dignity of human beings and friendship. A feeling of brotherhood and absence of aggression and arrogant behaviour flourishes the spirit of peace in an individual. There is a need to reshape the mind-set of people, So he strived that emotional and intellectual domains must be in a balanced manner. Shaikh-ul Aalam taught that a person endowed with generosity and goodwill to all people develops a feeling of peace and mercy in him. It is the universality of his message that people call him sheikh-ul Aalam (Grand teacher of world) in figurative sense. "He condemns such negative norms of behaviour as anger, jealousy, intolerance and vindictiveness."²³ Thus Shaikh-ul Aalam's peace education is of high relevance in the present contemporary era all over the world. He emphasised upon the real interests by shattering the prejudices and selfish interests of people. Shaikh ul Aalam named peace to serve the whole humanity in the face of obstacles and hindrances. He stressed upon the dissemination of knowledge to eliminate ignorance that has created such an atmosphere of unbalance in society. People's behaviour is harsh, aggressive and violent. Human values are no more in this society. Westernisation has diminished the equanimity of human beings. Shaikh ul Aalam's concept of peace education is below:

*"During thunder, storm and hurricane, who will kindle the light,
The lamp should be beneficial knowledge and religion,
who will renounce the fraud and accept true knowledge,
The essence and edifice of all knowledge is Alif (Allah), Laam (Jibril) and Meem (Muhammad
pbuh)"*²⁴

Shaikh-ul Aalam has provided a pluralistic concept of society, where all the belief systems of a society are organised in an integrated manner for the equal benefit of people. Honour of human beings is the basic element in the poetry of Shaikh-ul Aalam. People

belong to different religions share a spirit of brotherhood. Shaikh-ul Aalam strengthens the bond of humanity by conveying the rishi philosophy of non-violence. "They fight against none other than their own self (Nafs)".²⁵ In short the outcome of intolerable behaviour is violence only, On the other hand result of tolerable behaviour is peace that Shaikh-ul Aalam conveys through his whole life. Tolerance is a moral quality while intolerance is an animal instinct.

Conclusion:

By concluding the paper of peace and its pertinence in the doctrine of Shaikh-ul Aalam. It is inevitable in the contemporary era of existential crisis to develop the spirit of religious tolerance, in order to abstain from inter religious tensions and conflicts. Due to religious freedom, people of different religions have decided to make a territory of their own will. The spirit of tolerance is the only solution for the survival and existence of communal harmony. Interfaith dialogue is a new trending initiative in this concern. Shaikh-ul Aalam not only emphasises upon the interfaith, but also on intra-faith dialogue (i.e.,) different sects of one faith can share their views on one platform for the development of a peaceful coexistence among human beings. It's outcome is obvious to everyone that people of all castes and religions visit the spiritual Shrine of Shaikh ul Aalam. Shaikh-ul Aalam after his demise became a bonding force unites people in the lawn of his Shrine. It is a practical evidence of his activities of modesty, humility, mercy, love, chastity, tolerance, compassion, sympathy, empathy, benevolence, sincerity, generosity, good conduct and character. Shaikh ul Aalam is been accepted as an abode of peace all over the world, due to his long live poetry.

*As one is be for him
Thou hast nothing to lose O Impude.
Let not contaminate thy faith in derogation.
Think for another as the most revered".²⁶*

Shaikh-ul Aalam has demonstrated that Islam, Imān and Ihsān is synonymous with forbearance, affection, human dignity, benevolence, tolerance of behaviour, security of people and protection of peace. "A Muslim is therefore who embodies peace, sanctity and protection for the whole of humankind. A Mumin is one who at the same time possesses the traits of human dignity, coexistence, tolerance, moderation and love and peace".²⁷ In nutshell Hazrat Shaikh-ul Aalam is really an embodiment of peace, influenced from Islamic teachings.

NOTES:

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Empowerment of Women in Indian Society with reference to their Educational Development: An Overview

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Abstract

Empowerment is based on the notion that providing employees, skills, resources, authority, opportunity, motivation, as well holding them responsible and accountable for outcomes of their actions, will competence and satisfaction. Pt. Jawaharlal Nehru stated "If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered". Educated women can create appreciated contributions towards advance of family and thereby the society. Educated women have fewer and better babies and they are more likely to advance them to become educated and productive citizens like themselves creating a healthier and more stable society. The study reveals that women of India are relatively disempowered and they enjoy somewhat lower status than that of men in spite of many efforts undertaken by government. Gender gap exists regarding access to education and employment. Unfortunately not many children in India have this chance. More than half of the women believe wife beating to be justified for one reason or the other. Fewer women have final say on how to spend their earnings. The present paper emphasizes on status and significance of Women Education in India through analysing cases studies of girl child education in government run primary schools in the interior villages of Indian states, also sociopsychological mind set of villagers towards female education. The study concludes by an observation that access to education and employment are only the enabling factors to empowerment, achievement towards the goal, however, depends largely on the attitude of the people towards gender equality.

Keywords: *Empowerment-, Educated Women, Disempower, Gender Gap, Political Participation, Urban Women etc.*

Introduction

Since the "UN Declaration of the Decade of Women" in 1975, attention and action on women's concerns have steadily increased and education, whether it be the form of consciousness-raising or skills acquisition, was one of the areas women's organisations, government agencies and international donor agencies focused on. The underlying assumption was that if women understood their conditions, knew their rights and learned skills traditionally denied to them, empowerment would follow. Education is measured as a basic requirement and a fundamental right for the citizens of any nation. It is an influential instrument for decreasing inequality as it

can give people the capability to become liberated. Women, who come across discrimination in many spheres, have a particular need for this. Education is regarded as an important milestone of women empowerment because it assists them to face the challenges, to challenge their traditional role and change their life. Education of women is the most influential tool of change their status in the society. Still large womenfolk of our country are illiterate, backward, weak, and exploited. Education also diminishes inequalities and functions as a means of improving their status within the family. Empowerment and capacity building provides women an avenue to acquire concrete information and learning for their improved livelihoods. India can become a developed nation only if women contribute to the best of her capacity and ability which is possible when she is educated and empowered.

In view of the "World Conference on Women" to be held in Beijing in 1995, the seminar meant to be one of many actions and activities relevant to women's issues which will be initiated, organized and/or supported by the Institute. The promotion of action-oriented research and the improvement of cooperation with various institutions focusing on women's education needs will be one of the priorities of the Institute in the coming years. In fact, the partnership of UIE and the UNESCO Principal Regional Office for Asia and Pacific (PROAP) in undertaking this seminar is an example of how continuing cooperation has been a crucial factor in the success of joint projects. The key role of education must be underlined and investigated on a continuous basis. Despite the progress in this area, much remains to be done. The Seminar, as it progressed, was able to provide a sense of what different organisations were doing and how this could be improved. It was agreed that this could be a starting point for assessing the extent to which education has empowered women.

National Policy for the Empowerment: The Government of India has adopted the National Policy for the Empowerment of Women on 20th March 2001. The main objective of this policy is to bring about the advancement, development and empowerment of women, to eliminate all forms of discrimination against women and to ensure their active participation in all spheres of life and activities.

India's recent growth pattern owes much to a social infrastructure namely education. This service and its impact are observable in tertiary segment and the rest of the economy. Education is an end in itself as well as a means for realising other desirable ends. Empowerment is a multi-dimensional process, which enables the individuals to realise their full identity and powers in all the spheres of life. Empowerment of women brings equal status to women, opportunity and freedom to develop her which also means equipping women to be economically independent and personally selfreliant. Providing them quality education is the fundamental way to empower women which makes them scientific, logical, open-minded, and self-respecting and ensures greater autonomy in making decisions or free themselves

from the shackles imposed on them by custom, belief and practices in the society. Without such virtues being developed among women, empowerment has no meaning.

Objectives of the Study

1. To study the impact of education on empowerment of women.
2. To discuss the theoretical issues arising from the practice of the education of women.
3. To assess the difficulties and Mechanism of women empowerment.
4. To study the constitutional provisions for women education.

Methodology

A Research studies tries to gain new knowledge and to find answers to problem by using descriptive method. Descriptive research is research conducted for a problem that has n been studied more clearly and helps determine the best research design, data-collection method and selection of the subjects. These two will have been selected with a view to analyse and educational profile of tribal women. Secondary source of data used, to achieve the set of objectives of study. The primary sources of data will be collected through designed observation, interview and desired information. The secondary sources of data will be collected from the books, magazines, Newspapers, journals, published reports and official sources.

Theoretical and Operational Framework

Education is innovatory of women empowerment as only the educated women can play a very leading role in the economic development of our country as well as in becoming informed citizens, parents, and family members. The growth of women's education in rural areas is very slow implying that still large women folk of our country are illiterate, the weak, backward and exploited. Therefore, "educating the women" is the most powerful tool that can bring change of position of women in society bringing reduction in inequalities and functions as a means of improving their status within the family. Education implies not only gaining knowledge but also transforming that knowledge into application through vocational training and skill development. Gender Gap index 2013 (GGI) measures the gap between men and women in four fundamental categories – economic participation & opportunity, educational attainment, health & survival and political empowerment. India ranks among the lowest 101 in 136 Countries, below Countries like China, Sri Lanka and Bangladesh. This mirrors the status of women in India and gender discrimination in all aspects of life-education, economic activity and empowerment. Education is the basis for the full promotion and improvement of the status of women. Women empowerment includes women awareness of their rights, self-confidence, to have a control over their lives both at home and outside and their ability to bring a change in the society. Education is regarded as a standout

amongst the most vital and possible instrument for the development of a country. Empowerment has many elements which depend upon and relate to each other i.e. economic, social, political and personal. Amartya Sen makes a convincing case for the notion that societies need to see women less as passive recipients of help, and more as dynamic promoters of social transformation, suggesting that the education, employment and ownership rights of women have a powerful influence on their ability to control their environment and contribute to economic development (Sen, 1999). Literacy and educational levels are increasing for Indian women still there is gap between male and female literacy rate which can be seen in the following Table:

Literacy Rate in India (1901-2011):

Year	Persons	Male	Female
1901	5.3	9.8	0.7
1911	5.9	10.6	1.1
1921	7.2	12.2	1.8
1931	9.5	15.6	2.9
1941	16.1	24.9	7.3
1951	16.7	24.9	7.3
1961	24	34.4	13
1971	29.5	39.5	18.7
1981	36.2	46.9	24.8
1991	52.1	63.9	39.2
2001	65.38	76	54
2011	74.04	82.14	65.46

Women Empowerment

Women empowerment is a process of permitting women to have access and make dynamic contributions to their economic independence, political participation and social improvement. Empowerment enables the individuals to realise their identity and powers in all spheres of life. It consists of greater access to knowledge and resources, greater autonomy in making decisions or free from the shackles imposed on them by custom, belief and practices in the society. As per the latest Census of India, women constitute 48.49% of the country's population and about 90% of the informal sector. Women are mostly venerated and found valuable. Yet they are often invisible in the development scenario. It is said that between the rhetoric of women's empowerment and the reality of decreasing fund allocation for schemes related to women's health lies the story of women's development in India. Denial of access and opportunities to rightful place, possession and position to women begins from home and extends beyond to schools and other institutions of learning and work.

Differences in avenues to growth and development thus, become issues. The issues become areas of concern, not just for women, but for the entire society.

Need for Women Empowerment

Empowerment enables women to acquire knowledge, skills and techniques which will help them in their personal and social growth as well as foster in them sensitivity towards problems in the society. Special efforts are required to be taken for education, health and employment of women. Economic empowerment is essential for improvement of female sex ratio but economic empowerment is possible only when women are educated.

Lack of education is the root source for women's exploitation and inattention. Only literacy and education can comfort women to understand the Indian's constitutional and legislative provisions that are made to strengthen them. Education is "potential affirming and performance confirming". Empowerment of a girl starts even enterprise makes empowerment operational. That is full filling journey for a mother too: from a painful situation to a gainful situation. When women are educated, they will be able to contribute in nation building. A few women are currently holding powerful positions in India and in the world, but there is still room for improvement if more women are educated. Perhaps with increase in women holding the mantle in a male-dominated political arena, the socio-political state of affairs of the whole world will definitely improve. Gender equity is what women desire. Empowerment becomes the means of achieving it with dignity. Indian woman is considered as Shakti, which means power. Empowerment calls for dangerous intervention by governments too. Interventions need neatly designed approaches with assigned roles for women and performed systematically. Women development and women empowerment are correlated conceptually and methodologically. Thus, promoting education among women is of great important in empowering them to accomplish their goals in par with men in different spheres of life, nurturing and sustaining a culture on unity, equity and dignity. Cultural and knowledge value-addition makes the case for social emancipation, political nurturing and economic empowerment that much stronger. Education makes women economically sound which is source of other all types of women empowerment i.e., Social, Psychological, Technological, Political. It enables them to overcome obstacles.

Problems to women empowerment

Violence: Violence is the leading cause which opposes women's empowerment. Physical, emotional, mental torture and agony are deep rooted in the society from ancient times which are responsible for decline in female sex ratio.

Gender inequality: Women empowerment is not only limited to economic independence of women; gender equality is the other side.

Family restrictions: Illiterate guardians who are not willing to send their female children's to educational institutions.

Early marriages: Early marriages results in drop outs from school. Lack of awareness on female education is also one of its causes. Women's own perception of themselves and on their empowerment must be changed. They should also strive to change their image as weak, dependent, passive and try to become independent, active, strong and determined human beings.

Measures and Mechanisms for the empowerment of women

Initiatives and Institutions

According to the Human Development Report (1993) literacy is a person's first step in learning and knowledge building. So literacy indicators are essential for any measurement of human development. In India National Policy on Education (NPE) was set up in 1986 for the development of education and eradication of illiteracy. The higher rate of illiteracy of women is undoubtedly attributing for women to depend on men and to play a subordinate role. Within the framework of democratic polity, our legislation, development policies, plan and programmes have aimed for advancement of women in different spheres. From the Fifth five year plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development.

The Mahila Samakhyas Programme (Education for Women's Empowerment) started in 1987 focuses especially on the socially excluded and the landless women. This programme is an example of creative collaboration between the voluntary sector and the State. In recent years, empowerment of women is considered as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The National Policy on Education (1986, revised in 1992) is perhaps the most luminous document on women's education. It emerged as a major breakthrough in addressing gender issues in government policy, which projected that education can be used as an agent of basic change in the status of women. The District Primary Education Programme (DPEP) started in 1994 has a holistic approach to reducing gender and social disparities and universalising access, retention and achievement. Enrolment of girls has shown significant upward trend in DPEP districts as compared to non-DPEP districts. The 86th Constitutional Amendment made free and compulsory education a fundamental right for all children in the 6-14 age group which increased the enrolment of girls in schools that is 64.1% in 1980-81 to 85.2% in 1999-2000. The Government of India has declared 2001 as Women's Empowerment year. The national policy of empowerment of women has set certain clear-cut goals and

objectives. The policy aims at upliftment, development and empowerment in socioeconomic and politico-cultural aspects, by creating in them awareness on various issues human rights, fundamental freedom, providing access to health care, quality education at all levels, career building, vocational guidance, employment, equal remuneration, occupational opportunities, health, safety, social security and public life etc. in relation to their empowerment. The Sarva Shiksha Abhiyan (SSA – Education for All), which was launched in 2001-02, is the national umbrella programme that is spearheading the universalisation of elementary education through a community-owned approach, with a specific focus on the provision of quality education. One of the challenges accepted during the 12th Plan was establishing more Women's Universities. Inequality in education is a Global Issue. The highest levels of inequality in education were in South Asia (42%), the Arab States (41%) and Sub-Saharan Africa (37%). There has been limited progress in reducing disparities in education, except in Europe and Central Asia (Human Development Report 2014).

Gender Equity and Empowerment of Tribal Women

Empowerment of women is one of the insights that have developed in connection with improving their status. Empowerment includes higher literacy levels, education, better healthcare, equal ownership of productive resources, increased participation in economic and commercial sectors, awareness of rights and responsibilities, improved standards of living, self-reliance, self-esteem and self-confidence. Raising the status of tribal women is not just a moral imperative but also a strategic one. Within the framework of a democratic policy, our laws, development policies, plans and programs have aimed at women's advancement in different spheres. In recent years, the empowerment of women has been recognized as a central issue in determining their status. Tribal women, while being a disadvantaged and vulnerable group are, nevertheless, better placed, in many respects, than their counterparts in the general population and are, in certain areas, more empowered.

Constitutional Provisions for Women Empowerment

Constitution of India provides a large consideration to the welfare and development of children and women. There are a lot of provisions for children as it not only grants equality and prohibits discrimination of caste, sex and creed but also protects childhood from exploitation and abuse. Within the democratic framework, legislation, development policies, plans and programmes have been formulated for the total development of children. Major constitutional provisions on the girl child are:

Article 14 “. . . Equal rights and opportunities to men and women.

“Article 15 ". . . prohibits discrimination on any ground . . ."
Article 23 ". . . forced labour are prohibited.

Article 24 ". . . No child below the age of 15 years shall be employed to work . . ."

Article 42 “. . . Provisions for just and human conditions of work and maternity relief
. . .”

Article 45 ". . . Free and compulsory education for all children. . ."

Article 47 “. . . raising the level of nutrition and the standard of living . . .”

Article 73 & 74 ". . . participation of women in the political and grass root development process . . ."

Discussion and Conclusion

The problems of poverty, unemployment and in equality cannot be eliminated by man alone. Equal and active participation of women is mandatory. Unless women are educated they will not be able to understand about their rights and their status. Empowerment of women aims at determined towards attaining higher literacy level and education, better health care for women and their children, equal ownership of productive resources, increased participation in economic and commercial sectors, awareness of their rights, improved standard of living and to achieve self-reliance, self-confidence and self-respect among women. Recently the NDA Government has launched Beti Bachao, Beti Padhao scheme which aims at making girls free both socially as well as financially and which will help in generating awareness and improving the efficiency of delivery of welfare services meant for women. Such schemes should be implemented nationwide to bring the desired changes. What should never be forgotten is that women like men need to be proactive in the process lifelong learning. That is true empowerment. From “women for development” the time has come to shift focus to “women in development”, with the cooperation of men through group engagement and management. That will indeed be a „quality“ change for equality. While being attracted by modernisation and globalisation we must be confident to say no to marginalisation

Suggestions

- Consciousness of women education is important. It is said that “educated mothers educate family which results in educated population of a nation which builds strong nation”
- Inculcate in women the confidence that change is possible, if women work collectively.

- Embolden and ensure socio-economic participation of women in local and international forums.
- Embolden participation of women in income generating activities. Proper implementation of schemes provided by the government should be done by respective agencies.
- Change the approach towards women based on sex discrimination.
- To induce the feeling of self-dependence amongst women.
- Child bearing at young ages should be prevented by preventing early marriages.
- Elimination of gender inequality.
- Women should actively participate in social and political moves. Fifty% seats should be reserved for women in all the governments.
- Spread the message that education of women is a pre-condition for fighting against their oppression.
- Awareness needs to be generated regarding the necessity of educating girls so as to prepare them to contribute effectively to the socio-economic development of the nation.
- Eliminating all forms of discrimination in employment especially to eliminate wage differentials between men and women.
- In order to change the attitudes towards female education and to raise the social consciousness of the country, a conscious strategic change is required in national media and communication effort.
- Education is accomplished of increasing women's sense of analysing which will support wider reforms in support of gender equality.
- Introduce satellite schools for remote hamlets.
- Be cautious and tolerance in the knowledge journey: it is from knowledge creation/discovery (KD) to knowledge transfer (KT).
- Encourage ICT tools and the use of internet, for the study and research by women.
- Increasing real representation of women in political bodies and governance institutions in order to move from being objects of legislation to initiators of change.

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Book Review
The Life at School: An Ethnographic Study
By
Meenakshi Thapan, 2006

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Alternative education is an education process which is delivered outside the traditional school settings. Alternative Education is designed to meet the needs of at-risk students who are not succeeding or who have dropped out from the traditional setting. Alternative Education continues to thrive as social problems including school violence and dysfunctional families create new challenges for communities and states. Its aim is to provide students who do not thrive and succeed in the traditional school setting with other opportunities to receive an education. Till date various research studies and books have been authored by world renowned educationists and social reformers at national as well as at international level. Deschooling society, school is dead, Life at School: An Ethnographic Study, Alternative Schooling in India and How Children Fail etc. are some of the books which threw the light on alternative education. Among them 'The Life at School: An Ethnographic Study' published by Oxford Press is one the important study of Meenakshi Thapan in which the author has sketch the picture of an alternative school 'Rishi Valley School' (RVS) by using ethnographic approach.

The manuscript is all about the subjective interpretation of Rishi Valley School(RVS) life as it is perceived by their students and teachers during the life which they spent at school. This book argues that the individual (pupil and teacher) is important to the schooling process. The book explores the differences, contradictions and dilemmas in the everyday life of the school and cities in the form of transcendental and local orders. It also considers the noteworthy relations between Krishnamurti's ideas and the institutions that seek to implement them. RVS is with adynamic character which is reflected in its ability to engage in a continuous process of transformation.

The book is an ethnographic study of the Rishi Valley School, a co-educational, residential public school situated in Andhra Pradesh, which is run by the Krishnamurti Foundation. Rishi Valley is founded by the renowned philosopher Krishnamurti, is a private unaided school since it is managed by a private trust and is not supported by any government. This book examines the interaction between ideas and institutions, the 'culture' of the school in terms of certain rituals and ceremonies that characterize the daily and yearly round of activities, teacher-pupil interaction, and ideology in relation to the educational process.

An ideology applies moral and value prescriptions to social institutions and processes, and its relationship with these is always one of interaction leading to possible change. One such social process is education, which is permeated with ideology, both explicitly and implicitly. Krishnamurti's philosophy as contained in his writings, lectures and conversations is discussed.

Author explores the link between ideology and education, focusing on some essential elements of Krishnamurti's world-view. In particular, it examines Krishnamurti's views on self-discovery, the individual and society, social order, social transformation, awareness, sorrow and suffering, freedom and the religious mind, education, the role of parents as well as teachers and pupils in education, and co-operation and living together in the school. It also discusses the intention of the Krishnamurti Foundation.

Author describes the organization of the RVS as being characterized by a fundamental dichotomy in school processes between the 'transcendental' and the 'local' orders. While the transcendental order is governed by Krishnamurti's alternate world-view, the local order constitutes the actual schooling process. The transcendental order is concerned essentially with values and the production of a new kind of human being through the process of self-knowledge and transformation, whereas the local order is mainly concerned with the gathering and reproduction of knowledge through the transmission of educational knowledge. Author also discusses the key functionaries of RVS which plays a vital role in school's decision-making and authority, as well as the academic system, with emphasis on differentiation through specialization.

School culture is based on values and norms which, in the RVS, are derived from organizational practice and discursive practice. Both organizational and discursive practices are common to most schools but in Rishi Valley, there is a third value which is enshrined in Krishnamurti's philosophy. Value is realized through organizational features and practice as well as through rituals of challenge and effervescence. Hence, all three elements operate together resulting in different activities including the performance of certain kinds of rituals and ceremonies. Author examines the routinized rituals and ceremonies in Rishi Valley as part of the school's culture. One of these is the evening ritual of *Asthachal* in which all students are required to be outside and watch the sun set over the hills. The other is the preparations of Krishnamurthy's annual visit which bring 'a mystical quality' to the school.

Teachers and pupils make significant contributions to the social reality of the RVS and have views and identities of their own in relation to their environment. In Rishi Valley, the world of the teacher, or teacher culture, is made up of several strands: the teacher's role as perceived by the school and their recruitment to this role, as well as their orientations and commitments to this role and the forms these take in terms of their perceived identities. Author discusses the demands of the local order and then analyses the recruitment of teachers in the school. It also considers teachers' commitment and their perception of their role in the school. Author also presents two case studies, one for the professional teacher (Ranjan) and another for the 'ideologue' teacher (Jai).

Teachers - pupil Interaction occurs in both formal and informal settings. It describes the social processes through and in which the teachers live as members of the Rishi Valley community, and examines the configuration of teacher culture. Teacher-teacher interaction is influenced by a wide range of factors, including the organization of the school (divided into transcendental and local orders) and the teacher's structural position. Another major determining factor in such interactions is the school's ideology. In Rishi Valley, teachers interact formally during faculty meetings, special staff meetings, and twenty-minute morning tea-breaks.

The social background, attitudes, and general experiences of pupils contribute towards establishing the pupil culture in the school. In addition to interaction with people, pupil culture is the result of the pupils' relationship with, and attitude towards, school work and the events that constitute pupil activity in the school. Pupil values influence pupil culture as they encompass and are reflected in pupils' views on different aspects of school life, including ideology and school work. This chapter examines the life of the pupil in terms of school-generated experiences and activities in order to understand what it means to be a pupil in the RVS. It discusses pupil' school entry, pupil perspectives on school work, co-curricular and leisure-time activities, sport as an important aspect of the pupils' lives in school. Author also reveals the Krishnamurthy's transcendental ideology with RVS pupil.

The interaction between teachers and pupils has a definable form, and some of its constituent relations stay relatively stable over time. Thus, it is possible to predict certain modes of behavior among teachers and pupils in particular contexts. What makes the RVS different from other public schools is its special character which is attributed to the fact that the school is located in a particular institutional and ideological setting. Teacher-pupil interaction formally occurs in formal settings as well as informal settings, like staffroom, auditorium and dining hall, outdoor respectively. The use of different strategies, particularly those of negotiation and fraternization, increases the flexibility of teacher-pupil interaction. Author also explores teacher-pupil interaction in Rishi Valley, focusing on two classroom studies as well as culture lessons and discussion meetings.

After reading the book painstakingly, reader find out few points on which author could focus more so that authour can interpret more beautifully and elaborately. Most of the times author puts overdue emphasizes on the transcendental orders rather than the local orders which compels me to feel that the author himself is more interested in transcendental orders than the local orders. Author did not describe the curriculum, pedagogy, methods of teachings and co-curricular activities of RVS in detail which plays vital role in overall function of any institution. Last but not the least author has used ethnographic approach which demands more and more participant observations and interviews so that the ethnographer can interpret and express the site more vividly.

Overall, the book has explored the relationship between ideology, school and society through an analysis of the different aspects of school life in the RVS. The educational processes in Rishi Valley are based on a well-articulated ideology which challenges conventional methods of education but, paradoxically, employs a formal system. This chapter summarizes how the book has looked at the school's social and cultural settings and their implications for teachers and pupils. It has examined Krishnamurti's alternate world-view and educational thought as a form of ideological discourse. It has also explicated the school's cultural setting by analyzing the rituals and ceremonies associated with the daily round of activities and dramatizations of the same. Furthermore, the book has also discussed teacher culture, pupil culture, teacher-teacher interaction, and teacher-pupil interaction. One important conclusion that can be drawn from this ethnographic study of Rishi Valley is the clash of ideologies in school processes: competitive and result-oriented impulses amongst pupils and teachers often go against the other-worldly ideology of Krishnamurthy, the school's founder.



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