THE COMMUNICATIONS

Journal of Applied Research in Open and Distance Education

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 vigorous 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 rigorous scholarship as to ways in which higher education might go on being further reshaped in the future.

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EDITORIAL

Distance Education, as a philosophy takes education to its wide range of learners who are separated by time and space and cannot afford regular mode of education for various constrains. As a flexible mode of education, distance or non- formal education surpasses all the barriers which are put up by the factors like distance, time and age, and thus helps in facilitating a lifelong learning. In the present-day age, spreading education through non-formal or distance modes has gained high currency as it proves highly beneficial for the aspirants seeking to achieve higher education, skill development, and career enhancement. It is therefore, very important that research based on various dynamics of the distance learning is brought to the forefront. In this regard, the Directorate of Distance Education, University of Kashmir, is fully committed to play its active role in the present times and also in the times to come.

It is indeed a moment of great joy to present *The Communications - Journal of Research in Distance Education* to dedicated researchers, teachers, scholars and students who are associated with the sphere of distance education across the country and also in other parts of the world. Through its journal "*The Communications*", the Directorate of Distance Education aims to provide platform to the dedicated researchers to put forward their valuable research endeavours regarding the different aspects of distance education in a concrete and organized way. In consonance with this effort, the present volume contains twenty three research and general papers which cover different themes related to distance education like educational psychology, pedagogy, distance education in the state and the rest of the country, social psychology, and educational technology. It is also heartening to know that this volume has received a great response from all over India and abroad. It is sincerely hoped that the assortment of research papers accessible in this volume will prove helpful and beneficial to the readers and the users in their learning and research explorations.

I express my earnest gratefulness to Prof. Khurshid Iqbal Andrabi, Hon'ble Vice-Chancellor, University of Kashmir, for his sagacious guidance and patronage from time to time.

The members of the Editorial Board of this journal deserve special accolades for their devotion and commitment in bringing the journal to its final realization. Dr. Habibullah Shah, Editor of this journal, deserves my thanks for his dedicated efforts in the collection and consolidation of research papers with care and caution.

Prof. Neelofar Khan
Chief Editor

TRIBAL CHILDREN IN MULTICULTURAL CLASSROOM

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ABSTRACT

Multicultural classroom has both benefits and challenges for children, particularly for tribal children. For teacher to deal with this, adequate training is required. Students from different cultural, economic and social environments, come to classroom. It is obvious that children face different problems as well as learn so many things in classroom with diversity. Tribal children also in the same way, face difficulties in classroom. But when the teacher at school, parents at school and neighbors in society start neglecting these tribal students, they create a silence world in classroom and also outside the classroom. It affects the education in classroom and in this connection, this paper presents that how tribal children isolate themselves from the normal life at school. When communications fail, a world of silence begins. Apart from this, this paper tries to come to some consensus for these tribal children for better education at the foundation level related to both sociological and psychological researches.

Keywords: Multicultural classroom, school culture, deviation, cultural capital, poles in education process, indigenous knowledge, tribal culture and ethos, culture genocide and culture of power.

Introduction

Education is key to social inclusion and social change. Education uplifts living standard and helps in making a status or position in the society, particularly for middle class, lower middle class, Dalits and Tribal people. Now every child has right to access, attend and complete, free and compulsory elementary education under the age group of 6-14 years in India (The Gazette of Govt. Of India, 2009). It is a welcome step. But still, there are numerous problems to achieve the desired goals of the nation and which needs a greater attention to look upon. So in this connection, tribal education and their problems in multicultural classroom can be discussed here. Why these tribal children make a silence world in multicultural classroom by isolating themselves, is matter of debate, consideration and understanding for their better education. Apart from this, the teacher as the captain of the classroom, how he/she deals with this challenge and creates a suitable environment for the learning of children as a whole, is a matter of great concern.

There are 705 Scheduled Tribe groups living which constitutes 8.6 percent of total population of India. Largest portion of tribal population are living in the state of Madhya Pradesh (14.7%), Maharashtra (10.1%) and in Odisha (9.2%). In 2011 around 23 million tribal households in India were living in rural villages. (Census Report, 2011). These tribal people have their own culture and social lives. Different languages are used for communication in their respective groups. When children from these groups come to classroom, they do not get familiar with others where children from different communities with different cultures and languages, are also there. Here they start to make their own peer groups by matching their own language, culture, attire, food habits, games, and environment and so on. Tribal children mixed with other children in school in different ways of conversation, playing, singing, prayer, cleaning. In other words, they are engaged in group activities (Woods, 1983). They learn so many things here which never they come across earlier in their tribal life. But when come across their friends at school and at neighbor, they know

about social construction of them and start self- construction in silence by observing all incidence and accidents around them. And from here, they make a silence world within themselves in classroom at school and outside.

Multiculturalism in Educational Settings

Teachers are needed to be trained properly to deal with multicultural classroom which is full of diversity. So that they can understand these tribal children and others in classroom. Teachers' perception on these tribal children is same what society's other members use to see and understand. It must not be on the part of a teacher in the classroom, because it is a challenge for the teacher to deal with these kind of issues and design such kind of methods which are suited to all children in the classroom, though there are diversities. Teachers must be trained to deal with these tribal students mainly in multicultural classroom. But in real, teacher do not even try to understand these children in the classroom (Sahu, 2013). He/she always discourage these tribal children in terms of their social lives, languages, food habits, ways of living, ancestors, parental profession and education and so on. Teacher develops a state of mind that these children can never come to the top level of education, they have no right for better education, it is not their business to access education, what they do with quality education, and so on. The inherent fear of tribal children towards the teacher and their inability to establish a communication link with the teacher and this is reflected in low attendance and high dropout rate. This can be tackled to a greater extent by using the regional language as the medium of instruction (Sujatha, 2010:4) In other words, the culture of power of tribal people is subordinate to those of others in the society and they must learn this also in school. It must be created environment by the teacher in school so that culture may transmit by respecting their culture. Changing of culture both at home and school by forced like the culture of people those who have power, may lead to culture genocide. Because everybody is expert in his own culture and experience which must not be interpreted as false consciousness. So teacher must aware about the culture of power and it explicit and implicit rules for a better society (Delpit, 1988). These prejudices constraint teacher to do better for these children and make teacher blind about his sole responsibilities in the society as a teacher.

When these children find no any encouragement, reinforcement, motivation and praise from the teacher and their friends in classroom, they start isolate themselves from the normal life in the classroom. We can say it as deviation (Hargreaves et al, 1975). It means they need special attentions. They find nobody familiar in the school and pleasant environments, they become sad and uninterested in school curriculum. Later they develop a silence world in classroom and outside the classroom.in other words, the uniform structure and transaction of curriculum, rigid system of formal schooling go against the ethos and culture prevalent at home of tribal children and this leads to sharp division between home and school which makes these children uninterested towards school (Sujatha 2010:4) They become helpless in classroom. From this, they start a self-construction and evaluate themselves in the society (Symbolic interaction theory). This unnoticed process develops gradually among these children and they leave school at the end.

On the other hand, at home, these children face same kind of difficulties from their parents. Most of tribal people are illiterate still today (Sahu, 2013). They are not able to understand the real value of education in live themselves. So in this case, how do they make understand their children? Instead of praising, reinforcement and motivating, they also do same like a teacher that education is not their business, what they do with these education, they are happy with the present lives etc. These kind of thinking also

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affect children and start negating about schooling and education. Sometimes these children are forced to do child labor and earn bread for the family by leaving school. Many of the benefits do not reach to the beneficiaries. Even though some incentives are given, they are of poor quality and do not reach in time. So private expenditure on education for these people is difficult. Since education does not provide any visible and immediate benefits and tribals do not see beyond their present state, the participation of tribal children in education also becomes limited (Sujatha, 2010:4). In other words. At home also they do not get any encouragement in this case and develop another strong wing in the silence world which was developed in school earlier.

Here an example might be made of Aamir Khan starred Bollywood Hindi movie 'Taare Zamin Par' (Stars on the floor). In this movie how a child keeps aloof himself day by day when he does not get love, affection, motivation and reinforcement in school and at home. Here he develops a wide psychological gaps which is noticed by Aamir Khan as a teacher by observing daily life of the child and by noticing the painting copy and takes steps to bring back the child to normal and makes outstanding by fulfilling the psychological gaps.

The self-identity, made by these children as per the school and societal environment is very necessary to look upon. Everybody looks these children at school and outside the school in a different way, because of social taboos. Teachers and friends behave very differently in school which develops a wide psychological gaps among these children. They find closed none in school and they become uninterested for teaching. At home, these children face the same problems as their parents are illiterate and never give reinforcement. When this kind of environment is found by these children both at home and school, they psychologically depressed and imbalance. In this situation, psychology plays very important role for these children and teacher's training in both Psychology and Sociology is necessary to understand these children is needed.

In neighbor, these children observe the same pictures about them about everything starting from daily life small things to education and social taboos for them. Once a noted Psychologist said that give him children to make them what parents wanted to see them in the society. He meant to say that environment plays very important role for children in their lives to make a position in the society. So here, it is very important for the teacher to understand the surrounding of these children and takes care of in school accordingly. While talking about discipline in school, Durkheim (1968) says, a teacher must not be authoritative and rigid if a child is not punctual. He/she must not punish the child immediately, rather he/she must understand the surrounding and situations of the child and take decisions. The term 'Child-centered' education (Piaget) in entire teaching learning process, has special meaning for everybody those who are connected with teaching profession and particularly for teachers. In so many schools, untrained and disappointed teachers are teaching in state languages which tribal children do not understand (Haines, 1968). Teachers first understand children and present lessons as per the interests of children to grasp the objectives of the lesson and to make teaching enjoyable, successful and meaningful. So teachers are trained to create appropriate learning situations in classroom for better results. In this connection, to make conscious parents about home environment and children's progress at school, Parent-Teacher Associations (PTA) are formed in every school under Sarva Siksha Abhiyan (2000). It is nothing, but to understand children properly and to make suitable environment by parents at home.

In entire education process, there are three central poles, without which no better and effective teaching learning can be possible. They are the teacher, the child and the environment. So all these three poles must be taken care of for effective learning (Bhatia, 2002). Here the child is considered central theme of discussion belong to tribal families. But for his success, the other two important poles are so significant and in this connection, this paper has focused on these very closely. By the time tribal children reach to the 7th standard, their numbers are reduced to less than the half. The high dropout rate shows that primary education fails to prove it values and in such a situation many tribal children are leaving school and joining as child labor (Wetzlaugk, 1984:14). So understanding of tribal children in multicultural classroom is a matter of great concern at this juncture, particularly at micro sociological perspectives to about the silence world.

While talking about the research related to this micro perspectives, is so negligible. Tribal children are neglected since so long. Numerous researches are there related to school education and tribal education. But even today, there is less such research which talks about the root causes of isolation, aloofness, low achievement and dropout of tribal children. The dropout rate among tribal children in the year 2009-10 in primary education is 34.50% (Boys 35.19% and Girls 33.72%), in elementary education is 57.73% (Boys 55.15% and Girls 60.64%) and in secondary education is 75.21% (Boys 74.71% and Girls 75.85%) (Sujatha, 2009) So it is very important to look upon these children in multicultural classroom closely and make effective quality education for them along with other children. The government of India has been also taking so many steps since independence for the development of tribal people and to bring them in to main stream of life. Different kind of activities are carried on for the education of these tribal children at all level of education to employment. But alas, the benefits are not reaching to these people. The situations before independence are still continuing of these people after six decades. So the greater use of tribal vernacular at primary level, substantial financial incentives, proper training for teachers in tribal schools and more research in tribal education is necessary (Haines, 1968).

The school culture, teacher strategies and student strategies are to be understood as the school is a world itself (Woods, 1983). There are numerous things happening in school and classroom. The classroom interaction between teacher and children must be analyzed properly. It would help to understand these tribal children with other children in classroom. In this connection a teacher must has knowledge about Symbolic Interaction theory, labeling theory, cultural reproduction theory, language code theory in sociology and psycho-analysis theory, Flanders's Interaction Analysis, learning theories, social construction theory in Psychology. The government must initiate to include all these in teachers' training course so that they can understand children in multicultural classroom.

Child's mind is tabula rasa or empty slate (Durkheim, 1956). It is 'banking education' where knowledge is deposited by the teacher (Freire, 1988). In other words, children learn what we teach. So it is important to take care of that what a teacher or parents is imparting teaching at school and home. Of course, when these tribal children are also familiar with so many concepts from society like other children do have. But they do not get familiar here in school, because they have their own cultural capital (Bourdieu, 1971) which makes them uninterested. Another important thing is language spoken by these tribal children which is different from the major language used in instruction by the teacher in classroom. It also affect these

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children in classroom achievement (Bernstein, 1974). These tribal children have indigenous knowledge of their own. They develops concepts in their own language in community which are often neglected by teacher at school. If a teacher integrate the indigenous knowledge with the classroom knowledge, it is easier to understand these tribal children as they are not ineligible for better education. They can also show their talent in effective environment (Panda, 2006). In this connection, the government of India has also made provision to impart teaching in mother tongue for two initial years under article 350A since 1956 to these children in school (Nambissan, 1994).

So there are so many benefits and challenges in multicultural classroom both for the teacher and these children to learn and to face (Gupta, 2010). For teachers, it must be made conscious them at teacher training institutions properly about different cultures, social and psychological theories to understand children and their backgrounds for effective teaching and on the other hand, for children it must be taken care of at home, at school and in society to develop proper normal concept about the society itself and about themselves in the society in comparison to others. Everybody those who are related with teaching of children, must aware about all these. Otherwise, these tribal children would remain silence in their silence world for ever by leaving school at the middle. All the programs and investment for education of these children would be in vain, if these children are neglected and unnoticed by teacher and parents at school and home. So proper teacher training, investment with proper inspections and monitoring by the government, medium of instruction in school of these children, parents-teacher meeting, teaching with realities and relevance with life in society, tribal community involvement in education, decentralization of educational management etc. are taken care of to understand these tribal children and better needed teaching can be arranged for them at school.

Conclusion

In this connection, it is necessary to understand these tribal children both sociologically and psychologically at home, at school ant in the society. Prejudices in society about these people must be rectified. An example might be made of 'A letter to teacher of my son' by former American President Abraham Lincoln (16th President, USA), which clearly explains about the responsibilities of teacher, parents and of the society for a child. Tribal children are not coming from any other world that they cannot do what others do in the society. Just here, a positive thing is lacking. When culture of two groups do not transmit, communication breaks down which often never seems in same culture of power group. It is not necessary to alter culture, but need to identify the expertness in them. Otherwise, the dialogue of two different groups having different culture of power, may lead to communication failure and this failure leads to a world of silence what happens with these tribal children in multicultural classroom (Delpit, 1988). Apart from this, the socio-economic and socio-cultural conditions of the tribal people must be taken care of. The most important factor to consider is to look upon the poverty which slows progress in tribal education and forces children to child labor (Nair et al, 1979:13). So it is possible to break their silence world and to bring them to normal classroom behavior by considering their socio-economic, socio-cultural, language and ethos. Then, the benefits of multicultural classroom can be visible clearly, otherwise it would be remained as challenges in the history, contemporary history and history to come.

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DEMOCRATIZING TEACHING-LEARNING SPACES IN HIGHER EDUCATION

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ABSTRACT

The intersection of socio-cultural and economic matrix creates a complex consortium of students in public universities. While the point of access has challenges of its own, not all those who enter the system have equal opportunity to learn and proceed to finish. However the public institutions will continue to hold a place of high esteem in people's imaginary of higher education while regularly reaching out to newer social fringes, consistently touching lives of many through possibility of access. The process of inclusion is continually discussed as intrusion into privileged spaces. Hence merely the idea of ability nurturing may be threatening for those who manoeuvre to maintain the position of dominance by creating certain impenetrable systems. The primary focus of this paper is to share observations about the possibilities of creating democratic teaching-learning spaces at higher education. The paper does not attempt to generalize but raise concerns, which surround higher education, from the viewpoint of a range of stakeholders. The observations on comparison among private and public universities argue that since the purpose of both types of universities is conclusively incomparable, it is irrational to argue one against the other. It proposes that the institutional ethos at places of higher education has be redefined through the undisguised lens of acknowledging inherent discrimination and thus leading towards the process of democratizing teaching-learning spaces while negotiating the belief systems of all the participants to create a culture of mutual respect and harmony.

Key words: Higher Education, Public and Private University, Institutional Ethos, Marginalization.

Prelude

The teaching-learning spaces in higher education have undergone a major change since its inception in India. The existing form of university system maintains a range of features comparable to the first three universities (Bombay, Calcutta & Madras (then names)) established in 1857, but for one significant deviation- the social fabric of these universities. The earlier universities were socially exclusive whereas the present-day public universities are socially inclusive. One of the major contributors to this emerging trend is the ever-evolving socio-political consciousness (may be read as a compulsion). The unwritten dictate of majoritarian-democracy necessitates that social and economic margins appear blurring while simultaneously strategizing to maintain the status-quo through other control mechanisms.

It may sound like an allegation looking at the statistics wherein the total numbers of state-run universities/colleges and central universities/colleges have multiplied manifold; the reservation policy is at the place, and there is a visibly consistent effort to formulate all-inclusive policies. But the lived realities of the individuals in the system have a completely different narrative. Social, cultural and economic variants create power hierarchies which even now work systematically to maintain a range of advantages for the

already privileged segments of society. The dominant groups secure their power not only through numbers but holding commanding positions to define ways for others. The term dominant more often than not is contextual and has a direct relation with numbers in a given context and not in total population.

The cumulative impact of civil rights movements coupled with the financially driven agenda of globalization is quite noticeable via various state policies and provisions thereafter. The access to the tertiary level of education has thus been attempted and legislatively ensured for many, certainly not for all. A large number of youth is still on the other side of the margins struggling to access though completely aware that the degree will not ensure economic wellness but would surely help gain the social reputation and possibility of access to advanced professional choices.

The next segment of struggle starts from this point of entry. It is after been included that the individuals begin to recognize their level of disadvantage which is often linked with the region, gender, religion, language, appearance as also the communication and soft skills. Individuals are treated as token representatives of the groups they belong to. *When people are tokens, one of the relatively few members of their group in a social context, they feel particularly venerable to being stereotyped by other. Tokens experience a high level of self-consciousness and threat, which reduces their ability to think and act effectively (Dovido et.al, 2010).*

In the specific context of higher education, the university/college is usually located at places which can be approached even from remote neighbourhoods. These are comparatively few in numbers. So the students come from various distant places and the classrooms are mostly heterogeneous. This requires creating an environment of acceptance and collaborations despite individual differences. The teaching-learning processes need to be based on inclusive principles of wider access enabling individuals for continued existence. This calls for teachers to be sensitive to the diversity among students and also be prepared to mediate through a range of pedagogical processes to facilitate student's progress. Most of the times the teachers in institutes of higher education are focused on the complexity of the subject content and expect students to possess required thinking and process skills all by themselves. The gap between the potential and performance thus remain unattended in many cases.

This paper attempts to discuss the various impediments as observed mainly through narrative analysis of various stake holders. It is based on multiple experiences gained through teaching and interacting with university teachers and students . Thus the narratives are experiential and are located in the context of universities in and around Delhi. The paper does not attempt to generalize but raise concerns, which surround higher education, from the viewpoint of a range of stakeholders.

The Context

In fact the exclusiveness in the sector of higher education has emerged as a new phenomenon with government encouraging the private sector to enter the higher education scenarios and setup universities to offer various liberal and professional courses. This idea has been multilayered and has touched many lives in multiple ways. The conventional university courses are seen as too theoretical, many time labelled as redundant, with very little focus on inculcating the spirit of collaborations and networking. The corporate houses are dissatisfied with the lack of preparation of first level employees and argued that the regular university system did not provide essential skills and attitude to the candidates. The intensity and frequency

of demanding utilitarian dimension of higher education provided rationale for the corporate houses to design programmes with an eclectic approach having a mix of theoretical grounding along with skills required for nurturing the financial health of these business houses. In this way, they would ensure that skilled entry-level executives are prepared. They also need people to be trained in organizational behaviour, a must to work in places which have the responsibility to sail the system towards a predetermined financial goal. So it has been a welcoming offer for corporate houses to setup universities. After all, it was a great opportunity for them to train people's minds and control their thinking patterns. To add further, but obviously these organisations would have calculated margins on balance sheet by keeping the students of their universities as interns in their (or each other's) organisations and saving on the salaries for many first level employees.

The school education is already bifurcated into the systems of haves and have-nots. The priority of the state has also shifted from providing education at any level to other domains. The budgetary allocations to education especially higher education are significant indicators of the same. Lack of public money for developing essential number of quality institutions has promoted the idea of self-financing courses even in public universities. By now the government has created enough noise about its inefficacy to meet the requirement of institutions at higher education. It is already under scanner for its unsuccessful attempt at providing quality school education to all children through public schools. Letting corporate houses share the responsibility is presented as a unique way to attend to all those families whose children have studied in elite public schools and wanted a similar type of infrastructure and social environment at higher level.

I found people involved in some critical discussion outside the canteen. Well most of these were teachers teaching in a public university of high repute. The public universities pay their faculty members quite well and most of the faculty members were capable of sending their children to elite public schools. The argument in favor of private schools was twofold one quality and two the families whose children come to study there. And since the kids have impressionable minds we should only sent them to school which provide such socio-cultural environment which the upper middle class family aspires for. I thought this argument rested with secondary education and for tertiary education the focus would probably be different. I took my cup of tea and joined the discussion. To my surprise my colleague were talking about how the university has lost all that glory and is so much unsuitable for their own children. Three signature sentences that I heard were- first 'look at the infrastructure of these colleges, my son/daughter cannot use these toilets and eat in this canteen, they hardly serve any variety.'; Second 'my son asked me whether there will be Hindi speaking teachers and students in the college, and when I said that sometimes even the classroom discussions could be in Hindi my son just lost it. He said no I don't want to study at such place.' Third ' most of the colleges are understaffed, the fresh appointment will have faculty members from reserved categories as well, the quality of teaching in these colleges has been severely impacted due to these compulsion in the past year Such problems are not there in private universities.' I tried to discuss further and said that but we all eat and drink in these canteens only and the students can bring their own food as well, also the condition of toilets depend upon the users, so if we have students who are sensitive about use of public utility services the condition will be different. I added that I am sure since these students have studied in such elite private institutions we can expect them to bring with them a sense of responsibility towards public utilities which their schools must have inculcated in them. The response to this was rather unexpected,

since I was ridiculed for thinking like someone who will sacrifice their own wealth and opportunities for bringing in change. ' Our children have to build their future; we don't want them to get into bringing change to society, if they are able to change their own lives it is enough for families like us. In any case, we had given them enough resources and need not use any public utility service anymore' Next when another colleague spoke about the biased opinion discussing quality vis-à-vis appointment of faculty members under reservation, his preposition met strong dissent among others. He tried to say that everyone who is appointed in the university has proper qualifications at par with other appointments under unreserved category. As also the majority of the vacancies are in reserved quota because these have been left vacant for so many years whereas the faculty positions in unreserved category were filled regularly.' He was told that the university had maintained quality by not appointing such people but will now have to suffer the quality due to such policies. The quality of education in public universities is bound to decline. The colleague 'A' who was questioning the correlation of appointment with quality asked the other set of colleagues so if given an opportunity will they like to work in any one of these upcoming private universities. And it met with a loud laughter as his question was dismissed with everyone getting up and saying ' yeh tum logo ka akhari hattiyar hota hai (this question is like the last weapon in such argument for people like you).' And as always the question remained unanswered. The security of job, high-income returns and a social reputation which sanction them a position to criticize their own system, after all, could not be surrendered.

What are some of the significant points of observation here? Should people not have a choice about the place to educate their own children in private institutions just because they themselves teach in a public university? For sure everyone can choose the institution at par with their aspirations. But when the choice is justified not as a choice but as a compulsion the notion needs to be critically examined. The choice could be absolute in the sense that it may be based upon the course design, career options, enhanced possibility of further studies and alike. But when the justification is compromised quality of resources at a public university, the comparison needs scrutiny. The primary focus of discussion, here, could have been the purpose of both the setups. After all, the discussion was among informed people, who are fully aware of system of higher education. The public universities are setup to provide higher education opportunities in an all inclusive manner. The state has the responsibility to create provisions for access to all stages of education including the tertiary level. The public universities cater to large number of students each year, whereas the private universities can be accessed only by those who have already demonstrated excellence (promising and self motivated) and come from families having substantially higher annual income. In more than one way these universities are essentially the places reserved for those belonging to a particular class of society. It remains to be argued whether anyone will ever question this reservation based on the economic status of the families. Is it not reservation for students from families with high economic status?

The students who study at elite public schools grow up with a thought of being different. *The system here poses a stiff challenge to the process of inclusion. The young adults unconsciously carry the stereotypes with them through generations with no opportunity to negotiate or rebuilt them (Saxena, 2012).* They develop irresolvable margins around themselves and prefer to stay inside keeping others outside the periphery. These ghettos are shifted as it is to the places of higher education. There is reluctance to merge. The students in these universities do not compete through a rigorous merit of few hundred being selected from thousands of applicants. In fact these universities make sure that the students with high marks are

given admissions - after all a corporate house is under no compulsion to provide an opportunity for social mobility. The public universities, on the other hand, have the agenda to create prospects of social mobility to those who are disadvantaged in multiple ways. The complex socio-economic matrix of this country makes a strong case for caste and class based reservation. The public university thus caters to large numbers with provision for all to access higher education. The primary objective of both the systems is absolutely different and thus incomparable. So should large numbers be a reason for compromise in quality? For this one needs to exemplify the meaning of quality. If quality means infrastructure, adjunct faculty from foreign universities and medium of instruction, it is very narrowly described and a clear representative of social and individual biases that higher education was expected to address. If non-ac classrooms, faculty members from all segments of society and multiple mediums of instruction are indicators of poor quality, then the purpose of tertiary education needs to be revisited. It is symptomatic of maintaining hegemonic mind sets leading to a one way corridor of assimilation.

The intersection of socio-cultural and economic matrix creates a complex consortium of students in public universities. The students approach the university with diverse abilities as also the expectations. The courses offered by such universities thus need to be versatile. A multilayered approach across the varying level of difficulty is designed to provide a gamut of educational experiences. It is of critical importance to understand the scope of the course and choose accordingly.

The Spiral Interlock

While the point of access has challenges of its own, not all those who enter the system have equal opportunity to learn and proceed to finish. This is typically true of any public university where in multi-ability students are present in classrooms. *While a barrier-free environment in the context of inclusive education technically refers to physical infrastructure enabling access, how can the notion of barrier-free environment be explicated in terms of enriched thought ensuring retention (Saxena, 2016)?* The students who join in are often left to fend for themselves. The classroom processes are usually undifferentiated. The linear, one directional teaching procedure creates situations of alienation. The university teachers join in without any orientation to teaching for the purpose of learning. They habitually present the content without making any effort to locate the level of comprehension across students. Sometimes it may be purposive.

Come the month of May and universities start buzzing with talks around admission. Most usually this is that time of the year when formal classes are over and the focus is primarily on examination, result and admission. On one of these days while discussions were focused on admission to research degree, many colleagues wanted to control the entry of students from marginalized segment, labelling these as less able and incapable of managing the academic thoroughness. Sometimes they actually scored low on entrance test and interview. Among many reasons was the reason of language. It's fundamental to understand the question to respond accurately, but many of the colleagues were heard saying there are many ways to keep them out, one is to use language with extraordinary level of complexity. It could be any- Hindi or English. In yet another conversation when few faculty members objected to taking candidates in certain categories due to low marks, they were advised that we have to take them as per the law, 'but don't worry we shall have our own standards of course and when they don't meet these they don't get the degree. The legislative provision for intake only but no law compels us to pass these students.'

The public universities have taken stringent steps to fix the number of seats across all levels of courses. This means a guaranteed intake of students from various social and economic groups in a certain proportion. This has ensured access, but the hegemonic mind sets of those at the position of privilege are reluctant to create any provisions for learning. It is only natural to expect students enter a course with a certain level of proficiency. But when the expectation is fixed more in mannerism than potential, the situation demands critical examination. Is it about lowering the bars out of sympathy or some socio-political motives? Or preparing the system to nurture potentials? Is everyone who is selected for any programme equally competent or have many of them mastered the trick of fairing well in examination? After all that is the biggest critique of the examination system. So can there be a system which entails the provision of nurturing individual potentials? Does it require profusion of material and financial resources or teachers with an apt belief-system? Do university teachers even believe in their own selves as being capable of managing the plethora of diversity the students bring with them at higher education? Are they disappointed that despite all efforts and setting up, the long years of school education have failed to ensure filtering a homogenous herd of students? Is that the reason why the system keeps on revisiting the process of schooling to develop well-designed intense provisions for unmistakably ensuring either assimilation or exit?

Drawing a Few Tangents

While in most cases the situation can be addressed through promoting differentiated teaching-learning processes, in some cases additional support or some bridge courses may be required. The university teachers are often unprepared for such situations simply because they do not find it fundamental. They criticize the policies which let '*these*' students enter the system with unmatchable potential and accuse the system of promoting mediocrity in higher education. The students thus have a range of views towards higher education based on their own life situations. For many of students higher education is simply not an option. For many others it can be a way of delaying adulthood or just a time pass.

> *'Graduation is essential. Everyone does graduation these days. There may not any purpose, but at least I shall be a graduate'*

> *'There is no work to do at this moment. So I am enrolled in a graduation programme. Yes I know this degree does not prepare me for any work later, but every job needs graduates only. There are so many graduates available these days; this has become a basic qualification to apply for any level of job.'*

> *'I come to college to freak out. After all I am young and need to enjoy my life. Shall think of work after the college. What is the hurry I shall only be twenty-one years old by the time I finish graduation.'*

> *'My parents say they never enjoyed life and want me to live their lives as well. They both are earning and I am under no pressure to earn for the family. They can sustain me through whatever time I wish to.'*

As discussed in the earlier part of this paper as well, the composition of classroom at university level is quite complex. The students come with varying aspiration and commitment towards work and life. In

absence of any pedagogical provisions or future professional directions, a large number of youth continues to be engaged in non-purposive routine for three years during the graduation degree. They defer the planning for their own life. Some blame it on system others on their own miserable social and economic profiles. So the issue of what is next continuously haunt most of them. The colleges are compelled to call themselves as inclusive but make little effort to create inclusive ethos.

It remains to be analyzed whether the quality of public universities is deliberately compromised or it is notional. If number of achievers per year is the criteria, then numbers of those who enrol have to be comparable. But for sure the public universities have the provision of access for youth from all social and economic segments of the society. However the situation is critical for many of those who enter higher education with an aspiration to create avenues for economic mobility for themselves. The entry to any non-manual job requires a university degree. The stories of middle class and lower middle class persons making it big to the white collar, high paying jobs are doing rounds through various media sources. Many of these are real-life stories. A critical review of such episodes can help distinguish whether the success was achieved through individual efforts or there was a systemic support to ensure success. And the best practices whether individual or systemic needs to be compiled for reference of multiple others.

The higher education scenarios offer a range of experiences, and personal intrinsic motivation is often the key to success. A well-resourced college/university would mean having access to library facilities, interactive sessions among students and with teachers and duly equipped computer-based facility to further resources. Such an environment will enrich the life experiences of the students and facilitate them to design their future aspiration. But for all those students who are yet to familiarize themselves with the fact that they actually have equal access to all the available resources, the institutional ethos is the first indicators. These students might come with experiences of limited access and controlled participation and would need hand-holding mechanisms to perform and excel. Access is surely the first step but is not sufficient to facilitate retention and progression. This requires creating an environment of shared spaces and collaborations. If graduation degree is seen connected to entering the world of work, multiplicity among human culture and abilities needs to be learnt during the course itself.

To Conclude for Continuity

The primary focus of this paper is to share observations about the possibilities of creating democratic teaching-learning spaces at higher education. The sharing of narratives represent the mind sets of three primary stakeholders one the university teachers who think differently as parents, two the faculty members of the universities and three the university students. The observations on comparison among private and public universities argue that private universities will exist and continue to cater to a select few with already demonstrated potential and who can afford that cost of education. Also since the purpose of both types of universities is conclusively incomparable it is irrational to argue one against the other. The private universities, in fact, have the potential to grow further since they capture the imagination of many middle and upper middle-class segment of the society. However, it remains to be seen how these universities will capacitate its students as social beings in a diverse global scenarios. At this juncture, one can only hope that these universities will not become the profit-making ventures capitalizing upon the hope and aspirations of those who see '*brands in education*' as means of social and economic mobility.

With privatization being a comparatively new phenomenon (post liberalization-early nineties) and blooming only in certain parts of India, there is a little possibility that it may pose any potential threat to the public institution. The public institutions will continue to hold a place of high esteem in people's imaginary of higher education while regularly reaching out to newer social fringes, consistently touching lives of many through possibility of access. Not all those who join these universities lack resources. Many choose these universities due to a range of possibilities offered here. Most of these universities are still not governed by industrial agendas and are potential loci of nurturing the thoughtful professional capable of envisioning a previously unfamiliar social order. Indeed the public universities have emerged as sites with diverse social, cultural and economic blends. The discussions around provisions of access to these places need not be reduced to an act of political appeasement. These spaces have the potential to provide opportunities for forward mobility of all segments of society.

The process of inclusion need not be confused with intrusion into privileged spaces. Merely the idea of ability nurturing may be threatening for those who manoeuvre to maintain the position of dominance by creating certain impenetrable systems. Those in elite ghettos continue to redeem upon the wretchedness of these who are methodically pushed out of the system. It is convenient to discuss the miseries of marginalized in their absence. There could be continued effort to create spaces which are inaccessible by the disadvantaged. If higher education is under transition at this moment, it is imperative that efforts to create any disconnect across diversity and promote assimilation is closely guarded against. The institutional ethos at places of higher education has to be redefined through the undisguised lens of acknowledging inherent discrimination. Let us acknowledge and confront those deep-rooted personal and organizational stereotypes which propagate the notion of incompetence among many of these populations. This would require two forked approaches one to create opportunities of ability nurturance across all students and two to recognize multiple forms of knowledge as being genuine. The process of democratizing teaching-learning spaces necessitates that the belief systems of all the participants are negotiated to create a culture of mutual respect and harmony.

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ECO-FRIENDLY TEACHINGS OF RESHISM IN KASHMIR WITH SPECIAL REFERENCE TO SHEIKH NOOR-UD-DIN (R A) "NUNDRESH"

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ABSTRACT

Today the whole world is facing the all-time biggest problem of environmental crises. Though man has made his life very comfortable and luxurious but it is all at the cost of life supporting pure environment. Mother earth which the only life supporting planet in the universe is now at the verge of extinction, not because it makes the capacity to hold fresh life but because of the misuse and adulteration of life supporting organs. At present we are in the rat race of materialism and in the pursuit of worldly wealth we are destroying the ecological balance of nature, Kashmir which is considered the most beautiful part of the world owing to the pure waters, lush green forests and pure and clean mountains and valleys but now the scenario is different. This paper will highlight the teachings of great Sufi Sheikh Noor–ud-din Wali (R A) which he propagated throughout his life for the conservation of the nature.

Keywords: *Environmental issues, Sufism, Extinction. Eco-friendly, Technology.*

Introduction

Environmental Education is a process of recognizing values and clarifying concepts in order to develop skills and added tools necessary to understand and appreciate the interrelationship among man, his culture and his bio-physical surrounding. It creates an overall perspective, which acknowledges the fact that natural environment and man-made environment are inter-dependent. It should consider the environment in its totality and should be a continuous lifelong process beginning at the pre-school level and continuing through all stages. It should be inter-disciplinary and examine major environmental issues from local, national and international points of view. It should utilize various educational approaches to teach and learn about and from the environment with stress on practical activities and first-hand experience. It is through this process of education that people can be sensitized about the environmental issues.

We must understand that with the passage of time the empty part of the 'vessel' gradually fills up with received knowledge and information, and, as religious evangelists would confirm, it is far easier to convert an atheist than one who already subscribes to a particular faith or belief-system. Because, in the case of the former, the 'vessel' is already empty and therefore easier to fill, while in the case of the latter, the 'vessel' must be emptied of existing knowledge and information before it could be re-filled with new knowledge and information. The process of emptying and re-filling can be difficult because, as a child grows up, he or she accumulates life experience and norms and values specific to his or her socio-cultural context. Also, with advancing years we become set in our ways and comfortable with what is familiar to us, and so it becomes more and more difficult for us to change our values or attitudes unless forced to do so by circumstances.

It would follow, therefore, that early childhood is the ideal time for instilling environmental awareness in children and for educating them on the need to care for and respect the natural environment instead of exploiting it mindlessly or degrading it. If done effectively, imaginatively and universally, such education would sustain them through their lives' sojourn in ways that would ensure that a reasonable global environmental capital is left behind for future generations.

The Reshi order of the Sufism is one of the main Sufi orders. It is itself an ideology like Sufism & a way of life & has got its own style of social & cultural setup. Reshi is a Sanskrit word which means clean & clear or pure, some scholars are of the opinion that Reshi has been derived from Reyesh which means to see and they believe that Reshi is a person who can see beyond the worldly means and has got deep insight into the existence & metaphysical aspects of life. In Kashmir the Reshism is as old as its history, since the beginning of the human civilization in this part of world it has mentioned by Kalhan that the valley of Kashmir has been made worth human life by a great Reshi known as Kashab Reshi. According to historian the valley of Kashmir was occupied by water and it was under the control of a great giant (Dev) & it was Kashab Reshi who entered this valley for the first time & made the Dev to leave this land & latter on it was made inhabitable by the people.

Eco-friendly means "being friendly to the environment". Eco-friendly technology is all about optimization of renewable resources without harming the environment. Aim of this technology is "do more by using less". This technology makes sure that we use fewer resources with full efficiency for gaining more profitability and productivity. By using this technology, we can get energy from the sun, water, wind and sea.

We can protect our environment by reducing toxic emissions of gases and liquids from various industries. We can increase the recovery and reuse of waste or scrap materials. People are more alert about the environment. They are intended to buy eco-friendly products. It will give a healthy competition among the companies. At present companies can increase their brand image through providing eco-friendly products. By developing new innovative products, companies can earn credibility and fame among the customers. It will reduce risk also by not using toxic substances. There can be innumerable advantages of eco-friendly technology. It depends on us that what extent we can use this eco-friendly technology

Objectives

The paper has following objectives:

- To know the ecological conditions of Kashmir division of J and K State.
- To high light the sufi teachings of Sheikh Noor ud din Wali (R A).
- To find out the relation of sufi teachings with ecological conservation.
- To identify ecofriendly technologies for sustainable development

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Sheikh Noor-ud-din as an Ecologist

At the time when Sheikh Noor-u-din Wali was preaching his message into pros and cons of Kashmir the surroundings were completely virgin and greatly un-interfered by the destructive human activities. Kashmir was a real scene of Paradise. The present cities of Kashmir especially the Srinagar city round the Dal Lake were covered by the dense forests; pure land, fresh air and crystal clear water were there characteristics. Historians have mentioned that when Sheikh Noor-u-din along with his close companion Naseer-u-din in his journey to Srinagar reached near present Dalgate he stopped there and cautioned his disciple not to proceed ahead. Baba Naseer-u-din asked for a reason and Sheikh replied "It is the paradise and we are yet to make sufficient meditation to get ourselves entitled to enter the heaven".

After complete two centuries, the Mughal aesthetics discovered this paradise and they beautified it with their rich architecture, the present Mughal gardens in front of Zabarwan on the western bank of the Dal Lake are the examples of such architecture. There is no doubt that the Sheikh Noor-u-din's Kashmir was paradise which had all the bounties of nature undisturbed. Inspite of that Sheikh Noor-u-din had Saintic vision about the future that he was aware that this natural beauty will get disturbed and tarnished by the irresponsible acts of uncultured, uneducated and ignorant inhabitants of Kashmir.

Sheikh Noor-u-din who was having ecological vision has explained the importance of ecological balance some six hundred years before. The following verse is as famous as a universal truth and is respected by people with letter and spirit.

<div dir="rtl">

ان   پوشہِ   تیٛلہِ

یٛیلہِ   وَن   پوشہ

</div>

Meaning - The universe will sustain only if the forests (trees) sustain.

 The sayings of the great Saint are at present used as a motto by the Jammu and Kashmir Forest Department for spreading awareness for aforestation. Sheikh made Conscious efforts for maintaining ecological balance both by his literary work and teachings, Sheikh Noor-ud-din has practically avoided any Carnivorous diet only to safeguard other creatures of the God.

Sheikh Noor-ud-din has explained the dependence of humans on the nature in a very nice way, and made us clear that at every stage of development we are dependent on the bounties of nature in one way or the other. After the breast feeding we take milk from the domestic animals, which they (animals) generate from wild and domestic grasses, we start taking food, the food also mainly comes from field and plants so we are dependent on nature, we need clothing and shelter in the form houses. These necessities are also obtained from the forests, and other natural resources and when we become helpless at old age nobody helps us even the nears and dears leave us at that time and it is nature which helps us at that time as well. Plants provide us a Stick which becomes our support. Sheikh Noor-ud-din has treated these obligations of nature as the nature's debt and not as free gifts. According to the Sufi Sect of Muslim jurisprudence, the debt is the first liability to be discharged from the assets of the deceased believer. No any believer should die without clearing his / her debt whether of his companion or nature borrowed by him / her even of a single penny, lest he dies under the obligation. According to Muslim law based on mandatory provisions of Quran, Hadith or the preaching of great Muslim Saints the Sin committed by disobedience of God's orders may be

forgiven if the Sinner Consciously goes for penance. On the other hand, according to the principles of the Muslim ethics, the debt from a fellow being or even from nature is a mutual transaction between the two and such debt if not discharged cannot be forgiven by any manner of Penance unless the creditor forgives the debt. This indicates that no any human being is free to pollute the environment and if he utilizes a tree he should implant another so that the debt of nature gets credited and a balance will be maintained in the nature.

Sheikh Noor-ud-din was a great environmentalist as he respects not only the Creator but all the creatures, He has produced, when Sheikh was warned about Cave dwelling by her mother and she said to her son there are certain wild animals that can harm you. On this Sheikh replied by following verse:

گۆ پٕھ چھُم کورمُت پَچھ تے

یہہ تے شال چھُم بأژے

وأنس وِترم پَچھ تے

دبو تٔچھ چھُم خدٔ مأژے

Meaning - I have painted the Cave, for my meditation, I am staying here to create a relation with nature, The Lions; Jackals are my friends and family members. I consider life is brief and it should be lived in harmony with other Creatures of God.

Recognizing the importance of the flowering plants and the natural topographical features of land Sheikh has said:

پوشہِ متٕن لۆلہِ ابدالٕن

خوش گُلُ مَن بوزکھ معنے

سنگاسن چھکھ کوہٕن تہِ بالٕن

یٕمن لعلٕن مول گُس زانے

Meaning - Those light houses who have bedecked themselves with roses, who have ingrained capacity to comprehend their Sweet words. Have adorned the hilltops and mountain cliffs as their thrones, Can one evaluate the worth of those Jewels? It is the nature through which man develops communication with his creator and receives eternal inspiration from Him.

Sheikh Noor-ud-din was critically examining the life of people and their way of dealing with the nature. In his poetry he had time and again warned the people not to misuse the natural resources for their Selfish needs the following verse of Sheikh Clearly demonstrates his concerns about the life style problems and the way people are performing their work while harming the nature.

ونن تہِ وَنہِ نِشہِ لنٛجے ژٕچن

کیاہ ژُبٹھ لٕنکھ ہچن تَل

کندِ یو مأزِ و پرٚنگن ڈبن تہِ کوچھن

دٕہن رٕکتھہِ نہ برٛ یؤکھ ژٕچن تل

شیطأنی اتھِ ؤٹھر ژٕچن

حساب ہٕنٛکھ پٕچن تل

Meaning - While plucking the fruit (almond, walnut, apple, etc.) from the trees we recklessness damage the branches of the trees, thereby reduce their productivity, damaging nature and disturbing its balance why are you using wood (extra) in your houses by destroying trees, why have you decorated your house by the wastage of timber. Why are not people living in modesty, alas, the Satan has misled you. You should remember that the damage you are causing to the nature will make you feel sorry when the creator will clear your accounts of deeds.

Sheikh Noor-ud-din developed and propagated a sect of Islam called Sufi Sect with the fundamental principles of Non-violence and common good. He was the poet of this religious group of Islam and uses his religious code of conduct to preach the morality in the same manner in which Milton uses Christian religious moral code or Tagore conveys his ideas through Hindu mythology or Iqbal uses Muslim political thought to carry his message, He has Consciously made the commitment with the nature and protection of natural surroundings as an inalienable part of Muslim moral Code. Sheikh himself experienced the nature and shares his experience in the following verse:

یارِن منز پھیوٗزس جنگلس

شرافِنہ چھیہ لچ اوجِہ ہِے

موختہ بدوٗن تھوٗی زِنہ زَلس

لوٗکھ ماز ربر لعلس دِے

ربِی کآلی رُھبِتِہ گِوُٹھ آتھ لاس

نبہ اوُ شامس پانس پَے

Meaning - I visited the forests of the Kashmir through Kael trees, the hot climate of June damages the delicacy of Jasmine, The dew drops are like pearls on the leaves of flowers and by mere mishandling these pearls get damaged, so we should be aware that if we are to enjoy the nature then we have to our self-safeguard it because it is very tender and delicate.

Sheikh was a pure naturalist, he was so dedicated and involved with the delicacy of Jasmine flowers and its soft petals that he wishes to become shield to defend this delicacy against the natural process itself, he is equally angry with the Sunshine for the role it plays in destroying the dew drops resembling the pearls.

It is not only Sheikh Noor-ud-din Wali who was considered to be a great ecologist but his disciple and followers were also examples in themselves. The four great friends of Sheikh and the pillars of Reshi Movement were also living in the jungles among the wild animals. One of the Reshi, Baba Neek Shah was feeding the wild animals and it is said if sometime any animal showed some wild behaviour the Reshi were talking to them like the family members.

Now the need of hour is that our present day educationist should understand the need of high lighting the teachings of the Sufism regarding the ecology so that our people will understand the importance of the nature and its resources. It is also the need of hour that our politicians and policy makers may learn a lesson from the teaching of the great ecologist Noor-ud-din and the Reshi Movement.

Nature plays a great role in progress and prosperity of humans that is why today the world is so highly concerned about the environment and its conservation, though the world powers are all in a rat race to

overpower others and to develop very sophisticated weapons which are a great threat to the environment. Today we are trying to minimize the degeneration of natural resources but at the same, the developmental works are going on a high speed and the population of the world is also increasing arithmetically. It is unwise to think that we can increase our comforts of life, develop weapons of mass destruction, provide modern facilities to every individual and at the same time safeguard the environment. The progress and development are inevitable but to conserve the nature and its resources are equally important. Man should be educated and informed about the teachings of great saints like Sheikh Noor-ud-din and other environmentalists about the importance and necessity of the nature and natural resources especially the exhaustible ones.

Conclusion:

The last stage of Sheikh's life was very important and vital, as during this phase he spread the message of Sufism and Rishyat to the pros and cones of Kashmir valley. This phase of his life has seen a large number of challenges and difficulties as he started a new sect of thought and tried to spread it among the masses, as this school of thought was based on truth and reality and as opposed to the misguidance of superficial monks of that time. It was opposed by Mullahs and Gurus of that time but despite all opposition and difficulties, Sheikh has been successful in spreading the message of peace and harmony in the Kashmir. He himself visited every part of Kashmir and benefited people by guiding them to the right path. Sheikh propagated such teachings which not only helps to conserve environment but the balance of nature as well.

It is not only Sheikh Noor-ud-din Wali who was considered to be a great ecologist but his disciple and followers were also examples in themselves, they all were ready to sacrifice their personal tastes for the wellbeing of Environment. As educationists and as scholars of environmental education it is our duty to safeguard our environment and everybody should understand the need of high lighting the teachings of the Sufism regarding the ecology so that our people will understand the importance of the nature and its resources.

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INSTITUTION BUILDING PRACTICES IN HIGHER EDUCATIONAL SECTOR IN J&K: AN EMPIRICAL STUDY

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ABSTRACT

Institutions irrespective of their nature, size, ownership and control are facing intense competition and continuous challenges due to dynamic nature of world economy. The 21st century demands institutions to transform and act smartly and contribute towards nation development. Educational institutions in this context are far more crucial as their relevance and impact on society is more as compared to institutions of any other background. Higher educational institutions (HEI) are considered as an important pillar for economic progress and play a critical role in enhancing and sustaining growth in a country. But presently, HEIs are facing daunting task in ensuring their credibility and effectiveness as they are forced to strive hard in matching global academic standards. The success and failure of an educational institution lies in how they are able to develop their strengths and explore its opportunities at the face of their internal weaknesses and global threats. Higher educational institutions must focus on creating an institution of excellence which is possible only if they adopt and bring qualitative changes in their curriculum and therefore must re-define and re-design their existing policies and strategies. It calls for i) providing sound quality of teaching and research in the institutions ii) promoting healthy academic culture iii) developing academic-industry linkages iv) creating employment avenues for young students and scholars v) fostering academic autonomy and vi) ensuring fair performance appraisal system. Keeping the above in view, the present study is aimed to examine the perception of faculty members towards institution building practices prevailing in select higher educational institutions in J&K and to compare institution building practices across sample select institutions. Lastly, the study would suggest measures and would give policy implications for improving the institution building practices in select higher educational institutions.

Keywords: Institution, Institution building, institution building practices, excellence, higher education, higher educational institutions (HEI)

Introduction

Education is very vital in imparting knowledge, values and developing the mental faculties of individuals. It plays a pivotal role in developing the competencies and capabilities of human resource. Higher education is a very effective tool in creation of human capital which is at the core of economic progress. The complex nature of global economy and changes at world academic level have posed enormous pressure and challenge before higher educational institutions to develop and transform itself for becoming an institution of excellence. Bolden et al (2012) Jones et al (2012) and Skilbeck (2001) maintained that higher education continues to undergo significant change in response to factors such as government policy, continuing growth in demand for ever higher levels of educational attainment and credentials, rapid economic

development, pervasiveness and society wide impact of communication and information technologies, demands for increased access, internationalization and globalization. Universities worldwide have realized that to grow and sustain in this knowledge based society, they need to adopt strategies and policies which are futuristic and result oriented. The market orientation of education has forced to look up to university as a market of proving education, where students are treated as customer, where education is sensed as a product and where teachers as considered as providers of service. Institutions have resources (human, physical, technical and financial) at its disposal but the success of any institution which differentiates itself from its counterparts is largely depends upon in its competence and capability with which it identifies and nurtures its resources by making optimal utilization of the same. Institutions are instruments of a society through which it fulfills its needs and aspirations. Educational institutions play a pivotal role in this regard as their impact on society is more than that of institution of any other background. Esman (1967) believes that an institution is a change inducing and chage protecting formal organization. Udai Pareek (1981) views institution building "as a process of establishing or transforming an organization into an integrated and organic part of the community in a way that will help the organization to play a proactive role in projecting new values and become an agent of change in the community". Esman and Blaise (1966) stressed that "institutions are organizations which incorporate, foster and protect normative relationships and action patterns and perform functions and services that are valued in the environment". Eaton (1968) opined that institution building is a "process of developing certain capabilities which makes the organization continue not only with its ongoing operations, but also innovate and continuously improve on its performance". Universities in order to become as centre of knowledge hub and institutions of excellence need i) to create an environment of trust and culture at work places ii) to value performance and promote competition where every individual will strive hard in putting his/her best iii) to develop sound vision which takes into account the interests of various stakeholders iv) to identify, select and retain competent faculty members who would provide teaching that matches quality standards and which results in sound mental and physical development of students, v) to promote quality research which is acceptable and has sound policy implication for the society and other stakeholders, vi) to continuously appraise the performance of teaching staff on fair and impartial basis and communicate the same to the respective staff for their individual growth and development vii) to develop and work for sound and effective academic- industry linkages which would foster and explore opportunities and avenues for young students and scholars by meeting the expectations as put forth by market demands and industry requirements and viii) universities need to manage the resources available to them for excelling performance and for working towards its overall growth and development.
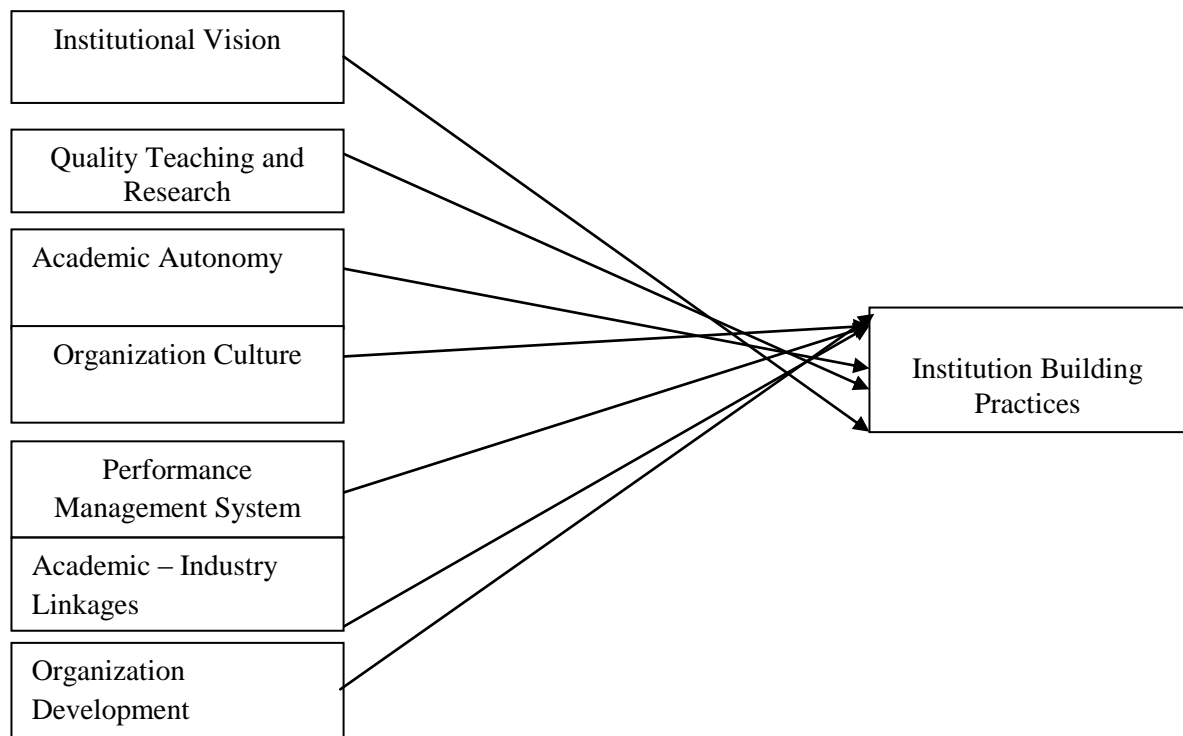
Fig 1: Theoretical framework of Institution building practices

Institution Building Practices

Institutional Vision

The long term development and survival of an institution is possible if it aligns its goals and objectives with its vision. Institution building process of university is incomplete if it doesn't comply with its stated objectives and mission. Mission and objectives lays down the foundation for an institution and leads towards its progress and development. The vision of an institution serves as a purpose among all the employees to put their best in realizing institutional goals by accepting it and sharing the same among all the members of the institution.

Quality of Teaching and Research

Quality of teaching is considered as an important pillar of institution building and in achieving academic excellence. The quality of teaching in an institution impacts the employability of students as it helps in developing their skills, abilities, knowledge and mental faculties. Moreover, the curriculum taught at university level should match industry expectations which would help in generating employment avenues. University needs to attract and retain talented faculty staff in shaping the behavior and potential of students.

The teaching in an institution should match academic quality standards as this has link towards gaining higher ranks among world academic institutions. Every rating agency and institution keeps quality of teaching as an important factor in determining the progress and performance of institution. Faculty development programe, research workshops and other orientation courses should be promoted for developing and shaping the skills and knowledge of teachers and this would also help in equipping them with latest advancement in their teaching and research areas.

Academic - Industry Linkages

The academic- industry partnership is a win – win collaboration where both benefit from one another. The linkages between the two helps universities to share their research expertise and academic know-how with industry experts and similarly industry acquires and hires individuals, graduates, and researches for enhancing their innovation capabilities. Institution building process calls for developing strong ties between academic institutions and industry. The competitive nature of knowledge economy have posed serious concerns before academic institution to continuously innovate and excel, which is possible if there exists a collaboration between the two.

Performance Management System

Performance appraisal system is considered as an important tool in enhancing the motivation and morale of individuals. Universities need to put sound mechanism for evaluating the performance of individuals. Fair and transparent appraisal system would result in increasing the performance and satisfaction level of individuals working in an institution. Appraisal process must be continuous and there should be communication of feedback to the individuals about their performance.

Academic Autonomy

Academic autonomy encompasses decision making, power, and responsibility in executing the plans within the ambit of university rules and regulations. The success of institutions lie in the extent to which they are been entrusted to take decisions, execute plans, and exhibit power within the framework of university mechanism. The departments need to be given more powers in realizing their departmental goals and objectives. There should be no bottlenecks from the internal as well as external environment of institution in executing and implementing the strategies and plans.

Organizational Culture

Institutional Culture plays a critical role in determining how individuals work and perform at work places. Culture helps in developing an atmosphere of trust and openness and engulfs collaboration, pro-activity, confrontation and experimentation among all the members of an institution. Universities need to develop sound academic culture where every faculty members reposes faith in the system and performs as per his/her potential in realizing his individual as well as his/her institutional goals.

Organization Development

Organizational development is a long term- planned process of developing competencies and capabilities of individuals and making organization adaptive to face challenges. Institutions building process encompasses organizational development which is considered as a cornerstone for institution's growth and development. Organizational development is the process of helping organizations improve through change in policies, power, leadership, control or job redesign. University and higher academic institutions need to ponder upon developing institutions internal structure in terms of its policies, processes, systems, mechanisms, and structures which would help in creating institution of excellence.

Research Objectives

On the basis of review of literature, the following objectives have been laid down for the present study:

1) to study the perception of teaching staff towards institution building practices prevailing in sample select universities,

2) to examine and compare the existing status of sample select universities towards institution building practices and

3) to assess and compare the perception of male and female teaching staff towards institution building practices

4) to draw conclusions and provide suggestions and measures for policy implications and in enhancing institution building practices in sample study universities.

Hypotheses of the study

1. The perception of teaching staff towards institution building practices differs from one institution to another.

Research Methodology

The present study is empirical in nature. The population of the study consists of teaching staff of four select universities of J&K. The sample respondents comprise professors, associate professors and assistant professors of select universities. The sample universities for the present study include 1) University of Jammu 2) University of Kashmir 3) Baba Ghulam Shah Badshah University (BGSBU) 4) Shri Mata Vaishno Devi University (SMVDU). In the present study a questionnaire was used to collect data. The selection of universities was based on purposive- cum convenience sampling. The criteria for selecting these universities were based upon age of these institutions, i.e these institutions are having more than 10 years of existence. Moreover, University of Kashmir and University of Jammu are one the oldest universities of the state while as Shri Mata Vaishno Devi University and Baba Ghulam Shah Badshah University are just in their beginning stage. The number of respondents targeted in the present study was 152 and 132 respondents returned the questionnaire, with a response rate of 86.84 %. Moreover 20 questionnaire returned were found outliers and not suitable for final analysis purpose. The reliability coefficient of the research instrument variables varied from 0.75 to 0.87. The questionnaire was divided into two sections; section A contains information of respondents and section B comprised of items on institution building practices. The data whatsoever collected were analyzed using SPSS 20.0.Version.

Descriptive statistics such as mean score, % mean score, Std. deviation, frequency were used to study the employee's perception with respect to institution building practices and also to explain the profile of respondents of present study.

Data Analysis and Findings

Table 1: Perception of teaching staff towards institution building practices (N=132)

Dimension	Mean Score	Std. Deviation	% Mean Score
Institutional Vision	3.45	0.81	61.25
Quality Teaching	3.59	0.74	62.25
Quality Research	3.50	0.79	62.50
Academic Autonomy	3.42	0.75	60.50
Organization Development	3.56	0.83	64.00
Academic-Industry Linkages	3.47	0.78	61.75
Institutional Culture	3.53	0.87	63.25
Performance Management System	3.40	0.84	60.00
Overall Institution Building Practices	**3.49**	**0.80**	**62.25**

Note: Higher the % of mean score, higher is the level of satisfaction.

(Table 1) shows the perception of teaching staff with respect to institution building practices sample select universities. It was found that overall perception of teaching staff towards institution building practices was found favorable with overall mean score and % mean score of (3.49 and 62.25% respectively). Moreover, (table 1) revealed that the highest perception among dimensions of institution building was found in quality teaching with mean score of (3.59) and % mean score of (62.25 %) it was followed by organization development with mean score of (3.56) and % mean score of (64.00 %), institutional culture (3.53, 63.25%), quality research (3.50, 62.50%) and the least satisfaction was found towards performance management system with mean score of (3.40) and % mean score of (60.00%).

Table 2: Perception of male and female teaching staff towards institution building practices

Construct	Mean Score**		Total Mean Score	Z Value*
	Male Academic Staff (N=78)	Female Academic Staff (N= 54)		
Institutional Vision	3.53	3.37	3.45	.046
Quality Research	3.44	3.56	3.50	.036
Quality Teaching	3.54	3.64	3.59	.029
Academic-Industry Linkages	3.40	3.54	3.47	.041
Organization development	3.59	3.53	3.56	.022
Academic Autonomy	3.47	3.37	3.42	.026
Institutional Culture	3.49	3.57	3.53	.024
Performance Management System	3.36	3.44	3.40	.023
Overall Perception towards Institution building practices	**3.47**	**3.51**	**3.49**	**.025**

*p <.05;

*Note: **Note:** Higher the % of mean score, higher is the level of satisfaction.*

The (table 2) depicts the comparison between male and female teaching staff's perception towards institution building practices. It has been reported from (table 2) that female academic staff (mean score = 3.51) shows slightly higher satisfaction towards institution building practices as compared to male teaching staff (mean score= 3.47). With respect to constructs of institution building, male teaching staff showed higher satisfaction towards institutional vision (mean score 3.53), organization development (3.59), and academic autonomy (3.47) as compared to female teaching staff. It has also been reported from (table 2) that female teaching staff showed higher satisfaction towards quality teaching (mean score= 3.64), quality research (3.56), academic-industry linkages (3.54), institutional culture (3.57), and performance management system (3.44) as compared to male teaching staff.

However, the results of z test, administered to ascertain whether the difference in the mean scores reported by the male and female teaching staff with respect to institution building practices, is statistically significant or merely an outcome of chance factor, indicated that the difference in the mean scores is statistically significant (z value=0.25; p > .05), indicating that there is a difference in the perception levels of male and female teaching staff with respect to institution building practices (Table 1).

Table 3: University wise comparison of teaching staff's perception towards Institution building practices (N=132)

Name of the University	Mean Score	Percentage Score	ANOVA	Sig.**
University of Kashmir (KU)	3.61	**65.25**		
University of Jammu (JU)	3.58	**64.50**		
Shri Mata Vaishno Devi University (SMVDU)	3.43	**60.75**	**1.562**	**.036**
Baba Ghulam Shah Badshah University (BGBSU)	3.34	**58.50**		
Total	**3.49**			

** p< .05.

*Note: **Note:** Higher the % of mean score, higher is the level of satisfaction.*

Table 4 presents a comparison between teaching staff of the four universities towards existing institution building practices prevailing in their respective institutions. From a comparative view point, university of Kashmir has reported the most favorable perception regarding the existing institution building practices with (mean score 3.61), it was followed by university of Jammu, and SMVDU with mean score of 3.58 and 3.43 respectively, the least favorable perception with institution building practices was found in BGBSU with mean score of 3.34 (table 4).

However, the results of ANNOVA test, administered to ascertain whether the difference in the mean scores reported by sample institutions with respect to institution building practices, is statistically significant or merely an outcome of chance factor, indicated that the difference in the mean scores is statistically significant (F value=0.36; sig= .036), indicating that there is a difference in the perception levels of sample institutions with respect to institution building practices (Table 4).

Table 4: Demographic Profile of the Respondents (N=132)

Factor	Frequency	%Age	Mean Score	% Mean Score
Gender				
Male	78	59.00	3.47	61.75
Female	54	41.00	3.51	62.75
Designation				
Professors	42	31.81	3.58	64.50
Associate Professors	26	19.69	3.50	62.50
Assistant Professors	64	48.50	3.39	59.75

Age				
Upto 35 Years	26	19.70	3.36	59.00
35 Years above to 50 Years	48	36.36	3.52	63.00
50 Years and Above	58	43.94	3.59	64.75

In the table no.4, the demographic profile of respondents is given. The number of male staff taken in the present study was 78 which comprised (59.00%) of sample respondents while the female staff taken for the present study was 54 representing 41% of respondents. Similarly on the basis of designation, professors comprised of 31.81% of sample, associate professors (19.69 %) and assistant professors represented (48.50 %) of sample. With respect to age of respondents, those who were having age upto 35 years comprised of 26 teaching staff constituting (19.70%) of sample respondents while as those having age between 35 years and above upto 50 years comprised of 48 respondents with (36.36%) of total sample and those who were above the age of 50 years were 58 comprising of 43.94% of sample.

Suggestions and Policy Implications

Academic institutions are considered significant in the transformation of knowledge and in the development of human capital. Higher education is becoming a major driving force of economic competitiveness in the present era of knowledge-driven global economy and is critical to India's aspirations of emerging as a major player in the global competiveness. Higher education institutions have to transform themselves with the changing needs of world academic scenario in order to become a successful partner in global economy. Academic leaders are prime movers of the academic institutions and architects of social change. The major challenges and issues of quality teaching, quality research, institutional culture, and academic –industry linkages, confronting academic leaders and higher educational institutions must be addressed effectively which would then ultimately lead to institutional development. Leaders in higher education must continuously innovate to ensure development, growth and learning that results in value creation for the individual and society. Academic leaders need to ponder about how to develop an institution that achieves excellence and they have to re-look at their role and act innovatively in building next generation.

The selection of quality faculties and retaining them for institutional change and development process must be acted upon with utmost care. Institutional leaders have to play a dual role of nurturing the talent and abilities of youth in order to face academic and market challenges and also inspiring them to develop as

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leaders of 21st generation. The future institutions should shift their strategy from re-active approach to pro-active approach. The changing role of academic leaders largely depends on how they articulate vision statements, i.e where they want institutions to be in future. There is no challenge for 'leader' but it is a challenge for 'development'. The 21st century institutions are tremendously concentrating on development; development of the people and development of the organization they belong. Though the academic institutions are becoming business organization, the roles and responsibilities of academic leaders are still growing. The higher education policy makers have to realize the impact and act accordingly. A competitive spirit must be inculcated among the leaders of higher education and effective leadership programs must be considered at all levels of higher educational institutions. As the world looks east for global leadership in economic growth, our academic leaders and policy makers need to step up for institutional development and must act in creating healthy academic culture that excels not only in performance but also meets global academic standards.

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EDUCATION IN THE BORDER AREAS OF MEGHALAYA: THE NEED FOR OPEN LEARNING

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ABSTRACT

The people in the border areas of Meghalaya have been experiencing great difficulty to give proper education of their children. On account of economic hardship; many students from Border Areas have given up their studies after the lower primary stage on account of their parents economic difficulties. Considering Education as a means of for developing the economic growth of the nation it at the same time the way of life of the people, it is therefore it is important to improve the educational system in these areas so as enhance the life of the people. The baseline survey report of the government on 10 border area blocks with 1523 villages revealed a very grim situation of the education in the area. The lack of education in these areas is a matter of great concern not only to the state but the country as a whole as these areas are in direct trade and commerce with the bordering country. Hence there is a need for open learning in these areas.

Keywords: Boarder areas, education, open learning

Introduction

Meghalaya shares a 443 km long international boundary with Bangladesh. It is bounded by Bangladesh on the south and southwest. At present there are 12 border area blocks namely Khliehriat, Dawki, Pynursla (inclusive of Shillong), Sohra, Mawsynram, Nongstoin, Ranikor, Mawkyrwat, Baghmara, Dalu, Gasuapara, Kalaichar (inclusive of Ampati) with 1692 villages (BADP, 2015). The partition of the country in the year 1947 has upset the economic condition of the people living therein due to the choking up of trade linkages which has brought about trade imbalances, population displacements etc to the citizens of India residing in the State of Meghalaya. The major issues with which India's borders are plagued with include – poor accessibility, economic backwardness, and sense of insecurity among people living in border areas. In fact, the entire North-Eastern region which is strategically important is underdeveloped in terms of economic security and infrastructure. It still lacks basic infrastructure including good road connectivity. The region needs more support, planning and funds (BADP, 2015).

Educational Scenario in the Border Areas

The people in the border areas of Meghalaya have been experiencing great difficulty to give proper education of their children. On account of economic hardship; many students from Border Areas have given up their studies after the lower primary stage on account of their parents economic difficulties. Obviously, the majority of the students hailing from those areas are handicapped and cannot catch up with those living in non-border areas (Gogoi, Goswami, & Borah, 2009). Considering Education as a means of for developing the economic growth of the nation it at the same time the way of life of the people, it is therefore it is important to improve the educational system in these areas so as enhance the life of the people. Material standards of living, the character of social and cultural life, and the well-being of societies are associated with human resource development (Alsahawi & Gardener, 2004) and sustainable economic development. Education has an important role to play in the development of human resource in the country.

In fact Education is the biggest sector engaged in development of human resources. Education is all round development of the individual. It helps the individual to know and discover himself and motivate him to explore his potentialities to the fullest. From the baseline survey report of the government on 10 border area blocks with 1523 villages (*refer to Table No.1*), it was observed that the numbers of villages with lower primary schools are 1278, with upper primary are 499, with high schools and higher secondary are 135 and 33 respectively. The numbers of villages with college are 4. This indicates that 245 villages are without even a lower primary school which implies that there are number of students who are out of school. It can be drawn out that in some of these villages people are illiterate. This portrayed a very grim picture of the live of the people in these areas especially in the age of science and technology. The lack of education in these areas is a matter of great concern not only to the state but the country as a whole as these areas are in direct trade and commerce with the bordering country. Good quality education is the foundation of new discoveries, new knowledge, innovation and entrepreneurship that trigger growth and prosperity of the individual as well as that of a nation. Hence there is a need for open learning in these areas.

Table No. 1

Number of schools in the border area blocks

Name of the Border Block	No. of Villages	No. of Villages with LP Schools	No. of Villages with UP Schools	No. of Villages with High Schools	No. of Villages with Higher Secondary Schools	No. of Villages with Colleges
Ranikor	218	165	58	20	1	-
Mawsynram	141	123	40	6	2	1
Pynursla	157	132	60	13	3	-
Sohra	129	91	23	4	1	-
Dalu	167	154	57	22	4	1
Baghmara	205	178	78	14	6	1
Gasuapara	159	120	53	9	5	-
Khliehriat	59	51	15	2	-	-
Dawki	80	64	40	16	3	1
Kalaichar	208	200	75	29	8	-
Total	**1523**	**1278**	**499**	**135**	**33**	**4**

Source: Border Areas Development Department, Government of Meghalaya (2015-16)

Open Learning in the State

Open learning system have drawn the attention of a number of learners all over world. Open learning is not a new concept in the state. A number of people have benefitted from this system of learning. However opening learning system in the state has been associated to higher education only for a long period of time. The Meghalaya Draft Education policy (2013) have recognised the importance of open schooling in order to widen access to school education and enhance participation of learners in the educational process. According to the draft policy it has the potential for reaching the un-reached" and "reaching all". Therefore, it recognised the Open Schooling System (OLS) as the only alternative schooling system can play a significant role to provide "Education for All" and "Reaching the Unreached" and the unreserved. Open schooling systems could also provide responses to the challenges of Universalisation of Elementary Education (UEE) and Universalisation of secondary education. According to the Draft Policy the main objective of the State Open School (SOS) will strive to provide relevant, life related and employment oriented (self employment oriented) courses at different levels of school education through Open and Distance Learning (ODL) mode of education. The state wise/ district wise mapping of academic study centres (AI) of NIOS (*refer to Table No. 2*) showed that there are 15 study centres in six districts of Meghalaya. The overall enrolment capacity is 10,500 however the total enrolment is only 2294 which is only 21.85% of the total available capacity of enrolment. The statistical record also revealed that in some centres there is zero enrolment at both the secondary and senior secondary level. This implies the lack of awareness and knowledge of the people on the open schooling system existing in the state. The NIOS in the state do not reach out to the people living in the border areas. No doubt the system of open schooling have been able to reach out to the prioritized group such as girls and women, rural people and urban poor but it still have a long way to go with respect to the border areas of the state. In fact it may be noted that the open school system was introduced in only 6 out of the 11 districts in the state.

Table No. 2

District wise mapping of academic study centres of NIOS

District	AI	Enrolment Capacity	Enrolment in Secondary course	Enrolment in Sr. Secondary course	Total Enrolment
East Garo Hills	1	300	0	0	**0**
East Khasi Hills	7	4700	800	304	**1104**
Jaintia Hills	2	1600	319	1	**320**
Ri Bhoi	1	1000	257	0	**257**
West Garo Hills	3	1900	216	174	**390**

West Khasi Hills	1	1000	223	0	**223**
Total	**15**	**10,500**	**1815**	**479**	**2294**

Source: www.nios.ac.in

Need for Open Schooling in the Borders

Nevertheless, the open schooling system has an edge over formal schooling system due to the inherent structural flexibilities, related to place, time of learning, eligibility criteria, student's choice in selecting combination of subjects both academic vocational and scheme of examinations. Noting the absence of elementary, secondary as well as senior secondary in many villages in the border areas the introduction of open schooling will provide educational opportunities for those who have missed to join the formal education stream. The open schooling system offers Elementary level courses through its Open Basic Education. The reaching out of open schooling in this area will help to boost learning in the area and increase the literacy rate of the state as well as the country as a whole. The open schooling also provides a number of vocational, life enrichment and community oriented courses besides academic courses at the secondary and senior secondary. Open schooling will also enhance the livelihood of the people living in the area not only through academic opportunity but also through vocational opportunity. It provides skill development programmes to all categories through vocational and life enrichment courses. This will enrich the people of the area; it will provide them better opportunities to explore the available resources and to develop the area for international trade and commerce as well. The Government have termed the North-East region as a gateway to ASEAN and South-east Asian countries and that to develop the economy of the country this region need to developed. A way of developing any place is through quality education. Education of the people in any region can be promoted by open schooling system as well especially at the secondary and senior secondary level and of course at higher education. Quality education can be provided through open schooling as the various programmes it offers are meant to develop the learner's full potentiality and to enable the learner to stand on his feet. Open schooling will expose the students to the use of technologies through learning. This will help develop in learners, digital knowledge which is essential in our day-to-day world as every aspect in life have become more and more digitalised. This will also help learners to connect with the world around. Today a strong digital backbone is an essential ingredient to harness and strengthen development in all sectors.

Conclusion

Open learning is a promise for a bright future to the people in the border areas. It is a means of achieving the dreams for better life and overall development of the area. However, this dream can be achieved only when certain barriers are removed. Firstly, it may be pointed out that these areas lack basic infrastructural facilities such as roads (i.e., good roads) and electricity (i.e., half of the day there will power shutdown). The percentage of electrified villages in the border Districts is 45.57 that are almost equal to the State average. Secondly the digital connectivity in these areas is very poor that no Indian network will function but instead one will get a foreign network, hence, this issue need to be addressed so as to enable opening schooling to function. When we speak of digital India we need to improve the digital connectivity in these areas for the economic growth of the country as well as for security of the nation. And of course

these areas are neglected and where security problems tend to arise from time to time as there is no proper fencing in the area. Thus, open schooling though is a solution in removing educational backwardness of the people in the border areas and for the development of the area it will be successful only when these barriers are overcome.

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SOCIAL THEORY: DEBUNKING ASSUMPTIONS

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ABSTRACT

Present paper is a perspective paper which is the outcome of the discomfort of over using scientific methods to understand and explore phenomenon in social sciences. Paper argues how logicality, cause-effect relationship and scientific approach have created a kind of impasse among nature of social science, problems of social science and methods and tools adopted to deal with these problems. This impasse seems to be un-resolvable because innovation taking place in social sciences are still hegemonized by science, where subjectivity, sentiments, emotions are rejected. These left outs of science are 'residues' and are the basis of understanding the nature of social science and its problems. Socio-biological and Radical perspective have been used to elaborate upon the raised quarries. Largely the idea of this article is to debunk the assumptions which are generated by science for social sciences and social theories.

Keywords: Prevailed Assumptions, Methods and Debates

Introduction

Social theorists have made use of assumptions about human nature to substantiate and elaborate upon theories they have given. Almost every theorist accepts understanding human nature with regard to a theory is essentially required. But the fact is that social theorists could not manage to relate the human nature with theory they perpetuated. The mismatch between human nature and given theory is very common in social theory discourse. We will discuss about such issues later in details but an example here will provide clarity about the centrality of the argument. Conservative oriented theorists justify and rationalize various human inequalities based on human's biological innate nature. The mismatch in biological nature and its forced relation with social issues has created problems. It results in building more complexities to resolve the issues, because the assumptions, method and context do not share common epistemological stance. For this point of view (rationalizing social concerns through biological stance) E. O. Wilson has faced criticism by the radical perspective for maintaining such characterizing feature of human behavior inclusive of territoriality, tribalism, the family, sport and warfare were 'phylogenetically adaptive.'

The main problem in this regard is that issues of human nature and compatibility with theory has not reviewed critically the extent to which social theorists have empirically verified the various assumptions about human innate nature which they have incorporated in their theories. The argument of Eunuchs about their equality issues is based on the critic of socio-biological theorists. The discrimination is based on biological basis that take it to the social sphere and make the discrimination permanent because biological basis are also seen as binary (male or female), which hardly provide space to any other diversity as long as gender is concern.

The above discussion and analysis leads us to ask a fundamental question, is it important and unavoidable to use of assumptions about human nature in a social theory. And if the answer is yes, another important question emerged whether it is possible and even necessary for social theorists to base their

assumptions about human on some kind of empirical data about human nature which is not governed by biological or scientific stance only. This will help to explain the actual role of social theory, which is not merely a mean to objectify particular social ideologies or establishing science base of society without acknowledging the human nature beyond and other than biological base.

In brief, there are various theories which discuss about human nature. One of the theories which have scientific underpinnings is socio-biological theory. It includes logicality and rationality. As per this perspective, biological perspective determines the idea of equality in society, which has been critiqued by various other theorists. The problem of inequality is rooted in society but has always been treated with it biological bases. There is a need to understand that human beings are not static entities, therefore, human nature is also dynamic and so scientific method will not be able to answer many questions related to social sciences.

Taking this argument ahead, it is important to understand that all social theories assume something about human nature. Understanding these assumptions is crucial in understanding the dynamics of theory construction. Further, we established that differences in these assumptions would lead to differences in the nature of theory and if social theories are tried to be explained by science, then there will be chaos, because the nature of problem and nature of method will not be matching and issues will keep persisting.

Here, it is also important to understand and critically analyzed that over domination of science to explain social phenomenon has created un-resolvable situation in social sciences. Wherever science managed to explain the ideas in social life has been celebrated by science but where it fails to explain it argues and starts establishing that 'nature of social science is very complex' and left the crucial issues unaddressed. This again happened because of inability of science to explain, social science. Social science, which by this time has been so depended on scientific method to explain social sphere, accepted this claim of science about social science and continued to reproduce the basic dependency of social science over science and hence un-resolvable issues.

This critical analysis shows that to make social science and social theories more relevant to its own nature, it is required that it does not force social science to be same as science and provide space to work on emotionality, subjectivity, interest and sentiments instead of objectivity, logicality and cause-effect relationship. These left out which has never been accepted by science as a way or tool to study because of their subjectivity and less cause- effect relationship are 'residues.' Therefore, to using these residues will help to establish a relationship among social science, social theory and their nature.

Residues are our non-logical behaviors, needs, motivations, emotions and sentiments. Our residues of innate drives and instincts govern these behaviors. These residues become basis for subjective elements as theories are to be logical and rational. This general idea about theory construction was challenged by Pareto in his book (1916) 'Mind and Society- A Treaties on General Science' where he in attempt to define subject matter of sociology, argued that social theories should consider human sentiments because human experience exists at subjective level.

Here theories of Elites formulated by Pareto, Mosca and Michels in the references of the socio-biological basis of Elitism. In Pareto's view human experience is a matter of subjective level so sentiments are among the most important elements with which sociology is called upon to deal. Residues, appetites

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and interests are the main factors to determine the social equilibrium. Pareto's theory of Elites added that the residues are not evenly distributed among the various strata of society. He argued that social change and the circulation of Elites occurs when the higher stratum or aristocracy decline in proportions of the residues which enable them to win their power and hold it. The residues of sociality and individualism are unequally allocated. In reaction of the ideals of reason and the natural laws of social development, Mosca (1923) argued that social phenomena and human behavior must be analyzed in a subjective context. He asserts that a social phenomenon is the product of the context and psychological tendencies of human nature. According to him the most important factor of human behavior is the basic psychological law of the struggle of men for preeminence that always resulted in the victory of the organized majority over unorganized majority. Therefore, the entire debate goes round and round about the context, approach and method with regard to their subjectivity and objectivity. The ideas and assumptions which required debunking are related to the human nature, pedagogic processes, correlation between the epistemological basis of problem, methods decided to solve it and solution etc.

Further it is interesting to know how perspective other than socio-biological has seen assumptions mentioned above. By the end of 1960s theorists from across the world has started questioning and critiquing the various organizations and institutions such as political, economic etc related to western society. The developmental illusion created by liberalism was getting dis-illuminated. Theorists in social world become relatively more aware about the issues of inequalities, competition, and commodity fetishism and started questioning the existing governance system. Liberal idea of freedom was also challenged, because of mechanical engagement of people in production and forced choice without considering the needs and requirements. These theorists had become critical about west societies and contributed to in development of theories which question the political commitments of western world. For example, David Horowitz has said that it is easy *" to see that such a perspective is 'radical' in the usual sense in that it leads directly to the question of how its members and institutions may be adjusted and accommodated to the need to maintain social stability and order"* (Horowitz, 1971:7).

Norman Birnbaum is one of the leading radical theorists. He showed his trust in Marxism to critique the post industrial society. He argued that there are certain pre-requisites or conditions to attain and celebrate the state of freedom, such as *"men cannot repossess their world until they recognize in it, their own labour. Before this can occur, certain historical conditions have to be met. A specific human group and a social class must so develop that the conditions of its liberation from ideology are identical with the conditions of human liberation generally"* (Birnbaum, 1971:7). Here the condition of human liberation is associated with the human nature, which is not bound to political boundaries. This idea explains that man is an active entity, who need right praxis to develop himself at fullest, because this praxis will provide space, opportunities and context to reconstruct and reconstitute one's self and that is how a person will be acknowledged with regard to his 'real nature', which is not governed by capitalism and which is free from the restrictions of capitalism. Capitalist societies claim to be working for individual freedom but actually capitalist societies contribute in suppressing of individual freedom.

Similarly to question the existing social order Baran said *" powerless to justify an irrational and inhuman social order and unable to answer the increasingly urgent questions which is poses, bourgeois ideology clings to concepts that are anachronistic..... Its bankruptcy manifests....in the stubborn upholding of old fetishes and half truths which now turn into blatant lies"* (Baran and Sweezy, 1966:338).

Despite all the efforts made by various theorists *" the question nevertheless remains whether social theorists today have the responsibility of basing their assumptions about human nature on anything else other then the convenience of these assumptions in supporting their own world view and their specific beliefs about the nature of human society and behavior"* (Nicholas G,L Petryszak, 1980).

The entire discussion explains the necessity of human nature to develop any social theory. Both conservative and radical sociologist has given value to biological nature of human being to argue their theoretical underpinnings and ideological view point. But, it also does not mean that conservative and radical sociologist view points and ideological stances are same. They are fundamentally different form each other. Another important aspect which required attention is that the use of certain process repetitively establishes their strong existence. Kumar (2017) argues that the over use of existing theoretical framework enculutrate one's thinking process in a specific direction which hinder the process of generating innovative ideas. Therefore, theoretical framework is a fear for authentic researches.

Abridgment in Context

In constructing and justifying social theories, the biological stances have been quite common among theorists to rationalize certain social, political and economic structure. These assumptions based on biological differences and innate human nature have often been used as basis to rationalize inequalities grounded in class, gender, race, ethnicity and so on. One might agree that the origin of these assumptions can be traced back to experiences or even common observations of the theorists utilizing these assumptions in their theories, there can be several counter arguments to these. *First*, both experiences and observations can be subjective in nature conditioned if we consider whose experiences and observations are being taken into consideration, and the pre-conceived notions, the socio- economic conditions and prior experiences that shaped the ideological stance of the person. *Second*, where is the data coming from, does it cover sufficient portion of the population or if the data is even reliable. Yet, however, the biological differences can make an argument seem logical and difficult to counter. But since such arguments conveniently disregard human emotions and sentiments, there can always be a counter argument, which, if not completely uprooting biological differences as an argument for inequality, at least shakes the foundation and make it difficult to sustain socio-biological theories. Moreover, since emotions and sentiments are generally in reaction to an action, one can argue for its logical nature and hence, despite its subjective nature, question its absence from construction of social theories.

Radical social theorists claim that a spirit of collectivism cannot prevail in a capitalist society. Capitalism promotes an individualistic approach wherein material benefit and profit to the self become more important, and true welfare of the society and social contribution take a back seat. Hence, it limits opportunities for individual members of the society to realize their full potential, thus restricting individual freedom. Also, Norman Birnbaum (1971) argues that the practice of praxis is restricted in a capitalist society and unless people develop the practice of reflection they cannot be truly liberated, concluding that capitalism restricts individual freedom.

If we look at the education system from the above lens, it provides some interesting thoughts to ponder over. If the above holds true universally then for profit school will fail at providing an education that will help students grow as active and reflective member of the society. It won't be able to provide a

democratic education, and be unable to provide equal access and equal opportunities of growth to all. Therefore, to ensure that everybody receives education that provides them equal opportunity for growth and to realize their potential, then an education system which does not work on profit making will need to be followed. In other words, commercialization of education will fail in the aim to prepare self aware and socially aware members of the society.

Similarly, at the higher education level, only those with the requisite resources will be able to attain access to and successfully complete higher education. Thus, capitalism will limit the opportunity for advanced studies and further realization of potential through higher education by not creating opportunities for more at an economic and social disadvantage.

At the policy level too, we require a platform where all stakeholders can together debates about a policy decision and arrive at solution to the problems indentified. Now this requires:

- A reflective approach where we think beyond the problems to arrive at the solution and at the same time be able to give critical thought to the proposed ideas.
- A collective effort and commitment to the society which requires efforts beyond individual profits. In this endeavor it will be necessary for the individual's dependence and want for material benefits and comfort to take a back step in favor of the right praxis and a collective approach to develop policies as solution to the challenges within education.

New Beginning

The need is to understand and necessitate the revisiting of prevailed nature of social science which is largely decided and governed by sciences and its method. Social theorists have to work towards establishing the utility and necessity of subjectivity, emotions, sentiments etc to explore about the social issues and phenomenon, which will develop and explain actual nature of social science which is beyond simple cause- effect relationship. The argument that subjectivity will not be able to provide good tools to deal with issues is a myth, because we have not explored subjectivity sufficiently in itself. Our idea of subjectivity is also governed by the way science perceived it. Therefore, social theorists have to work to draw a parallel line instead of critiquing science only. Not only this, field based contextual theorization is required in the field of social theory for which researches without existing theoretical framework have to be conceptualized. Ethnographies can work effectively to establish the actual nature of social science. Researches to develop new research methods and tools for social science are also required, which cannot be postponed any further.

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WOMEN AND CONFLICT: A CASE STUDY OF PSYCHOLOGICAL ISSUES IN HALF WIDOWS OF KASHMIR.

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ABSTRACT

It is an established fact that conflict of Kashmir has given rise to different kind's turpitudes and has touched the lives of all people in one or other way. However, the conflict has affected women folk so severely that apart from widows a new vulnerable group of women has emerged known as half widows. In this backdrop, the present study is an account to highlight various psychological problems among half widows of Kashmir. The sample of the study consisted of 120 half widows belonging to district Srinagar and Baramulla. For the purpose of gathering the information from respondents Mental Health Inventory of Davies, Sherbourne, Peterson, & Ware (1988) was used. The scale consists of 38 items which are further divided into six dimensions namely, Anxiety, Depression, Loss of Behavioral and Emotional Control, General Positive Affect, Emotional Ties and Life Satisfaction. Moreover, the scale was translated into Urdu language keeping in view the educational background of the respondents. The data collected from respondents was subjected to statistical analysis and revealed that majority of the respondents scored higher in anxiety, depression, and loss of behavioral and scored lower in emotional ties, life satisfaction and positive affect. The highlights an important fact that an empathic approach is needed to deal with this population so that they can be rehabilitated and mainstreamed. It is thus very imperative that for the effective wellbeing of the widows, they need to be properly handled by family members, friends and the society at large.

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Keywords: Half Widows, Conflict, Mental Health, Depression, Life Satisfaction.

Introduction

The state of Jammu & Kashmir has also a unique history, when the topic of human rights violation and enforced disappearances is touched. Since the inception of insurgency there have been thousands of disappearances in Kashmir. The insurgency in Kashmir which began in 1989 brought forth a unique category of women known as 'half-widows'. Half-widows are the wives of the disappeared men in Kashmir, who are uncertain about the status and whereabouts of their husbands. Moreover, the sad twist is that this category of women has no legitimacy of law since they are born out of the disappeared husband (Bhattacharya, 2016). As a result, these woman relatives of the disappeared persons confront intersecting economic, social, and psychological harm in different ways than male relatives. Women experience more severe poverty and victimization when the disappeared person is the family's main or even sole breadwinner, thereby pushing these families into extreme poverty (Alvites, Alvites and Alvites, 2007)**.** Most of the women suffer from anxiety and depression and require medication. Almost 50% of female patients suffer from Posttraumatic Stress Disorder which experts believe is due to the sudden assumption of male responsibilities, psychological trauma, reported and unreported sexual violence and the overall stressful environment which is largely contributing to the worsening mental health (Zia, 2007, 2009).

One of the major study titled 'Disappeared Persons and Conditions of their Families in Kashmir' under the supervision of Prof. Dabla surfaced lamentable convivial and psychological conditions of families of disappeared persons. The study reveals that 42% of the respondents reported experiencing

nightmares while 13.28% reported truculent behavior. In addition, the study reveals that social segregation and taboos annexed to families of disappeared persons have given elevate to health quandaries such as hyper vigilance, fallback, sleeplessness, nightmares, trauma and other emotional complications. Respondents identified an increase in diabetes, vision impairment, hearing impairment, renal and gastric quandaries besides arthritis. Further the study reveals that families of disappeared persons have been repining of irritability, muscle tension, melancholy and aggressiveness. Loss of patriarchal ascendancy has resulted in convivial disorganization, maladjustment, juvenile delinquency, crime and drug addiction (Dabla, 2012). Another study carried on the families of disappeared persons revealed psychological, physiological and mental complications among parents especially illiterate mothers who suffer from astringent level of despondence, sadness and suicidal cerebrations (Uzma & Nisar, 2013).

Similarly, enforced disappearances negatively affect women's mental health. Common reported symptoms include nightmares, anxiety, depression, guilt, anger, numbing of emotions, avoidance, constant alertness, and disturbed sleep (ICRC, 2009). While for some women the stress of a disappearance is expressed somatically as high blood pressure, chronic tiredness and chronic pain (Robins and Simno, 2010) others have reported in the form of mental impairment and lapses in memory (Gracia and Chirix, 2006). This accentuates the fact that uncertainty about the fate of the disappeared person increases stress, with family members experiencing everything from anguish over the possible death of the loved one to the hope that they may someday miraculously return alive (National Commission for Truth and Reconciliation, 1993). Other studies have reported extreme and frozen grief in the women family members of disappeared persons as they are deprived of certainty about the remains of their loved ones resulting in an inability to mourn adequately or perform grieving rituals (Blaauw, Margriet, and Virpi, 2002). This inability to grieve properly has prevented them from moving on in their life (Arnoso and Maitane, 2012). Other women have learned to internalize their grief which at times has pushed them into a state of isolation (Yakinthou and Christalla, 2015). This state of frozen grief along with feeling of uncertainty among women has in many countries resulted mummification in which family members preserved the bedrooms and offices of disappeared persons just as they left them (Hamber and Brandon, 2000). In other cases, women still keep the clothing of the missing person (Hahn and Segal, 1996) and refuse to move homes in case their loved one returns (Hamber and Brandon, 2000). Physical and mental health problems, especially among women members emanating from enforced disappearances can persist if left untreated, with the potential to develop into more serious conditions. Therefore, it is opportune time that this vulnerable population needs to be sympathized and uplifted so that their lives are made easy live and proper justice is provided to them. Keeping in view the plight and agony of these women family members of disappeared persons, the present study will be an attempt to study psychological issues in half-widows with following objective:

1) To assess the levels of psychological issues (*anxiety, depression, loss of behavioral and emotional control, general positive affect, emotional ties and life satisfaction)* in half widows of Kashmir.

Methodology

Sample: The sample in the present study consisted of 120 half widows selected randomly from two districts of Kashmir valley namely, Srinagar and Baramulla. Initially there was no information regarding the statistics and location of half widows. So in order to reach out the population, the researchers approached an NGO namely, Association of Family Members of Disappeared persons of Kashmir **(APDP)**

headed by Parveena Ahanger. The organization provided a detailed list of those families of Kashmir whose family members were disappeared since 1989. From the respective list, the researchers selected the two districts (Srinagar and Baramulla) with the logic that as compared to other districts of Kashmir, these two districts were having highest number disappearance cases **(134 and 201)** respectively. However, a great a large number of cases were removed from the lists as they were not having exact location and residential addresses for making data collection smooth and easy. Hense the final list consisted of 56 and 64 families from Baramulla and Srinagar respectively. Later Tippets random list of numbers was used to select the sample for the present study. The final inclusion criterion for the sample selection used was as:

1) Those women who were married at the time of disappearance of their husbands.
2) Those women who were having children at the time of disappearance of their husbands.
3) Those women who were not divorced by their husbands at the time of disappearance of their husbands.
4) Those women who had not re-married after the disappearance and,
5) Those women who were still living in the respective houses of their disappeared husbands.

Research Tools

Keeping in view the educational level of the sample group the investigator was left with two choices for collecting the information from the respondents:

1)   To convert the standard scale into Urdu language as most of the respondents knew Urdu language.
2)   To convert all the tool into interview schedule to get responses from the illiterate sample group.

After a thorough discussion with experts, it was decided to apply both the measures. Hence, the scale was first of all converted into Urdu language by experts keeping in consideration all technical requirements for the same. The interview schedule was also prepared for illiterate group again by consulting the experts. The scale that was converted into Urdu language and interview schedule was:

1)   Mental Health Inventory by Davies A. R., Sherbourne, C. D., Peterson, J.R., & Ware, J. E. (1988) for assessing mental health status.

Mental Health Inventory by Davies A. R., Sherbourne C.D., Peterson, J.R., & Ware, J. E. (1988). The scale consists of 38 items further divided in to six subscales, three of which are negative aspects of mental health (Anxiety, Depression and Loss of Behavioral and Emotional Control) while the three are positive aspects of mental health (General Positive Affect, Emotional Ties and Life Satisfaction) with their respective items that is, anxiety (3, 11, 13, 15, 25, 29, 32, 33, 35), depression (9, 19, 30, 36), loss of behavioral and emotional control (8, 14, 16, 18, 20, 21, 24, 27, 28), general positive affect (4, 5, 6, 7, 12, 17, 26, 31, 34, 37), emotional ties (10, 23) and life satisfaction (1). The full-length version of the Mental Health Inventory has a Cronbach alpha of .93 while the short form has an alpha of .82. In the field testing for the Multiple Sclerosis Quality of Life Inventory the Mental Health Inventory showed good convergent and discriminant validity.

Procedure of Data Collection: On the basis of information about the residences of the selected respondents of the study, the researcher approached them one by one. In order to grant the consent of the respondents, the need and purpose of the present study was explained to them under. After a brief introduction about the happenings of disappearances of their near ones, the schedules were used to get the

required information from them. It was also assured to the respondents that all their information will be kept confidential and will be only used for the purpose of research.

Statistical Measures: The responses collected from the respondents were subjected to various statistical measures by using Statistical Product and Service Solutions version 16.0 (SPSS 16.0). The main statistical techniques used for analyzing data were descriptive statistics (frequency distribution).

Results

Table 1: Frequency distribution of Anxiety of Half Widows of Kashmir (N=120).

Variable	Levels	Frequency	%age
Anxiety	Low	0	0%
	Average	28	23.33%
	High	92	76.66%
Total		120	100%

The above table showing the anxiety levels of half windows indicates that of the total sample of 120, none i.e*. (0%)* fall in the low levels of anxiety while as *28 (23.33%)* fall in the average level of anxiety and *92 (76.66%)* fall in the high level of anxiety. the frequency distribution is mentioned below graphically.

Table 2: Frequency distribution of Depression of Half Widows of Kashmir (N=120).

Variable	Levels	Frequency	%age
Depression	Low	0	0%
	Average	38	31.66%
	High	82	68.33%
Total		120	100%

The above table showing the depression levels of half widows indicates that of the total sample of 120, none i.e. *(0%)* fall in the low level of Depression while as *38 (31.66%)* and *82 (68.33%)* fall in the average and high level of depression respectively.

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Table 3: Frequency distribution of Loss of Behavioral and Emotional Control of Half Widows of Kashmir (N=120).

Variable	Levels	Frequency	%age
Loss of Behavioral & Emotional Control	Low	0	0%
	Average	19	15.83%
	High	101	84.16%
Total		120	100%

The above table showing the levels of Loss of Behavioral and Emotional Control levels of half widows indicates that of the total sample of 120, none i.e. *(0%)* fall in the low level of Loss of Behavioral and Emotional Control while as *19 (15.83%)* and *101 (84.16%)* fall in the average and high level of Loss of Behavioral and Emotional Control respectively.

Table 4: Frequency distribution of General Positive Affect of Half Widows of Kashmir(N=120).

Variable	Levels	Frequency	%age
General Positive Affect	Low	24	20%
	Average	58	48.33%
	High	38	31.66%
Total		120	100%

The above table showing the levels of General Positive Affect of half widows indicates that of the total sample of 120, *24 (20%)* fall in the low level of General Positive Affect while as *58 (48.33%)* and *38 (31.66%)* fall in the average and high level of General Positive Affect respectively.

Table 5: Frequency distribution of Emotional Ties of Half Widows of Kashmir (N=120).

Variable	Levels	Frequency	%age
Emotional Ties	Low	88	73.33%
	Average	29	24.16%
	High	3	2.51%
Total		120	100%

The above table showing the levels of Emotional Ties of half widows indicates that of the total sample of 120, *88 (73.33%)* fall in the low level of Emotional Ties while as *29 (24.16%)* and *3 (2.51%)* fall in the average and high level of Emotional Ties respectively.

Table 6: Frequency distribution of Life Satisfaction of Half Widows of Kashmir (N=120).

Variable	Levels	Frequency	%age
Life Satisfaction	Low	101	84.16%
	Average	18	15%
	High	1	0.83%
Total		120	100%

The above table showing the levels of Life Satisfaction of half widows indicates that of the total sample of 120, *101 (84.16%)* fall in the low level of Life Satisfaction while as *18 (15%)* and *1 (0.83%)* fall in the average and high level of Life Satisfaction respectively.

Discussion

The present study was aimed to assess the psychological issues of half widows of Kashmir. The frequency method showed that of the total sample (120), majority of respondents scored higher in anxiety, depression and loss of behavioral and emotional control. This indicated that there is the evidence of grave psychological issues prevailing among half widows. The results of the study also revealed that there is the absence of life satisfaction, emotional ties and positive affect in half widows. These results are substantiated by the results of Uzma & Nazir, (2013) who revealed that female folk of the family members of disappeared persons show an aggravated levels of depression with more suicidal and sadness thoughts. Similar results were found in a landmark study, which highlighted that majority of family members of

disappeared persons especially women suffer from high level of psychological and physical problems including irritability, muscle tension, melancholy, aggressiveness, drug addiction, hyperactive vigilance, fallback, sleeplessness, nightmares, trauma and other emotional complications (Dabla, 2012). The above results are also in congruence with results of Goldberg, Breckenridge & Sheikh (2003) who found higher levels of depression and anxiety in family survivors of conflict. The studies of Amoran, (2005) and Abdallah and Ogbeide, (2002) have also concluded that a higher rate of mental illness exists among the half widows. Even a study conducted by Chen, Bierhals, Prigerson, Kasl, Mazure and Jacobs (1999) concluded that half widows had higher mean levels of traumatic grief, depressive and anxiety symptoms. Hense, enforced disappearances negatively affect women's mental health. Common reported symptoms include nightmares, anxiety, depression, guilt, anger, numbing of emotions, avoidance, constant alertness, and disturbed sleep. For many women, the stress of a disappearance is also expressed somatically as high blood pressure, chronic tiredness,69 and chronic pain. It can be said that women in general and half widows in particular experience of conflict disproportionately as compared to men and suffer psychologically in terms of trauma, depression, abuses and shouldering of family responsibilities alone in the absence of male counterpart.

While some early researchers linked the psychological challenges faced by families of the disappeared to post-traumatic stress disorder (PTSD), a more opportune description is that women and other family members are dealing with "ambiguous loss." The ambiguous loss model apperceives that the source of stress for families of the disappeared is external and perpetual, differing greatly from PTSD, which stems from discrete earlier traumatic experiences. Others have framed the psychological impact of enforced disappearances on half widows as frozen, interrupted, or perplexed grief. Unlike those whose near ones were killed outright through state violence, relatives of the vanished are deprived of certainty and the remains of their doted ones; they, ergo, feel unable to adequately mourn or perform grieving rituals. For example, Argentinean women reported that their inability to grieve averted them from moving on with their lives. Women in Lebanon reported that they had to internalize their grief and "become vigorous like a man," which at times led to feelings of isolation (Polly Dewhirst and Amrita Kapur, 2015).

Conclusion

The present study aimed to study psychological issues among half widows of Kashmir revealed a very miserable picture of the respondents. Therefore it is the time for government, non-governmental organization, social activists and academicians to highlight the plight of these widows and provide necessary recommendations for mainstreaming them once again in the socio, economic and political set up so that they can live a dignified life. Moreover, the government needs to take responsibility of these widows and takes initiatives to rehabilitate them. Proper provisions for psychological treatment should be available for the half widows suffering for psychological issues. The children need to be provided educational and economic security so that they can uplift themselves in the future.

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IDENTIFYING CHALLENGES AND ACHIEVEMENTS OF GENDER IN EDUCATION

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ABSTRACT

Education according to Universal Declaration of Human Rights is a basic human right. Education plays a crucial role in socialization of a person through transmission of norms and values. Gender by definition is not restricted to girls alone as boys are also recipients of gendered constructions. Gender inequalities also affect the structure and management of education system, the practices and attitudes of teachers, learning material and the content of the curriculum. Interventions in the education sector cannot solve the problems of gender inequality in society, yet education can have a major impact on the lives of girls and women. The governance and the issues related to the mechanism of justice and to create a balance has remained a subject of all studies pertaining to the gender education. On the basis of these studies, gaps are being filled, but still much needs to be done. As a matter of state policy and social justice a mandate to abolish the indifferences are already in place but participatory approach to yield desired results in these areas is vital in a male dominated society. Although the target on gender equality in education as per the Millennium Development Goals have not been achieved in full. But a lot is being done globally to address the disparities of gender in education. This paper provides an account of the gender in education at a global level with an emphases on what has been achieved and what are the challenges that hampers the desired progress.

Keywords: Education, Gender, Inequalities, Girl Education.

Introduction

Education is essential for the ability to exercise rights and consequently for women's empowerment. Education enables boys and girls, men and women, to participate in social, economic, and political life and is a base for development of democratic society. The social and economic benefits of education are well known since long especially the advantages of education that girls and women can draw upon. Gender equality perspective in education implies a rights perspective as well as a development perspective. Education is basic human right according to Article 26 in the universal declaration of human rights: *"Everyone has a right to education. Education should be free, at least in the elementary and fundamental stages. Elementary education should be compulsory. Technical and professional education shall be made generally available and higher education should be accessible to all on the basis of merit"*. Education is not only about knowledge acquisition; education is crucial also in the socialization process and in the transmission of norms and values, such as the notion of gender equality. From a rights perspective education for all is a fundamental human right and essential for the ability to exercise other rights. The report on *Girls' right to education*, from the UN Special Rapporteur on the right to education, underscores the centrality of education as not only a personal right but also a right with benefits for the society such as lower mortality rates, fewer unwanted births, and efforts to combat poverty, HIV/AIDS and malnutrition. Aikman and Unterhalter draw on Amartya Sen's approach and consider development of freedoms of all individuals as necessary for the achievement of gender equality in education, i.e. *"freedom to attend school, to learn and participate in safety and security, to develop identities that tolerate others, and to enjoy*

economic, political and cultural opportunities". They conclude: "*Putting gender equality in place in the classroom is a key to connecting schooling and citizenship with human rights*"

For a long time gender parity in education has been dominating the discourse and the interventions. It is still commonly a widely held belief that gender inequalities in education will be resolved if equal access for boys and girls is provided and if gender disparities in enrolment figures and retention rates are eliminated. Access to schooling is a critical issue that still requires attention. It is gradually being recognized that promotion of gender equality in education goes beyond access. To consider achievement of gender parity as a goal to strive at is "*a rather narrow aspiration*". Gender inequalities also affect the structure and management of education system, the practices and attitudes of teachers, learning material and the content of the curriculum. Interventions in the education sector cannot solve the problems of gender inequality in society, yet education can have a major impact on the lives of girls and women, boys and men. Education can be crucial to changing attitudes into accepting gendered equality as fundamental social value (Swedish Agency for Development Evaluation 2011). Back home the constitution of India has underscored the need to create a gender-sensitive society, which is not possible without a gender-sensitive educational system. Throughout Indian system, gender has been an important principle of stratification, but the manner in which this layering of society manifest itself culturally varies both over time and among social classes. It is in the non-recognition of society as "gendered" that democracy fails most evidently. Gender by definition is not restricted to girls alone as boys are also recipients of gendered constructions. By and large patriarchy rests on specific notions of masculinity and femininity, which are socially constructed. However, power is vested more in men than women. Constitutionally Article 14, Article 15, and Article 15(3) empower the state to make special provisions for women and children (Ghai 2008).

The governance and the issues related to the mechanism of justice and to create a balance has remained a subject of all studies pertaining to the gender education. On the basis of these studies, gaps are being filled, but still much needs to be done. As a matter of state policy and social justice a mandate to abolish the indifferences are already in place but participatory approach to yield desired results in these areas is vital in a male dominated society. Because it has become a vital burning social issue and reports of bias, violence, indifference, injustice has become a common global phenomenon. The global labour market has disappointing figures so as the gender gaps are concerned. As noted by ILO (2016) despite some modest gains in some regions in the world, millions of women are losing ground in their quest for equality in the world of work. The report, *Women at work: Trends 2016* examined data for up to 178 countries and concluded that inequality between women and men persists across a wide spectrum of the global labour market. At global level, the employment gender gap has closed by only 0.6 percentage points since 1995, with an employment-to-population ratio of 46% for women and almost 72% for men in 2015. Also 586 million women were working as own-account and contributing family workers across the world. As globally the share of those who work in a family enterprise (contributing family workers) has decreased significantly among women (by 17.0 percentage points over the last 20 years) and to lesser extent among men (by 8.1 percentage points), the global gender gap in contributing family work is reduced to 11 percentage points. Although 52.1% of women and 51.2% of men in the labor market are wage and salaried workers, this in itself constitutes no guarantee of higher job quality. Globally 38% of women and 36% of men in wage employment do not contribute to social protection. The proportion for women reached 63.2% in sub-Saharan Africa and 72.2 in southern Asia where informal employment is the dominant form of employment (ILO 2016).

EDUCATION AND GENDER: A GLOBAL PERSPECTIVE

There are ample concerns, which have caught the attention of individuals, organizations and countries viz-a-viz education and gender. Some of the important concerns are described below:

1.   Stuck in an education bog

Various education indicators repeatedly point to a group of about 80 countries that have not made sufficient progress to meet universal primary education, including about 50 that have not met the MDG target on gender equality in education. On average, low-income countries, especially the least-developed countries (a U.N. classification) and the highly indebted poor countries have not reached the enrollment target for primary education. Among these countries are South Sudan, Liberia, Niger, Cote d'Ivoire, Djibouti, and Nigeria, a group of 21 countries, which have the lowest adjusted net enrollment rates at the primary level. Several of these countries have the widest gender gaps as measured by the female male ratio—for example; South Sudan, Central African Republic, and Chad have gender gaps in excess of 20%. The net enrollment rates at the secondary level in about two-thirds of these countries are only about one-half of the global mean and their gender gaps are substantial. In Afghanistan, Chad, Togo, and the Central African Republic, girls' net enrollment rates are about 0.5 or less of boys' rates. These countries' gender gaps in enrollment rates at the primary and secondary levels eventually translate into sizable disparities in the completed years of schooling of the adult population. However, the 30-year long view also reveals that the progress has been generally modest and has not been a continuously/upward trend (in Mauritania, for example), and there has not been an acceleration after 1990 when the "Education for All" goals were established or after the MDG targets were declared in 2000. As a group these countries appear stuck with respect to gender equality. Indeed, there is much to understand about why this is so (King and Winthrop 2015).

2.   Caught in an education quality trap

Notable increases in enrollment rates for girls since 1990 have led to celebratory remarks about progress in gender equality. On the basis of the rudimentary indicators used to measure that goal and for the countries that have time-series data on the indicator, there has been progress. The education systems in this large group of countries, perhaps reinforced by economic forces, have succeeded in getting children—boys and girls alike—to school, keeping them in school until the end of the primary cycle, and raising transition levels to secondary education. Trends show that once girls are enrolled, they are more likely to remain in school and complete more years of schooling. The current average net enrollment rates in primary education and at the secondary level in most regions of the world exceed 90% and 70%, respectively. More reports are noting that gender disparities show not only female disadvantage but also male disadvantage with respect to enrollment and completion rates, especially in Central and South America and in parts of East Asia as specified by Grant and Behrman (2010) and World Bank (2011) (as cited in UNESCO 2015). However, robust successes in entry and completion rates in primary education and in transition rates to secondary education and even to tertiary education have created perhaps a more difficult set of education challenges (King and Winthrop 2015).

3.   Quality education

The concept of quality education includes the learning content, teaching methods, student activities, peer relations, management, etc. Quality education that seeks to promote gender equality is aware of gender inequalities and addresses them in teacher training, teaching and learning practices, curriculum and

textbook content, school management, student-student and teacher-student relations, stakeholder involvement, etc. and, not least, in national policies and strategies. Thus, gender equality in education is a much wider concept than gender parity. It is often argued that quality education is crucial for gender equality. Aikman and Unterhalter argue that quality education requires gender sensitive use of resources and budget allocations. Quality education embraces education as a process aimed at transforming society, promoting social change and building democratic society. Maintaining gender discrimination makes quality education impossible. "*Quality education cannot be achieved without gender equality and equity* (Swedish Agency for Development Evaluation 2011).

The global convergence in average years of schooling between 1950 and 2010, especially between men and women, marks a notable shift toward greater gender equality in education, an observation made also with respect to changes in Millennium Development Goal 3. Nonetheless, a closer and more disaggregated look at several education indicators shows some big challenges. Persistent gender gaps in education in a number of countries and in parts of several countries lead to several questions: What are the sources of these gaps? Can they be reduced by economic growth, government policy, social mobilization, or international pressure? If so, what are the best ways to do so? Who should be involved in making this progress? This section examines a broad set of education indicators that reveal the fuller contours of gender inequality in education, and identifies where these are large and remarkably persistent. In later sections, we present a framework for understanding the roots of gender inequality, together with a brief survey of a rich body of evidence about this framework. We review a variety of policy and programme interventions that have proved to be effective in addressing gender gaps, and then put forward a strategy for pushing progress toward greater equality (King and Winthrop 2015).

At the beginning of the new millennium, world leaders gathered at the United Nations to shape a broad vision to fight poverty and its many dimensions. That vision, which was translated into eight Millennium development goals (MGDs), has remained the over reaching development framework for the world for the past 15 years (UN 2015). The education of women and girls has a positive multiplier effect on progress across all development areas. Driven by national and international efforts and the MDG campaign, many more girls are now in schools compared with 15 years ago. Gender disparity has narrowed substantially at all levels of education since 2000. The developing regions as a whole have achieved the target to eliminate gender disparity at all levels of education, with a gender parity index of 0.98 in primary and secondary education and 1.01 in tertiary education in 2015 (the accepted measure of gender parity is between 0.97 and 1.03). However, significant differences remain across regions and countries, as disparities favouring either sex can cancel each other out when aggregated. The greatest improvements have been made in primary education. Today, five of the nine developing regions have achieved parity: the Caucasus and Central Asia, Eastern Asia, Latin America and the Caribbean, South-Eastern Asia and Southern Asia. The most substantial progress has been made in Southern Asia, where the gender parity index has increased from 0.74—the lowest starting point of all regions in 1990—to 1.03 in 2015. The gap between girls and boys has also narrowed considerably in North Africa, sub-Saharan Africa and Western Asia. Overall, 64% of countries in the developing regions reporting data by sex had achieved gender parity in primary education in 2012. More than half of the countries with gender disparity in primary education in 2012 (56%) were in sub-Saharan Africa. In secondary education, gender parity has been achieved in 2015 in the Caucasus and Central Asia, Eastern Asia, Northern Africa, South-Eastern Asia and Southern Asia. In Oceania, sub-Saharan Africa and Western Asia, girls remain at a disadvantage, while in Latin America and the

Caribbean, boys are at a disadvantage. Gender parity in secondary education had been achieved in 36% of countries with available data in the developing regions in 2012. The largest gender disparities in enrolment ratios are found in tertiary education, with only one developing region, Western Asia, achieving the target. The most extreme disparities are those at the expense of women in sub-Saharan Africa and Southern Asia and at the expense of men in Eastern Asia, Northern Africa and Latin America and the Caribbean. Only 4% of countries with available data in the developing regions had achieved the target for tertiary education in 2012 (Nations, United 2015).

Education is chosen as the main target to attain the third Millennium Development Goals which is "To promote gender equality and empower women" through "the elimination of gender disparity in primary and secondary education by 2005 and at all levels of education by 2015". As we have already reached the end of the MDG period, here is a brief overview of MDG 3 as reported by the UN (2015):

- Many more girls are now in school compared to 15 years ago. The developing regions as a whole have achieved the target to eliminate gender disparity in Primary, secondary and tertiary education.

- In Southern Asia, only 74 girls were enrolled in primary school for every 100 boys in 1990. Today, 103 girls are enrolled for every 100 boys.

- Women now make up 41% of paid workers outside the agricultural sector, an increase from 35% in 1990.

- Between 1991 and 2015, the proportion of women in vulnerable employment as a Share of total female employment has declined 13 percentage points. In contrast, vulnerable employment among men fell by 9 percentage points.

- Women have gained ground in parliamentary representation in nearly 90% of the 174 countries with data over the past 20 years. The average proportions of women in parliament have nearly doubled during the same period. Yet still only one in five members are women.

CHALLENGES AND ACHIEVEMENTS

In order to have a clear outlook of what has been drawn from the gender practices throughout the globe so far as basic primary and secondary education are concerned, let us have an overlook of what has been analysed by the "Education For All - Global Monitoring Report 2015" issued by UNESCO in 2015.

1)   Globally progress towards gender parity in primary and secondary education has been one of the biggest education success stories since 2000

- Between 2000 and 2015, the number of girls for every 100 boys has risen from 92 to 97 in primary education and from 91 to 97 in secondary education.

- There are 84 million fewer out of school children and adolescents since 2000; 52 million of these are girls.

- The number of countries that have achieved gender parity in both primary and secondary education from 2000 to 2015 has increased from 36 to 62.

2)   Nevertheless, major challenges in achieving parity remain

- **Fewer than half of countries will have achieved the Education for All goal on gender parity in primary and secondary education by 2015:** No country in sub Saharan Africa is projected to achieve parity at both levels by the deadline.

- **Gender disparities widen the higher up the education system you go:** In pre-primary education, 70% of countries have achieved gender parity, compared to around 66% in primary, 50% in lower secondary, 29% in upper secondary, and only 4% in tertiary.

- **Girls, and particularly the poorest, continue to face the greatest challenges in accessing primary School:** 9% of children around the world are out of schools. Among these, almost half of the girls will never set foot in a classroom, equivalent to 15 million girls, compared with just over a third of the boys. However, while girls are less likely to enroll in primary school in the first place, boys are more likely to leave school early.

- **Gender disparities in secondary education are closing, but still remain and are most extreme for girls:** In 2012, there were at least 19 countries with fewer than 90 girls for every 100 boys, of which the majority were in the Arab States and sub-Saharan Africa.

- **Boys are more likely than girls to drop out of upper secondary education.** Only 95 boys for every 100 girls complete this level, with barely any change since 2000. In OECD[i] countries, 73% of girls compared with 63% of boys complete upper secondary education on time.

- **More women than men are enrolled in tertiary education** except in South and West Asia and sub-Saharan Africa. In addition, extreme disparities are increasing rather than decreasing at this level.

- **Gender gaps in youth literacy are narrowing:** However, fewer than seven out of every ten young women in sub-Saharan Africa are expected to have basic literacy skills by 2015.

- **The lack of progress in literacy among adult women is particularly stark:** two-thirds of adults lacking basic literacy skills are women, a proportion unchanged since 2000. Half of adult women in South and West Asia and sub-Saharan Africa cannot read or write.

3)   A shift in focus is needed from parity to gender equality to enable all, and especially girls and young women, to reap the full benefits from education.

- **Structural barriers and entrenched discriminatory social norms contribute to gender inequality,** including early marriage and early motherhood, gender-based violence, traditional seclusion practices, the favoring of boys in families' education investment, and the gendered division of household labour.

- **Child marriage is a persistent barrier to girls' education:** In 2012, almost one in five women married were between 15 and 19 years of age.

- **Long distances to travel and the lack of good water and sanitation in schools disproportionately impact girls' chances of staying and completing their education:** A one hour reduction in the time spent walking to a water source increases girls' enrolment by 18-19% in Pakistan and 8-9% in Yemen.

- **Direct or hidden costs for education can disadvantage girls in particular where families' resources are limited:** Yet, in a review of 50 countries, one-quarter of households spent more on education than governments.

- **Increasing the number of female teachers and gender-sensitive teacher training help** schools to effectively challenge gender stereotypes and entrenched discriminatory social norms.

- **Boys can be affected by social and gender norms too,** resulting in disengagement from their education and increased drop-outs. This can be exacerbated by poverty and the need to pursue employment.

CHALLENGES IN ACHIEVING EQUALITY IN EDUCATION (POST-2015)

Multiple and often intersecting barriers still prevent millions of children, young people and adults from accessing and attaining good quality, gender-equitable education. Social institutions – formal and informal laws, and social and cultural norms and practices – can help explain why gender parity and equality in education have not been achieved in some countries. Analysis based on the OECD's 2012 Social Institutions and Gender Index (SIGI)[ii] found that countries with higher levels of discrimination against women generally performed worse on development indicators, including education. Structural barriers and entrenched discriminatory social norms reduce demand for girls' education, restrict access and undermine the benefits of girls' and young women's improved access to education. These norms are reflected in practices such as early marriage, gender-based violence, traditional seclusion practices that restrict travel to schools, the favouring of boys in families' education investment and the gendered division of household labour. Social and gender norms also affect boys' education. Within certain communities and groups, continued education for boys and young men is undervalued, leading to their disengagement and dropout from school. Poverty and the need or desire to work also underpin constraints on boys' completion of schooling.

1. Early marriage and adolescent pregnancy limit girls' education

Mensch et al., (2005) and Omoeva et al.,(2014) have found that early entry into marriage and pregnancy limits adolescent girls' access to and continuation in education. School attendance is often incompatible with the responsibilities and expectations of marriage and motherhood as specified by (UNESCO, 2015). As the 2013/14 GMR[iii] notes, a strong body of evidence indicates girls' participation in formal education is itself an important factor in delaying marriage and child-bearing. Decisions about education, age of marriage and pregnancy can be a result of combined underlying factors, including poverty, gender norms, household composition, and the accessibility and quality of education provision. Conflict and humanitarian crises also exacerbate girls' vulnerability to early marriage.

2. Legislation has been strengthened but is not sufficient to eliminate child marriage

International human rights law forbids child marriage. In the Programme of Action adopted at the 1994 International Conference on Population and Development, signatories agreed to enforce laws against child marriage, and regional treaties, including the African Charter on Human and People's Rights and the African Protocol on the Rights of Women (2004), commit governments to prevent child marriage. Of 55 developing countries with data, the legal age of marriage increased between 1990 and 2000 for women in 23 countries, and for men in 20. As of 2010, 158 countries had laws that set 18 as the legal age of marriage for girls without parental consent. Progress towards eliminating child marriage globally has been slow. In

2012, an average of 17% of women worldwide married between 15 and 19 years of age as reported by the OECD. Household survey data for 2000–2011 indicated that in 41 countries, 30% or more of women aged 20–24 were married or in union by the age of 18. Incidences of child marriage have been reduced substantially in some countries including Bolivia, Ethiopia and Nepal. In Ethiopia, where education attainment levels also improved, it is estimated that the prevalence of early marriage fell by over 20% between 2005 and 2011.

3.   Adolescent mothers face challenges in continuing their education

Adolescent pregnancy and early child-bearing are concerns for both developed and developing countries, but rates are higher in middle and low income countries. In 2010, 36.4 million women in developing countries aged 20–24 reported having given birth before age 18, and 2 million before age 15. An estimated 90% of adolescent pregnancies in the developing world are to girls who are married. Married girls face higher exposure to sex and lower probability of using contraception than their unmarried peers, along with pressure to conceive quickly after marriage. Reducing adolescent pregnancy can thus be addressed through effective policies and programmes to delay marriage. Since the late 1990s, several sub-Saharan African countries have introduced policies supporting the readmission of girls following the birth of a child. But even where policies exist, uptake is often limited, with education providers and communities unaware of re-entry policies or unsupportive of girls' return. In schools, stigma and discrimination against pregnant girls and adolescent mothers are common. In South Africa, legislation forbids schools from excluding pregnant girls, but only about one in three return after childbirth.

4.   Children's work affects their schooling

In many countries, girls spend more time on domestic work than boys, while boys are more likely than girls to be engaged in the paid labour force. Girls are also more likely to combine schooling and household chores. In countries with high levels of child labour, like India, girls are more likely than boys to combine employment with household chores, leaving them doubly disadvantaged and at greater risk of repeating grades or dropping out of school. Also in many countries, girls who combine household chores and employment seem at particular risk of early marriage. Domestic labour interferes with schooling, and girls typically spend more time performing chores than boys. Analysis of household survey data from 13 countries in Asia, Latin America and the Caribbean, and sub-Saharan Africa shows that girls were more likely than their male peers to be assigned household chores across all countries. In countries severely affected by HIV/AIDS, women and girls are likely to be the main caregivers for chronically ill relatives, impeding their participation in school or education programmes. But in general, child domestic work is socially tolerated, nearly invisible and unlikely to be reached by child labour laws, and receives little attention from policy-makers. The need for or desire of many boys to engage in paid work leads to their early exit from education. In southern African countries, including Botswana, Lesotho and Namibia, boys are taken out of school to herd cattle. In Mongolia, boys in herder families have historically experienced high rates of dropout and continue to be the most educationally disadvantaged rural group. Poorer families may also respond to economic shocks by withdrawing boys from school to work. In Brazil, the likelihood of boys from poor households dropping out of school following a sudden fall in family income was 46% higher than for boys from non-poor households.

5.   School-related gender-based violence must be tackled

The Dakar Framework for Action[iv] called on governments to make comprehensive efforts to eliminate gender bias and discrimination. It required stakeholders to ensure students' personal security, and noted that girls are especially vulnerable to abuse and harassment, both at school and on the journey there and back. School-related gender-based violence is defined as acts or threats of sexual, physical or psychological violence occurring in and around schools and educational settings as a result of gender norms and stereotypes and unequal power dynamics. School-related gender-based violence is one of the worst manifestations of gender discrimination and seriously undermines attempts to achieve gender equality in education. It includes explicit threats or acts of physical violence, bullying, verbal or sexual harassment, non-consensual touching, sexual coercion and assault, and rape. School-related gender-based violence for boys and girls has both short and long-term health and social consequences. In addition to physical and psychological trauma, unsafe and violent school experiences can have a negative impact on boys' and girls' achievement and attainment in education. Qualitative studies have shown that gender-based violence contributes to girls' poor performance and dropout. Rape or forced or coerced sex can lead to early and unintended pregnancies and, as a consequence, an increased risk of girls' education being curtailed. Since the inception of 21st Century there has been a growing body of research focusing on gender-based violence in school settings, much of it based in sub-Saharan Africa. Evidence indicates that sexual violence is entrenched in authoritarian and highly gendered school environments. Older male students take advantage of their position to abuse female students. In Cameroon, 30% of sexual violence experienced by girls going to school was committed by male students. Teachers also commit sexual abuse and exploitation, often with impunity. In Malawi, 20% of teachers surveyed reported being aware of colleagues forcing or coercing female students into sexual acts. In Sierra Leone, male teachers had perpetrated almost one third of reported cases of girls being forced or coerced into sex in exchange for money, goods or grades.

Social taboos make researching school-related gender-based violence difficult in Asian countries and incidences of abuse often go unreported. Yet small-scale studies in South and West Asia report sexualized behaviour by teachers towards girls. Findings from a recent study of five countries in Asia highlight incidences of sexual violence against both boys and girls. In Viet Nam, 21% of girls and 17% of boys aged 12–17 reported experiencing sexual violence at school. Poverty, gender inequalities and disability interact to place girls at particular risk. One survey of 3,706 primary school children aged 11–14 in Uganda showed that 24% of disabled girls reported experiencing sexual violence at school compared with 12% of nondisabled girls. School-related gender-based violence is not confined to poorer countries. An early survey of over 2,000 secondary students across the United States showed over 80% had experienced sexual harassment at school.

ACHIEVING GENDER PARITY AND EQUALITY IN EDUCATION: KEY STRATEGIES AND POLICIES

At Dakar in 2000, the need to develop a multifaceted and integrated approach to achieve the goals of Education for All (EFA) was emphasized, and key strategies were laid out in the Dakar Framework. Since 2000, there has been increased global, regional and national engagement with gender issues in education, including legislative and policy reform, gender mainstreaming, and increased civil society and community mobilization and support. Many countries' policies have paid particular attention to girls' education. In UNESCO's recent overview of measures supporting the right to education, 40 of the 59 reporting member states refer explicitly to guaranteeing girls' and women's right to education or to forbidding gender-based discrimination in national constitutions, legislation or specific policies. Progress towards greater gender

equality in education has been supported by policy commitments that aim to tackle the barriers that prevent girls and boys accessing and attaining good quality education. This section looks at efforts to achieve gender equality in education made since Dakar by various stakeholders at the international, national and local levels.

1.   International coordination and campaigns have pushed for gender equality

At the global level, the Dakar Framework called for coordinating bodies, initiatives and campaigns to sustain political commitment to EFA; promote the exchange of ideas, evidence and expertise; influence and strengthen national policy and practice; mobilize financial resources; and provide independent monitoring and reporting of progress. The United Nations Girls' Education Initiative (UNGEI), a multi-stakeholder partnership established at Dakar in 2000, has been the most visible global initiative associated with gender equality and EFA. Its activities have included advocacy to raise awareness of the importance of girls' education and to influence policies and education sector plans; identification and dissemination of good practices; and institutional development of the partnership approach at the global, regional and country levels. A 2011 evaluation of UNGEI acknowledged its significant contribution to policy, dialogue and advocacy at the global level and its engagement with national partnerships at the country level. UNGEI has developed strong links with the Global Partnership for Education (GPE, previously the Fast Track Initiative) in order to translate globally agreed priorities into country level initiatives. Other notable international initiatives promoting gender equality in education include the 'Because I am a Girl Campaign' launched by Plan International in 2006, the Girls' Education Challenge funded and launched in 2012 by the UK Department for International Development, and the Global Clinton Initiative CHARGE – the Collaborative for Harnessing Ambition and Resources for Girls' Education – launched in September 2014 to improve learning and leadership opportunities for young women and girls.

2.   Gender mainstreaming is a key strategy

Gender mainstreaming aims to make gender equality a central ideal embodied in the structures and practices of institutions and society as a whole. This must involve systematically integrating a gender equality perspective in the design, implementation, monitoring and evaluation of all education policies and programmes. Tackling gender parity and equality in education requires governments and other stakeholders to integrate gender issues into all aspects of policy and planning. One key policy framework is that of gender mainstreaming. The Dakar Framework called for government commitment to mainstream gender throughout education systems, in recognition of the fact that attempts to achieve gender equality in education will not succeed if social institutions, norms and practices are discriminatory.

3.   Need for civil society and community mobilization

In order to promote education as a human right and to increase demand for schooling, particularly for girls, awareness of education's economic and sociocultural values must be improved within individuals, families, communities and societies. National advocacy and community mobilization campaigns have been used as part of wider policy frameworks to change community and parental attitudes and build a groundswell of support for girls' education. Efforts are also needed to garner support for adult literacy and early childhood education. At the global level, the Global Campaign for Education (GCE) was founded in October 1999 by ActionAid, Oxfam International, Education International and the Global March against Child Labour in the lead-up to the Dakar conference. The GCE has since been at the forefront of the civil society movement for

EFA, now working in 150 countries, and actively campaigns for gender equality in education. Community mobilization strategies have also been integrated into many non-government programmes and small-scale projects supporting girls' education. In India, for example various schemes have been initiated like National Programme for Education of Girls for Elementary Level (NPEGEL) and Sarva Shiksha Abhiyan (SSA) to increase girls' enrolment by mobilizing active community participation and support.

4. Reducing costs of schooling is effective

Throughout the EFA era, global attention has been directed towards redressing gender disparities in enrolment and attainment by lowering direct and indirect costs of education to families, predominantly at the primary and secondary school levels. Reducing costs can be particularly advantageous for girls because, where family resources are limited; they tend to be allocated to boys first. Measures to reduce costs include fee abolition, scholarships and stipends. Fee abolition has been the main strategy of governments for increasing enrolment of both girls and boys at primary and secondary levels. In principle, most countries now have primary schooling free of tuition fees. At the lower secondary level, as for primary, the abolition of school fees has led to increased enrolment. Analysis of documents in the UNESCO Right to Education Database indicates that 94 of 107 low and middle income countries have legislated free lower secondary education. Despite widespread fee abolition at primary and lower secondary levels, schooling is rarely free. There are many other indirect costs to families such as school uniforms, transport to and from school, and school lunches. GMR analysis shows that among 50 low, middle and high income countries in all regions with data for 2005–2012, household education spending accounted for, on average, 31% of the total national spending on education. In almost one quarter of the countries, households spent more on education than governments; in general, the poorer the country, the larger the burden on households.

5. There is some success with scholarships and stipends

The Dakar Framework stated, 'Wider social policies, interventions and incentives should be used to mitigate indirect opportunity costs of attending school'. Strategies to increase parental demand for schooling through incentives, particularly for girls' education, have included targeted fee waivers and scholarships to offset direct school costs to families in countries where these still exist and cash stipends to reduce additional costs. Well-targeted scholarships and stipends have been effective at improving girls' education. While attempting to redress disparities in school access, other forms of inequity may arise from scholarships, stipends or school-fee reduction. In Pakistan, evidence shows that in families where girls are eligible for stipends restricted to government schools, boys are more likely to be enrolled in private schools, which often provide a better quality of education (Independent Evaluation Group, 2011). In India, analysis of household expenditures found families spend less on girls: girls (ILO 2016) are more likely to be enrolled in fee-free government schools and boys in private schools. Inequality as a result of fee reduction can also occur. In Bangladesh, an acclaimed secondary school stipend programme for rural girls, introduced in 1991, increased girls' enrolment but appeared to disproportionately benefit girls from wealthier, landowning households. Boys may also be disadvantaged: a primary education stipend programme which ran from 2000–2006 in Bangladesh had a negative impact on grade progression for boys from poor households. As boys were ineligible to receive an additional stipend available to girls at the secondary level, families had an incentive to keep boys in primary school for longer (UNESCO 2015).

Thus interventions as a matter of policy for governments remain half filled but as a better choice and options, policy makers provide a road map to lead and leave interventions result oriented. Thus gender as a

matter of discussion in India receives a new positive dimension in the form of new schemes shaping the career of girls and women. One such initiative is named as Beti Bachao, Beti Padhao (save daughters educate daughters).

As reported by Urvashi Sahni (2014) India is also home of one-third of the 10 million child brides in the world when girls are forced to marry at 14 years and younger, they are physically ,economically and sexually bond to strangers they have never seen. They have no voice or say in the matter, no negotiating power, and no rights of refusal and choice in their sexual relations with their new husband. Is this also the definition of rape? According to United Nations Population Fund, more than two thirds of married women between 15 to 49 years have been beaten and forced to provide sex. The law protecting children from sex abuse was only recently enacted in 2012 with criminal domestic violence laws only enacted in 2005. Not only are women and girls unsafe at home, but their vulnerability extends to learning environments. India has 3.8 million girls still out of school, and unsafe and ill-equipped schools environments are a further deterrent for parents to send their girls to school. According to India's 2011 census 53% of house-holds and 11% of schools had no toilets. This is a significant safety hazard for girls and women and gives them no other choice but to expose and relieve themselves in unsafe and public places

Nevertheless the current administration has made some positive moves by announcing a "*Beti Bachao Beti Padhao*" campaign. Coupling girls safety and their education is both insightful and intelligent, provided there is a deeper realization of what this entails. The interim budget has allocated 100 crore rupees (1 billion rupees) specifically for this campaign, and another 50 crore rupees will go towards women's safety in public transport and 150 crore rupees towards women's safety in large cities. While girls education has education has received some attention as a result of global advocacy, a wider view of education is needed and should undoubtedly include the physical, social and political circumstances in which girls are living. Several steps need to be taken in order to give concrete shape to *Bati Bachao Beti Padhao* campaign and educators in India have an important role to play. First education should include gender studies in the core curriculum of schools so that students examine gendered social norms critically and learn to develop egalitarian constructions of masculinity and feminity. Boys and young men must be educated in schools to value and respect women and girls, take responsibility for the increasing violence against girls and respect girls rights, to their own bodies. Girls must be empowered by their education to speak up when they are abused, protest unwanted advances and protect themselves and demand their rights to bodily integrity and respect in and outside their homes. Educators must address communities and teach them to value their daughters for more than then sexual, domestic and reproductive labor they provide.

Next immediate action must be taken to provide the infrastructure required to ensure the safety of girls and women on the streets, in schools and other institutions. This means adequate and separate toilets in schools and elsewhere. To his credit the Indian Prime minister Narendra Modi addressed the issue of women's safety especially in his address to the Nation on 15th August, India's Independence Day. He urged parents to focus on the upbringing of their sons, promised separate toilets for girls in all schools, and urged big corporations to direct their social responsibility funds to this end. Within a weeks' time two large corporations, Tata consultancy service and Bharti Enterprises, responded with contributions of 1 billion rupees each (Sahni 2014).

CONCLUSION

Education as one of the important tools of social change has influenced generations irrespective of its specific mandates for subjects of mankind. According to the Universal Declaration of Human Rights (UNDHR) in 1948, Education was accepted as basic human right for all. Subsequently in 1995 Platform for action drawn up at the world conference for women in Beijing in China, made explicit the problems of gender equality within the education system. Thus education has emphasized the factors that influenced social transformation within which gender inclusion has played an important role. Also the global practices on gender and their mainstreaming in education have yielded positive results. Moreover, the global and state interventions on gender education and a mechanism of accountability, delivery and feedback shall do away with the bad practices on gender discrimination. Thus sensing the gravity of the gender issues participatory approach is needed to create a balance and restoration of all measures which will call for their appropriate justice. There is a need to support and cooperate with policy makers, administrators, government as well as non-government bodies for their initiatives they carry forward for restoration of gender justice. Thus sensing the gravity of the gender issues participatory approach is needed to create a balance and restoration of all measures which will call for their appropriate justice. There is a need to support and cooperate with the policy makers, administrators, government as well as non-government bodies for the initiatives they carry forward for restoration of gender justice.

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Endnotes:

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[i] The Organization for Economic Co-operation and Development (OECD) works to promote the policies that will improve the economic and social well-being of people around the world. It provides a forum in which governments can work together to share experiences and seek solutions to common problems.

[ii] SIGI is a cross-country measure of discrimination against women in social institutions across 160 countries developed by OECD.

[iii] Developed by an independent team and published by UNESCO, the Global Monitoring Report (GMR) is a reference that aims to sustain commitment towards education for all.

[iv] The World Education Forum (26-28 April 2000, Dakar) adopted the Dakar Framework for Action, Education for All: Meeting our collective commitments.

CONTRIBUTION OF DISTANCE EDUCATION FOR TRIBAL STUDENTS OF DISTRICT KARGIL (J&K): AN EVALUATIVE STUDY

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ABSTRACT

In this paper, an attempt has been made to study the contributions of distance education for tribal people of Kargil district. The sample of this study comprises of 180 distance learners of those Universities whose study centers are functional at Kargil. For the present study, self-designed questionnaire and other suitable tools were employed. The study revealed that only the study centers of Kashmir University, IGNOU and MANUU are operational in this remote tribal area. It is found that at present, (34) programmes of IGNOU, (08) programmes of MANUU and (02) programmes of Kashmir University are available at their Kargil study centers. It is also found that IGNOU is providing better facilities/support services to the learners than the other two. But Kashmir University and MANUU are also trying to do their best to uplift the educational status of this tribal district. Other Universities also need to establish their study centers at Kargil to promote the culture of 'Learning while Earning' among tribal peoples.
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Key Word: Distance Education; Distance Learners; Study Centres; Support Services.

INTRODUCTION

Distance education is considered neither as formal education nor as informal education. But it is best known as non-formal education as it offers a midway approach between formal and informal education. It is partly formal and partly informal (Walia, 2011). It is also called Correspondence Education, Non-traditional Education, Open Education, Open Learning, University at Door and Off-campus Study etc. In North America, it is called 'Independent Study', or 'Home Study'. But in Australia, it is named as 'External System of Education'. In Spain, it is described as 'Education a Distancia'. In France, it is known as 'Tele-enseignement' and in Germany, it is called 'Frenstudium'. Distance education is an independent study consists of various forms of teaching-learning arrangements in which teachers and learners carry out their essential tasks and responsibilities apart from one another, communicating in a variety of ways (Wedemeyer, 1977). It is cheaper, effective, democratic and learner paced (Sharma & Saxena, 2013).

The roots of distance education is found in an advertisement in the Boston Gazette (1728) promoted Caleb Phillips, in which the teachers of the new method of shorthand sought students who wanted to learn through weekly mailed lessons. In 1840s, Sir Issac Pitman initiated to teach shorthand in Britain through correspondence. Then in 1858, the University of London dared first to provide corresponding degrees. In the first half of the 20th century, distance education made significant development in countries like United States, Australia, Russia, France & Canada etc.

In 1961, the Indian Central Advisory Board of Education framed a committee under the chairmanship of   Dr. D.S Kothari (the then chairman of UGC) to introduce corresponding courses. After the recommendation of the committee, the University of Delhi started the first school of correspondence in 1962. In 1982, Dr. B.R Ambedkar Open University, Hyderabad was established with the aim of providing corresponding courses. But with the establishment of IGNOU (1985) & DEC, distance and open education

is progressing in leaps and bounds. Both at the centre and the state level, a good number of universities are doing their best for the betterment of knowledge explosion to meet up the population explosion.

In the state of Jammu and Kashmir, University of Kashmir and University of Jammu are playing a vital role in the field of distance education. The Directorate of Distance Education (University of Kashmir) was established in the year 1976 with the view to impart education in different disciplines through Open and Distance Learning (ODL) mode. The Directorate of Distance Education (University of Jammu) was also established in the year 1976 with the view to make higher education accessible and flexible through Open and Distance Learning (ODL) mode. Being an Open University of national stature, IGNOU(1985) is providing the facility of different PG/UG and other programmes in distance nature to quest the thirst of knowledge of the learners. MANUU(1998) is also offering PG/UG and other programmes in Urdu medium except the English language and literature courses through distance mode to fulfil the educational and qualificational desires of the Urdu community.

NEED AND IMPORTANCE OF THE STUDY

The present study will be useful because distance education is one of the best modes of education for the learners of Tribal District Kargil as it remains cut off from the rest of the world for about five to six months every year due to its geographical location. It is highly beneficial for the employed people, house wives, financially poor students and for many other sections of the society. It is expected that this study will be very much useful to give a clear picture about the existing distance education facilities in Kargil.

OBJECTIVES OF THE STUDY

The following objectives were formulated for the present study:-

- To identify the Universities providing the facilities of Distance Education to the tribal learners/students of Kargil District.
- To identify the academic and professional Distance Programmes/courses provided by the Universities.
- To identify the support services and facilities providing by the Universities to the Distance Learners.
- To identify the learners' satisfaction in Distance Education.

METHODOLOGY

Descriptive/survey method was employed for the study as it describes what exists at present.

SAMPLE

The sample of the study consisted of:

- All the study centres of Distance Education established by different Universities in Kargil District.
- Sixty (60) Distance Learners of each University belonging to Tribal District Kargil who have completed their degrees through Kargil Study Centres.

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COLLECTION OF DATA

Self-designed questionnaire and other suitable tools were employed for conducting the study. For this study, random sampling technique was preferred. The investigator has mainly used simple statistical technique known as, "calculation of percentage".

ANALYSIS AND INTERPRETATION OF DATA

After conducting the study it is found that the following three Universities have been providing the facilities of Distance education in Kargil:

1) University of Kashmir, Srinagar (State University)
2) Indira Gandhi National Open University, New-Delhi (Central University)
3) Maulana Azad National Urdu University, Hyderabad (Central University)

Table 01
Showing the facilities/support services provided to the Distance Learners
at Kargil Study Centres

S. No	Items	University of Kashmir	IGNOU	MANUU
01.	No. of Programmes (Available)	(02)	(34)	(08)
02.	Round the year admission	No	Yes	No
03.	Dual-Session	No	Yes	No
04.	No limitation of seats	No	Yes	Yes
05.	Normal Course fees	No	Yes	Yes
06.	Prospectus & Syllabus	Yes	Yes	Yes
07.	Study materials	Yes	Yes	Yes
08.	Timely distribution of study materials	Yes	Yes	No
09.	I- Cards	Yes	Yes	Yes
10.	Contact classes/POT	Yes	No	No
11.	Assignments	Yes	Yes	No
12.	Library facility	No	No	No
13.	Broadcasts educational programmes on TV	Yes	Yes	Yes
14.	Video-Conferencing	No	No	No
15.	Internet facilities	No	No	No
16.	Tentative/final date-sheets in advance	No	Yes	No
17.	Timely conduct of examinations	No	Yes	No
18.	Well set-up exam halls	Yes	Yes	Yes
19.	Timely declaration of results	No	Yes	No

20.	University completes the course procedures within the stipulated time	No	Yes	No
21.	Scholarships	No	No	No

Table 01 shows that the facilities/support services provided by the Universities are as follows:

- Kashmir University = 40%
- IGNOU = 75%
- MANUU = 35%

Table. 02

Showing Learners' Satisfaction in Distance Education

S. No	Items	University Of Kashmir N = 60	IGNOU N = 60	MANUU N = 60
01.	Admission Procedures	36	57	38
02.	Allotted seats/Quota	12	60	60
03.	Syllabuses	38	38	57
04.	Study Materials	48	42	58
05.	Contact Classes	54	00	00
06.	Assignments	52	58	06
07	Exam Paper Patterns	50	39	52
08.	Timely conduct of examination	09	60	23
09.	Declaration of Results	19	60	19
10.	Presentation of Marks cards	52	36	47
	Mean	Mean = 37	Mean = 45	Mean = 36
Satisfaction level of learners in Percentage		61.66%	75%	60%

Table 02 shows that the satisfaction level of learners in IGNOU is higher than the other two. And this difference is significant.

CONTRIBUTION OF THE UNIVERSITY OF KASHMIR (UOK)

The Directorate of Distance Education, University of Kashmir has established its Information-cum-Study Centre at Govt. Degree College, Kargil for B.Ed and M.Ed courses only. Since the time of its establishment, the centre is functioning properly and till now many batches of B.Ed and only two batches

of M.Ed have completed their courses successfully. Table 01 & 02 show that the directorate provides prospectus, syllabus and study materials to its distance learners. To avail the distance education facilities, the DDE also issues I-Cards to the learners. Facilities relating to admission, contact-cum-counselling classes, practice of teaching and examination are also provided by the centre. Most of the distance learners are satisfied with the facilities as 80% of them are considering the study materials of DDE a standard one and only 20% considers it a normal one. The learners are also satisfied with other facilities providing by the centre except the examination related matters. About 90% of the learners are totally dissatisfied with examination issues as exams are not conducting on time especially in the DDE courses and only 10% of the learners are considering distance education, a time consuming process by nature. 88% of the learners questions over the limited number of seats or fixed quota for admission. They are of the view that the admission through distance education should be open for all. About 60% of the learners demand to increase the number of programmes at Kargil study centre. Some learners consider that they have to pay a big sum of money for the courses and they can't apply for the scholarships due to the unavailability of fee receipts as they pay DDE in the form of demand drafts. One plus point is that almost all the learners appreciates the style of publishing selection list by DDE for the courses under the title "KARGIL CHAPTER" due to which they are getting their due shares. Briefly speaking, the DDE is providing only 40% of facilities/support services to its distance learners, but 61.66% of the learners showed their satisfaction in distance education providing by the University of Kashmir at Kargil.

CONTRIBUTION OF INDIRA GANDHI NATIONAL OPEN UNIVERSITY (IGNOU)

IGNOU Regional Centre Srinagar was established in February 1999 with jurisdiction over Kashmir division including Leh and Kargil. Table 01 & 02 show that its Study Centre (1249) located at Govt. Degree College, Kargil has been providing admission, counselling and examination facilities to the students. At present, the approved programmes available at this study centre are:

- Masters Degree in English, Education, Economics, Hindi, History, Political Science, Public Administration, Sociology, Social Work, Commerce, Rural Development and Tourism Management.
- Bachelor Degrees include B.A, B.SC, B.COM, BTS and BPP,
- Post Graduate Diploma Programmes include PGDRD and PGDDM.
- Diploma Programmes include DECE, DNHE, DWED and DTS.
- Certificate Programmes are CTE, CIG, CFE, CRD, CFN, CTS, CIT, CFS, CNCC, CPFM and CWED.

Some positive points of the University which were appreciated by 98% of the learners are:

- Availability of thirty four (34) programmes.
- Round the year admission.
- No limitation of seats for any Course.
- Dual session (July & December Sessions).
- Availability of tentative/final datasheets in advance.

- Availability of educational programmes on "Gyan-Vani" & "Gyan-Darshan".
- Assignment and term-end examination system.
- Result Declaration in time.

Some of the issues relating to the University about which 80% of the learners showed their dissatisfaction are:

- Non-mentioning of the title of the courses with course codes on the marks sheets.
- Mostly subjective type of question papers.
- Learners are not securing a good percentage of marks due to lengthy syllabus and subjective type papers.
- No library services are available for distance learners at Kargil.

Some other issues about which the investigator identified mixed responses are:

- 70% of IGNOU learners are satisfied with the quality of the study material and the rest 30% are considering it an irritating one as they are not ready to study in detail. Their aim is to only crack the examinations by taking notes from internet etc.
- 55% of the learners arises questions why distance mode degrees in J&K are considering inferior by some organizations etc.

In a nutshell, it can be stated that IGNOU is providing 75% of facilities/support services to its distance learners and 75% of learners has shown their satisfaction in distance education facilitating by the University at Kargil.

CONTRIBUTION OF MAULANA AZAD NATIONAL URDU UNIVERSITY (MANUU)

The Directorate of Distance Education Maulana Azad National Urdu University, Hyderabad established its exam/study centre Code No.(151) at Govt. Degree College Kargil in 2009 with a view to provide higher education in distance mode through Urdu medium. Table 01 & 02 show that the centre provides admission and examination facilities to the distance learners. At present, the approved programmes available at this study centre are:

- Masters Degree in English, Urdu and History.
- Bachelor Degree in Arts (B.A).
- Diploma Programmes in Teaching of English and Journalism & Mass Communication.
- Certificate Programmes in Functional English and Proficiency in Urdu through English.

Some of the good aspects of the University about which 76% of the learners showed their

Satisfactions are:

- Availability of programmes in Urdu medium.
- No limitation of seats for any course.
- The study materials are clear, lucid and easy to understand.

- Broadcasting of Distance Education Programmes/classes on DD-Urdu.
- The pattern of examination papers comprising very short, short and long questions.
- Highly beneficial for those learners whose back grounds were Urdu medium.

Some other issues relating to the University about which 92% of learners showed their dissatisfaction are:

- Too much delay in the sending of study materials.
- Examinations are not conducting punctually in any specific month.
- Too much delay in the declaration of results.
- No weight-age is given for assignments.
- For the purpose of personal result checking, the whole result-sheet of all the students needs to be downloaded.
- No library services are available for distance learners at Kargil.

In brief, it is noted that the University is providing only 35% of facilities/support services to its distance learners, but 60% of learners are satisfied in distance education laid down by MANUU at Kargil.

CONCLUSION

It is clear that we are living in the twenty first centaury and it is the age of Science and Technology. In this age, the concept of "Learning while earning" becomes a popular one. But the roots of this concept depend on "Distance Education". The Indian Education Commission, (1964-66) has pointed out; "There must be a method of taking education to the millions who depend upon their own effort to study, whenever they can find time to do so. We consider that correspondence or home-study courses provide the right answer for these situations". The National Policy on Education (1986) says, "Life-long education is a cherished goal of the educational process. This pre-supposes universal literacy. Opportunities will be provided to the youth, housewives, agricultural and industrial workers and professionals to continue the education of their choice, at the pace suited to them. The future thrust will be in the direction of open and distance learning". Distance Education has been contributing human societies a lot, all the times. It brings education on door steps of all those learners who could not join a formal institution for traditional higher education due to one or other reasons. It helps in bringing equalisation of educational opportunities. India's Constitution has promised to provide equal opportunities to every individual. But in class-room situation only a few students can be benefitted. The students who for one or other reasons cannot attend the school remain neglected. India is a developing country. A large number of population is living in remote areas and the promise of equalization of education is meaningless to them (Sharma & Saxena, 2013). One such area is the tribal District Kargil upon which the investigator conducted a study to find out the contribution of distance education. It is found that the study centres of only three Universities to provide education through distance mode are functional in this district. These are the IGNOU, MANUU and University of Kashmir. It is also found that a total number of thirty four (34) programmes of IGNOU, eight (08) programmes of MANUU and only two (02) programmes of Kashmir University are operational. It is further found that IGNOU is providing 75% of learners' support services or facilities and the

satisfaction level of its learners are also 75%. In comparison to this, MANUU is fulfilling only 35% of students' requirements but the satisfaction level of its students are 60%. On the other hand, The University of Kashmir fulfils 40% of distance learners' requirements and 61.66% of its learners are satisfied with the facilities of distance education laid down by KU. The investigator further ascertained that all the three Universities are providing the facilities regarding admission and examination with some short comings.

In short, the investigator feels that the existing Study Centres of the identified Universities need to be make more functional and the other Universities also need to establish their study centres at Kargil to promote higher education among tribal peoples as it is a fertile and suitable land for distance education.

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SOCIO-ECONOMIC ISSUES OF CONTRACTUAL LECTURERS OF KASHMIR

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ABSTRACT

Unemployment is highly visible temporary problem, while underemployment is less visible and even can be permanent. Unemployment is an increasing phenomenon in Kashmir. With the increase in unemployment the problem of underemployment in the form of contractualism in the education sector emerged. Underemployment is a global stressor and in the valley of Kashmir, underemployed youth particularly contractuals feel frustrated to cope up with the needs. The duration of underemployment increases its effects on workers and their families. Although the human misery caused by underemployment is less visible it can have wide ranging and long-lasting consequences for every family member. Contractual—whose nature of work is non-permanent even faces lot of problems in his personal life, whether economically and socially. The present paper entitled ''Socio-economic issues of contractual lecturers of Kashmir'' is an attempt to explore the problems faced by the contractual section of our society in the higher education department and bring the same to the forefront. It presents the real picture of the contractual lecturers who not only face problems on the economic front but also bear the social implications of the same.

Keywords: Contractualism, contractual lecturers, Underemployment, Socio-economic, Implications

Introduction

Employment is the main source of livelihood and self-fulfillment for the most of human beings. Although access to employment is an essential component of freedom of economic choice, absence of such opportunity means depriving our youth not only of economic freedom but of hope as well. Employment opportunity is largely dependent on one's education and the technical knowhow. The higher education is not oriented towards individual students' attitude and ability to satisfy the market needs. The functioning of the educational institutions, as well as the educational choice of the youth has remarkably been influenced by the market economy. Quest for knowledge is not always or the only motivating factor for prospective learners; rather it is the availability of employment in the market that makes the learners choose their areas of study'. The mass uniform education bereft of this cardinal principal has resulted into the abated rate of growth of unemployment of the youth. During the last few years the higher education sector in J&K has shown unprecedented expansion and is now available to a large section of the society across the boundaries of caste, class and gender disparities. However such endeavor has failed to provide quality and necessary education. Increasing enrollment and churning out graduates with traditional routine has been institutionalized thus belying the aim of education. Poverty and unemployment continue to be major zero sum factors inter alia which perpetuate underemployment. The economic imbalance in Kashmir due to socio-political uncertainties is one of the greatest causes of underemployment in the valley and thus hampered the economic growth and ended up damaging the social fabric of the society. This not only involves skill/knowledge underutilization but also leads to brain drain. Underutilization of the human resources leads to the underdevelopment of the nation. The problem of underemployment among the college contractual lecturers of Kashmir Division has received very less attention both from scholars and

policy makers as well. The present paper attempts to study the socio-economic issues of contractual lecturers of Kashmir.

Review of Related Literature:

UN in its World youth report (2012) , explores the transition of young people from schools and training institutions into the labour market, a phase marking a critical period in the life cycle. The current employment scenario for young people, worsened by the global economic crisis, poses an urgent challenge with long-term implications for both young people and society as a whole. Young people themselves are crucial stakeholders in the pursuit of decent and productive work for all but their voices go unheard and their positive and negative experiences and viewpoints unshared, particularly with decision-makers.

UNs article Employment Issues in Social Perspective mentions generation of productive employment as the most effective means of reducing poverty and promoting social integration. It also calls for broader, more integrated action to promote employment in national development strategies. The goal of full and productive employment at the forefront of the UN development agenda was put up by world summit for social development.

In its world youth report (2012) UNs Programme emphasizes the concern of youth over employment prospects and call for investment increase. The report reveals that young people are worried about the quality and relevance of their education. There is huge mismatch between their educational attainment/ trainings and the market needs. Other subjects of concern include job vulnerability, labour migration, delayed marriage, and the rural divide, as well as age, gender and racial discrimination.

P. Sudhakar (2012) in the paper "A study on Employment Trends in India" analyzes the trends on employment in organized sector of India. In India, as population growth is higher, the employment growth is not proportionately equal to it. For the expansion of economy, transforming the employment trend in India is one of the significant economic and social factors. Employment has always featured as an element of development policy in India. According to author, employment plays a key role in the economic security of developing country. It is the main source of livelihood and self fulfillment for the most of human beings. The main goals of economic policy are accelerating growth and expanding employment opportunities in different sectors of the country. So, employment has always featured as an element of development policy in India.

Pravin Sinha (2013) in his article "Combating Youth Unemployment In India" discusses that in an environment of ever-increasing costs of living and non-existent social protection, a young worker is condemned to fend for him- or herself and also to provide for dependents''. In desperation, they accept any job with any conditions that are offered to them. Most of these jobs are without any rights. They are made to work for longer hours, paid much less and can be terminated without any notice. As a result, India is faced with increasing numbers of working poor. The other challenge that young people are facing is insecurity at the workplace. Regular and continuous forms of employment have been replaced with non-permanent job contracts that involve a specific project or activity for a defined period of time. In the process, workers not only lack employment-related benefits but also the capacity to plan their own life. As already mentioned, the majority of young people have either limited or no skills.

The International Labour Organization (ILO)

To ensure decent and productive working atmosphere of freedom, equity, security and human dignity for men and women, the International Labour Organization (ILO) devotes itself for the advancement of

required opportunities. Its main aims are to promote rights at work, encourage decent employment opportunities, enhance social protection and strengthen dialogue in handling work-related issues.

S. Mahendra Dev (2011) in his article "Employment and growth in India: Trends and Policies" is of the view that expanding productive employment is central for sustained poverty reduction and food security in the low income countries as labour is the main asset for majority of the poor. Also high output elasticity of employment generally ensures that growth is egalitarian. The experience of the last two decades in India indicates that employment opportunities created were inadequate in spite of rapid growth. Jobless growth is a concern but on the other hand, we should not have growth less jobs.

David et al (2011) explores how the effects of an individual's underemployment spiral out to affect others in their environment. For the family, these negative consequences include a lower standard of living, lower social status, greater marital discord, and greater strain in relationships with children, decreased interaction with extended family members, and isolation in friendship networks. He further stresses higher levels of underemployment are associated with higher levels of property crime, lower participation in voting and loss of social services.

Douglas C. et al (2012) mentioned underemployment is a challenge faced by all industrialized nations and their organization and individuals. It further reveals that underemployment is a multidimensional problem which has an impact on social, economical, cultural and psychological level of a person.

Layton Reynold et al (2012) mentioned underutilization of skills, skill/knowledge mismatch, and low pay as the characteristics of underemployment. It further reveals that youth are at higher risk of skill underutilization, temporary work and minimum wage employment.

 Adfer (2012) mentions Kashmiri youth are in dire need of sustainable and overall social development which could be met with many primordial elements like education, employment opportunities, health, justice, economic security, self-employment schemes, proper regulation and disciplined orientation.

Objectives of the study:

To study the economic issues of contractual lecturers in the higher education department.

To analyze the social issues of contractual lecturers in the higher education department.

Research Methodology:

Universe

The universe of the study comprises of Contractual lecturers working in higher education department of Kashmir Valley in the state of Jammu and Kashmir.

Sampling and sample size:

Random sampling is done to extract the exact sample and the sample size is 140 college lecturers.

Tools of data collection:

A well drafted questionnaire is used to collect the data from contractual lecturers of Kashmir.

Socio-Economic Issues of Contractual Lecturers

Employment is a state of having paid work and proper utilization of skills and abilities. The nature of the job of any individual has a profound impact on the life of that individual, not only in terms of economic and social aspects, but also psychologically. The permanent job means security, economic stability, eligibility to various incentives and a social recognition. While, the contractual nature of the job makes an individual feel insecure, it is more about economic instability, less incentives and a diminishing social status. The skills, qualifications and the capabilities of an individual don't match the nature of the job and

the position of an individual holds in a particular job. The skills, abilities, capabilities acquired by the individual in a particular timeframe remain underutilized or in most of the cases it leads to the exploitation as the salary doesn't match the nature of job. In this paper, the overall impact of the contractualism on the youth employed in the higher education has been studied in the framework of underemployment. Youth is the cornerstone of future life. It is the period of transition from dependence of adolescence to independence of adulthood. Decent work is the right not only to survive but to prosper and have a dignified and fulfilling quality of life. Access to decent job is the foremost and important thing needed to successfully complete this transition towards adulthood. Unemployment is severe problem but has given rise to underemployment. While underemployment is not a new phenomenon, it is becoming far more prevalent today given the current economic climate marked with restructurings, downsizing and streamlined global enterprises, and people choosing to study for longer in order to improve their employment opportunities. The problem of over education stems from the significant investments in education by industrialized nations and the inability of market economies to absorb the steady increase in supply of well - educated workers. Yet for more and more young adults, graduation from tertiary study is leading to neither full-time employment in high-skilled positions nor unemployment, but rather to a third outcome: employment in jobs which do not require as much education as they possess, often in positions which are temporary or part-time in nature, and which offer little potential for career advancement. Studying the problem of underemployment has been a matter of concern for the social work practitioners. Facing immense problems have largely impaired their capabilities and acquiring a dignified position in the society. The present part of the study has analyzed the impact within the context of social and economic paradigm.

At social level the focus is on the issues of inter-personal relationships, educational level of respondents, impact on marriage, responsibilities towards family, job security, family support, Social stigma and other related aspects. On the economic front the focus has been on the financial position, family income, personal and family expenses, inability to meet the daily expenses, debt, etc. in the perspective of the socio-economic variables the extent of the impact has been studied.

Findings of the study:

Majority of the respondents are in the age group of 25-30 and this is the age when the desire to be economically stable and to act a contributing member to the family is at its highest. This comes from the constant struggle of an individual to be a fully functional individual according to the social norms at a given stage, which at this age is to earn and support the family members.

Regarding highest educational level of respondents, it was found that majority of the respondents are having NET/SET with M.phil degree.

For majority of the respondents, income is in the slab of Rs.11000 to 15000 which in the today's era of inflation is too less to cater towards the needs of a family. The salary component should be taken into proper consideration while offering jobs to youth. Decent salaries should be provided to the contractual lecturers.

The study reveals that a majority of contractuals reside in Nuclear families but it cannot be neglected that a good amount of contractuals reside in joint families as well and for the majority of respondents , the income of household is in the slab of Rs.10,000 to 20,000. Income of the household involves income from

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all sources which contribute toward the family income. Various sources of family income involved business, government or private jobs.

Majority of the respondents aren't able to contribute fully to the major and basic necessities including education of children, marriage of siblings, medical expenses, food and housing etc. Banks don't provide any loan to them but of their non-permanent nature of job. They often have to borrow money from friends, family and relatives. It is also revealed that majority of them borrow money from friends only because of status concerns, ease of approachability for help and also to avoid sarcastic remarks, taunts and gibes from their relatives and neighbors.

For Majority of respondents Food and housing, Marriage of siblings, Education Of children, Medical expenses are some of the major responsibility on them. The psychological tussle seems evident among contractual when they concatenate their meager salary with the challenges of price hike on every essential commodity. Balancing the two ends seems a distant dream for the contractual section of our society. Majority of the respondents have to borrow money to cater their immediate needs whether it is day to day family issues, medical expense or marriage of the siblings. The growing fee structure of school is also considered as the main reason of worry by the contractual as they are not in a position to keep up with the demands of their family as well as the society.

Majority of the respondents are not married yet as they want to earn a handsome income to support and cater to their family needs. There has been an increase in the trend of late marriages in Kashmir because of the fact that families and individuals look for achieving financial stability before getting married. This is because of the simple fact that marriage brings increased responsibility and as such requires financial stability to support a family. Given the dearth of government jobs, absence of private sector and a reluctance to start a self-initiated venture, marriages often get delayed.

 It is found that changing gender roles, expectations along with the increasing inflation are responsible for creating hurdles in youth getting married at a proper age. Given financial dependence, and unavailability of a steady stable income, it gets difficult for youth to get married at the right time thereby supporting late marriages in Kashmir.

Majority of the respondents reveal there is no social security associated with their job. They can be terminated at any time. Social security provides a sense of satisfaction related to their jobs in an employee.

Majority of the respondents reported that underemployment can lead to corrupt practices. It is also possible that given drastic underemployment, it is easier to dupe people by promising them jobs and taking money from them.

Majority of the respondents reveal that they are not given full Maternity/paternity leaves. While paternity leaves are not given to male respondents, leave of two months without honorarium is given to female contractuals. The maternity leave without honorarium makes the contractual job more insecure and further increases the socio-economic problems of the respondents. Maternity leave is a right of every working mother. Denying the full maternity leave hampers the functioning of working women as a mother. Mother is the first and an important institution for the socialization of a child and denying her full maternity leave is a violation not only of her rights but of the Childs as well. In our society, fathers' role is never appreciated in the Childs' development despite knowing the importance of a happy and responsible family in child's development. He is looked as an earning member who only has to support family financially but when he is emotionally involved, it is frowned upon. A father is a pillar of strength for his

family and someone whom children look upon as their role model. So denying paternity leave to male contractual lectures is harming fatherhood and eventually family life as well. It is very important to develop conscious and civilized human rights. It is the primary responsibility of state to take care of its citizens and their rights and develop appropriate policies and programs for their welfare. State should ensure of having crèche facilities in the campus where 30 or more women are working which was earlier approved as per section 48 of The Factories Act,1948 but till date it has been on paper only and seen nowhere in sight.

Majority of respondents reported that their nature of work is a source of stress for them and their families. It is observed that large percentage of respondents feel stressed because of the nature of their job which can further be attributed to work culture and environment, family and peer group pressure and also lack of healthy recreational activities at workplace. A reason for this is also not being in a job of choice or job expectations exceeding capacities of the individual.

Conclusion

Contractualism is a trend which the world is observing today. The industrial sector whether public and private is in shambles thereby failing to absorb a big chunk of educated youth of the state. Absence of less entrepreneurial avenues and private sector in Kashmir, the youth have cloned themselves only towards government sector which is already disguised. Government is only offering contractual jobs to youth despite the immense need in educational institutions. The pros and cons of contractualism are many but its cons are immense and our youth suffers a lot due to it. Contractual lecturers face immense social and economic issues due to their nature of work. Stigma, Stress, Work Load, Family expenses, Loans and Debts, Late marriage trend, economic pressures are among the major issues faced by these contractual lecturers. Maternity or paternity leave is not given to contractual lecturers. The violation of having a decent work with decent salary is violated by contractualism. Rights of Contractual lecturers as their individual's selves, as parents get violated. Their life is marred between the two ends of uncertainty. Contractualism not only affects those people who are working as contractual employees but also their families immensely and adversely.

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OPEN EDUCATIONAL RESOURCES: INDIAN INITIATIVES

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ABSTRACT

Information and Communication technology (ICT) forms a back bone of the present information driven era. Internet by means of latest IT technologies has modified the traditional means of information dissemination, as it is due to this blessing of Science that information is available at finger tips and accessible to everyone anytime free from any barrier .Open Access has added to ease of accessibility of information and made it available taking copyrights into consideration as well. Many initiatives of Open Access like Directory of Open Access Repository (DOAR), Directory of Open Access Books (DOAB), Directory of Open Access Journals (DOAJ) and Open Educational Resources (OER) has made open access successful and propagated best retrieval and dissemination of information. The OER has gained momentum thus is very helpful in e-learning, distant mode of learning. Various OER initiatives in India have greatly supported distant learning making it possible for students to access information sources at home rather than to visit in person the respective institution .These OERs provide a diversified modes dissemination of information by means of multimedia (audio, video lectures), thus helping teaching learning an interactive process. The present study reveals the concept of Open Educational Resources (OER) and highlights various government initiatives on promoting open access to educational resources. This paper gives a detailed account of various OER initiatives in India, so that it will be helpful to students at different levels to acquit their diversified needs of information.

Keywords: ICT, Information, Open Access, Open Educational Resources (OER), India

Introduction

Information and Communication Technology (ICT) has effected almost all spheres of life .ICT can be considered as a modern tact of Science to store, use, manipulate and process data /information. Computer Technology and Communication Technology are two main strong pillars of Information and Communication Technology. The role of ICT cannot be denied in education as information needs are increasing day by day. In the present era every individual wants to be information oriented and has greatly influenced the education sector as well. It has speeded up the information dissemination as it has overcome the barriers that earlier existed for the dissemination of information. Open Access (OA) has influenced and served the basic need of propagation of information on a large scale. According to Loan (2014) OA is the primary thing to access the information on the global level, OA is a new way that is used to define the manner in which information is accessed free of cost , it refers to the availability of information /literature on internet accessible on a public platform, it advocates the unlocking of literature from all the locks.

Pinfield (2005) has explained OA as costless, instant and unhindered content availability. Open Access is meant basically to serve the purpose of making the intellectual work available on a free accessible platform without any hindrance. OA movement is a modern way of communication in scholarly world all over the world (Wani, Gul, Rah,2009) .There are many platforms by which information is available and accessible free of cost Directory of Open Access Repository(DOAR), Open source software , Directory of Open Access Journals (DOAJ), Open Educational Resources (OER) are few initiatives that make open access practically possible. Open Educational Resources are considered as the best for the purpose of making information accessible quickly anytime. According to William and Flora Hewlett Foundation *"OER are the teaching, learning and research resources that reside in the public domain or have been released under an intellectual property license that permits their free use and re-purposing by others. Open educational resources include full courses, course materials, modules, textbooks, streaming videos, tests, software, and any other tools, materials, or techniques used to support access to knowledge".* Present study is an attempt to provide an insight to various OER initiatives in India.

Open Educational Resources (OER) an Indian Scenario

The term 'Open Educational Resources' first came into use at UNESCO's "Forum on the Impact of Open Course Ware for Higher Education in Developing Countries" in 2002.According to UNESCO, Open Educational Resources are defined as "technology enabled, open provision of educational resources for consultation use and adaptation by the community of the users for non –commercial purposes". According to Organization for Economic Co-operation and Development (OECD)"open educational resources are digitized materials offered freely and openly for educators, students and self-learners to use and reuse for teaching, learning and research. OER includes learning content, software tools to develop, use and distribute content and implementation resources such as open licences" **(OECD, 2007).**These present a new idea and platform for dissemination of information. In the present era India has taken several steps for the development and welfare of OERs in India. Government of India via National Knowledge Commission understood the role of OER in the enhancing quality education and access to it in the country. The National Mission on Education through Information and Communication Technology under the canopy of ministry of Human Resource Development (HRD) is an efficient step for the enhancement of OER in India. A brief explanation of some OER initiatives in India is as follows:

1. National Programme on Technology Enhanced Learning (NPTEL): It is a Government of India initiative a project funded by Ministry of Human Resource Development (MHRD). The initiative was started in 1999 with a prime aim of developing and enhancing the basic knowledge of science and engineering with the help of multimedia and the internet. The main motive of NPTEL is to empower students and prepare them for competition on global level. It is a joint venture by seven Indian Institute of Technology and Indian Institute of Science Bangalore. It acts as a single platform of e-learning to more than 24 subject disciplines including various sub disciplines of Engineering Science and Technology. During its first phase that is Phase I (2003-2007), 110 video courses 129 web courses were produced for dissemination in the India.

2. SAKSHAT: It was launched in on 30 October 2006 by the efforts of Ministry of Human Resource Development (HRD) for the purpose of supporting and enhancing e- learning. The e documents that are developed through National Mission on Education through ICT (NME ICT) are delivered through this very

portal. This job of development of e-content is done wisely and is taken care by Content Advisory Committee which has representatives from different educational institutions e.g. Delhi University, Kendra Vidayala Sangathan, National Institute of Open Schooling (NIOS) , National Council For Education Research and Training (NCERT) educationalists in the SAKSHAT serve as one stop portal of education to various efforts of e -learning for instance Talk to a Teacher ,Spoken Tutorial etc

3. Consortium for Educational Communication (CEC): Consortium for Educational Communication (CEC) is one among the University Centers set up by University Grants Commission (UGC).CEC has been primarily set up to address the needs of higher education by the use of powerful television media along with appropriate use of Information and Communication Technology (ICT).CEC produces educational programmes in different subjects by coordinating with 21 Media Centres. The e-content of CEC is in the form of audio, video etc.

4.E-PG Patshala: For the development of postgraduate programmes in India the Ministry of Human Resource Development under the canopy of National Mission on Education through ICT (NME ICT) has assigned UGC a assignment for the development of e-content in 77 subjects of postgraduate level .The E-Patshala covers many subjects in its broad spectrum across the disciplines of Arts Humanities ,Languages, Engineering and Technology, Life Science, Medical and Health Science, Physical and Basic Sciences,SocialScience.It strongly advocates "Massive Open Online Course"(MOOCS).

5. e-Gyankosh: e-Gyankosh is a national digital repository meant to store, index, preserve, distribute and share the digital learning resources developed by the Open and Distance Learning Institutions in India. The items in e Gyankosh are protected by copyright. The course material is available in PDF format that is downloadable freely. Resources can be accessed through one time registration. It provides access to videos.

6 .Ekalavya: Ekalavya is another programme launched by Indian Institute of Technology Bombay in the year 2004.It offers several programmes like e-OUTREACH, e-GURU. e-OUTREACH is a programme under which a good quality audios ,videos ,digital text and HTML contents of educational value are created and disseminated e-GURUis an Open Source initiative meant for providing e-guidance and online mentorship to students of B.E., M.C.A. and M.Sc. (CS/ IT/ Electronics) programmes, for their final year projects. This venture is very helpful for the propagation of interactive education.

7. Virtual Learning Environment(VLE) Institute of Life Long Learning: Virtual Learning Environment Institute of Life Long Learning is other OER initiative of University of Delhi .VLE provides e-learning in the disciplines of Commerce and Management Studies, Humanities and Social Sciences, Sciences, Mathematical Sciencesboth at undergraduate level and postgraduate level.

8. National Institute of Open Schooling (NIOS): National Institute of Open Schooling (NIOS) is another OER initiative of Ministry of HRD ,Government of India it claims to be the largest schooling system in the world .NIOS was established with a vision to develop Sustainable inclusive learning with universal and flexible access to quality school education and skill development and a mission to providing relevant, continuing and holistic education up to pre-degree level through Open and Distance Learning System. (ii). Contributing to the Universalisation of School Education. (iii). Catering to the educational needs of the prioritized target groups for equity and social justice. This OER is meant for school level education. NIOS has maintained online course material pertinent to school and secondary school level.

9. National Repository of Open Educational Resources (NROER): It is another project of OER. It was launched by Ministry of HRD, Govt of India with a collaborative effort of Central Institute on Educational Technology, NCERT in collaboration with Department of School Education and Literacy. The repository supports education via audio, video, images and textual document on various topics in various subjects which are broadly mapped in 5 categories which are: Math, Science, Social Science, Languages and Art Education.

10. Creation of e-contents on Fermentation Technology: This is a project under National Mission on Education through ICT (NME ICT) for students of microbiology especially covering the area of industrial microbiology. It offers various audio, video lectures in addition to theory and self-assessment through assignments and multiple choice questions etc.

Conclusion

Open Educational Resources (OER) make an important contribution to the diversified supply of learning resources to the global community of learners. OER are a new trend aimed at providing free access to a variety of learning resources over the internet free of cost and has gained enormous momentum in the recent years. India has been witnessing an incremental growth if OER's, where a number of national institutions have established OER portals for providing nationwide access to their educational resources. Institutions with better access to ICT infrastructure will make more use of open resources rather than those lacking adequate infrastructure. So for ensuring equitable access to open resources, equitable access to technology is must. Even the best e- content is of no significance unless there is a widespread awareness among the common masses on the availability of such resources. Library and information professionals can play a proactive role in this direction by making users abreast with such initiatives.

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A COMPARATIVE STUDY OF SCIENTIFIC TEMPER OF ADOLESCENT BOYS AND GIRLS IN KASHMIR

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ABSTRACT

The present study was carried to make a comparative study of Scientific Temper of Adolescent boys and girls in Kashmir. Objectives: 1) To study Scientific Temper of male and female adolescents on scientific temper. 2) To study Scientific Temper of Rural and Urban adolescents on Scientific Temper. 3) To compare Scientific Temper of male and female adolescents on scientific temper. 4) To compare Scientific Temper of Rural and Urban adolescents on scientific temper. Hypotheses: 1) Male and Female adolescents will differ on Scientific Temper. 2) Rural and Urban adolescents will differ significantly on Scientific Temper. Sample: The sample for the present study consist of 240 students 120 rural (60 male and 60 female) urban students (60 male 60 female) of 11th and 12th classes selected randomly from eight Government higher secondary schools of District Anantnag and Srinagar. Procedure: The investigator visited 8 identified Government Higher Secondary Schools of District Anantnag and Srinagar. Random sampling technique was used to collect the data. Tool: The tool for the present study included Showkat's Scientific Scale (SSTS), which assesses Scientific Temper on Five dimensions. The data collected was subjected to various statistical techniques like mean, S.D. and t-test. Findings: 1) A Significant difference was found between male and female adolescent's on Curiosity, open mindedness, objectivity and aversion to Superstition and no significant difference was found between two groups on rationality. 2) A Significant difference was found between rural and urban adolescent's on Curiosity, open mindedness, objectivity and rationality and no significant difference was found between two groups on aversion to superstition.

Keywords:. Scientific Temper, Adolescents, Rural and Urban

Introduction

Scientific temper is prima facie the concern of the scientists, students. It is a frame of mind which a person carries with him when he enters the laboratory for scientific experience. On the other hand, citizenship is a question of status determined by the provisions of Part II of the Constitution of India and the Citizenship Act, 1955. No doubt a citizen may be a scientist. A scientist may also be a citizen. It is a common belief that the age in which we are living is a scientific age. The basis of this belief is the great scientific achievements of the present age. Man has landed on the moon. Several satellites are orbiting around the earth. Man has in fact become a tourist in space. Great strides have been made in the fields of medicine, physics and chemistry. The progress made during the last 50 years is greater than the progress made since the infancy of mankind. It has been estimated that eighty per cent of the scientists born since the dawn of civilization are actually living today. One may justifiably be proud that India has the third largest number of scientists in the world today. Yet in my opinion it is a mistake to call this age or for that matter any age as a scientific age. Only on the basis of

the mass of scientific knowledge an age does not deserve to be called a scientific age. Probably when it is said that we live in a scientific age, it is meant that in our age there has been an intensification of inquiry and an acceleration of discoveries and inventions. One can also say that the present age is an age of high technology. Nor is a particular society entitled to be called a scientific society to the exclusion of others. As archaeology, ethnology, history and sociology have demonstrated, man in every society has a certain amount of scientific knowledge. The amount, of course, varies a great deal among societies. In other words, science is a matter of degree, with some societies having only a small amount and others having a great deal more. Viewed in the long perspective, one can always discern a history of continuity and accumulation from the earliest pre-history of man to the present, though that history has been marked by different rates of development in different times and I would call that age scientific age in which the problems of the society are faced and handled by men with scientific temper. I would call that society a scientific society which is composed of

men and women who display scientific attitude in their day-to-day lives. In order to understand what scientific attitude or scientific temper is, one must necessarily understand what science is. Science is a system of knowledge, a body of knowledge, held together by a group of propositions which have been tested and found to be valid in the light of evidence gathered. It has been said that science is the eternal interrogation of nature by man. It is a quest for knowledge. It is "dnyana" which is the result of "jidnyasa", the desire to know. In the heyday of the Greek intellectual activity, the Greeks called the manner of studying the universe "philosophia", which meant love of knowledge. More simply it meant desire to know. The word "science" came into use very much later. The Aristotelian system of acquiring knowledge, known as the philosophy, dominated the western intellectual tradition till after the renaissance. The age of reason, the age of modern science, in fact of science, can be said to have begun with Francis Bacon who saw and demonstrated that Aristotelian system of predominant deduction hampered the, progress of science. He established the importance of induction in the acquisition of knowledge. This necessarily required observation, experience and then experiment, if necessary. But before this the Greeks had fallen so much in love with the system of deduction, necessarily involving a set of axioms that they were bound to and did fall in two errors. First, they came to consider deduction as the only respectable means of attaining knowledge. Though they were aware that for some kinds of knowledge deduction was inadequate, they undervalued the earthly knowledge so that in the long run, the major premises of their syllogisms started becoming unreal. Secondly the Greeks came to think of axioms as absolute truths and to suppose that other branches of knowledge could be developed from similar absolute truths. It has been an illuminating and rewarding experience to travel through the glimpses of world History and Discovery of India, and deriving rich inputs about scientific temper. Jawaharlal Nehru feels that scientific approach, the adventurous and yet critical temper of science. In the face of the new evidences, the reliance on observed facts and not on pre conceived theory, the hard discipline of the mind are only the attributes necessary for application of science but for human application over life and its problem.

Scientific temper means a value frame, an outlook for the world an approach to one's world of deeds and action. Scientific temper is a value as well as method of attaining human rights under humanism as the only value work striving for in the trouble torn social formations from domestic to international levels. The term of reference of the national commission on teacher I included an item on inculcation of scientific temper amongst the teachers during Pre-Service training program me. National Policy on Education 1986 while considering reorientation of the content and process of education, spells out the need for re-adjustments. In our culturally plural society education should foster universal and eternal values, oriented towards the unity and integration of our people. Such education should eliminate obscurantism, religious fanaticism, violence superstition and fatalism. Inculcation of scientific through the National core curriculum, need being spelt out in terms. 1) What 2) How 3) When 4) Through what content

Since the regaining of the present century science educators have included, the general aims of science education. Some writers label this temper as scientific mindedness (Burnett 1994) that habits of scientific thinking (Null) or the spirit of science (educational policies commission 1966) attitude (vaidya, the impact science teaching, and siddiqi and Siddiqi, teaching of science today and tomorrow) scientific temper is most often characterized by objectivity, open-mindedness, rationally and willingness to suspend judgment if there is insufficient evidence. Evidence techniques and procedures used and information obtained and so it is curious concerning the things he observes. There is general agreement among investigators about a person who has scientific temper.

1. Looks for the natural cause of events.
2. Is open-mindedness towards the work and opinion of the others and towards the information related to his problem.
3. Bases opinions and conclusions on adequate evidence.

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We have now entered the twenty first century with a strong background of scientific and technological advancement. The twenty century saw several revolutions taking place in human civilization.

The agricultural revolution which made us sufficient in food was followed by industrial revolution. Now we are heading towards the information technology revolution. But another root of all this has been the knowledge of science, which is so essential for everybody in the modern age. Education commission to 1964 to 1966 has rightly remarked a basic distinction between traditional and modern societies in the development and use by the latter of science based technology, which helps modernization of agriculture and development of the industries. In traditional society, prediction is based on empirical processes, experiences and trial and error rather than on science. In a modern society it is basically rooted in science.

If we are to keep pace with the development countries in all fields, we have to strengthen our base in scientific and technological knowledge and skills. But we have to start it from school stage. It is at the school stage that the foundation for advance learning in all fields is late. We have to improve the quality of science teaching at school stage by upgrading curricular, developing proper infrastructure and equipping teachers with the latest skills in teaching. The teaching of science at school at age should promote and ever deepening understanding of basic principles, develop problem solving, analytical skills and then ability to apply them to the problems of the material environment, and promote the spirit of enquiry and experimentation.

Need and Importance:

Man is primarily distinguished from the lower animals because of his educable ability. He is endowed with intelligence which is needed by him to reason, plan, solve problems, thick abstractly, comprehend complex ideas learn quickly and learn from experience. An intelligent individual reflects a broader and deeper capability of comprehending the surroundings "catching on, "making sense" of things or "figuring out" what to do. The unique quality of human beings, to design or to give a concrete shape of his imagination, helps him to come out from his primitive stage to a position where he dominates over his surroundings. It is science education which really means to make a person to indentify the problem around, to observe, to analyze, to make hypothesis, to experiment, to infer, to generalize and to apply the

acquired knowledge and skills were required. Rapid advancement in science and technology has increased the need for further innovation, challenge to inventions, psychological discoveries of nature of individual differences and emphasis on actualization. It is envisaged in the national policy on Education (1986), and in the Kothari Commission Report (1966), that science education should be for all up to secondary level in order to develop scientific temper amongst the masses. Science education provides field to a person to create something new, for the society and nation.

The growing concern of researchers, to understand ethnic groups, cultural diversity, has generated a demand for cross-cultural studies. The characteristic of these comparative nature i.e. they involve a comparison across two different cultures in a focal phenomena. Cross-Cultural studies help a researcher, to understand people of different ethnic groups, to identify various problems like value based education intellectual capacity etc. They help the numbers of teaching, learning community to plan on all-round curriculum that lead the students to uncover, understand and practice the processes, think independently which happens to be the ultimate goal of education.

A considerable amount of studies has been undertaken but for the present study, there is hardly any study. It is against this back front that the present investigator felt interested in selecting the problem of studying scientific temper of ethnic groups.

Statement of the Problem:

The problem for the present study reads as under:

"A comparative study of Scientific Temper of Adolescents in Kashmir".

Objectives:

1. To study Scientific Temper of male and female adolescents on scientific temper.
2. To study Scientific Temper of Rural and Urban adolescents on Scientific Temper.
3. To compare Scientific Temper of male and female adolescents on scientific temper.

4. To compare Scientific Temper of Rural and Urban adolescents on scientific temper.

Hypotheses:

1. Male Female adolescents will differ on Scientific Temper.
2. Rural and Urban adolescents will differ significantly on Scientific Temper.

Scientific Temper:

Scientific Temper has been operationally defined as attitude of mind characterized by curiosity, rationally and aversion to superstition.

Adolescent

Adolescents for the present study meant the students falling in the age range of 17-18 years.

Urban Adolescents:

Urban adolescents i.e. male and female are the students falling in the age range of 17-18 years who belong to city.

Rural Adolescents:

Rural adolescents i.e. male and female are the students falling in the age range of 17-18 years who belong to village.

Sample:

The sample for the present study consist of 240 students 120 Rural (60 male and 60 female) Urban students (60 male 60 female) of 11th and 12th classes selected randomly from eight Government higher secondary schools of District Anantnag and Srinagar.

Procedure

The investigator visited 8 identified Government Higher Secondary Schools of District Anantnag and Srinagar. Random sampling technique was used to collect the data. The Scientific Temper Scale was administered to 240 students of 11th and 12th classes to assess their Scientific Temper status on five dimensions viz. curiosity, rationally and aversion to superstition. The tool was administered in groups and strictly in accordance with the instructions provided in the manual of the Scale.

Tool:

The tool for the present study included Showkat's Scientific Scale (SSTS), which assesses Scientific Temper on Five dimensions namely Curiosity, Open mindedness, Objectivity, Rationality and Aversion to Superstition.

Statistical Analysis

The data collected was subjected to various statistical techniques like mean, S.D. and t-test.

Table: 1 Mean comparison of male female adolescents on Scientific Temper (ST) (N= 60 in each group)

Sr. No.	Dimension	Group	Number	Mean/S.D.	t-value	Level of significance
1.	**Curiosity**	Male	60	10.89/2.10	4.31	Significant at 0.01 level
		Female	60	12.53/2.32		
2.	**Open Mindedness**	Male	60	14.02/2.34	4.92	Significant at 0.01 level
		Female	60	12.05/2.16		

3.	Objectivity	Male	60	12.59/2.15	2.18	Significant at 0.05 level
		Female	60	13.42/2.31		
4.	Rationality	Male	60	14.48/2.21	0.94	Insignificant
		Female	60	14.12/2.14		
5.	Aversion to Superstition	Male	60	10.76/2.23	3.76	Significant at 0.01 level
		Female	60	12.19/2.10		

The result of the table revealed that the two groups of students i.e. male and female differ significantly in their Scientific towards Curiosity, open mindedness, objectivity and aversion to Superstition from each other in the areas. The mean difference favor males in their Scientific Temper towards open mindedness while as the mean difference favor the females in their Scientific Temper towards curiosity, objectivity and aversion to superstition. However, the two groups do not differ significantly in their Scientific Temper towards rationality which indicates that both male and female are similar on rationality.

Table: 2 Mean comparison of Rural and Urban adolescents on Scientific Temper (ST) (N= 120 in each group)

Sr. No.	Dimension	Group	Number	Mean/S.D.	t-value	Level of significance
1.	Curiosity	Rural	60	17.56/2.34	5.05	Significant at 0.01 level
		Urban	60	18.76/2.09		
2.	Open Mindedness	Rural	60	10.90/2.46	3.04	Significant at 0.01 level
		Urban	60	12.15/2.13		
3.	Objectivity	Rural	60	12.09/2.18	4.38	Significant at 0.01 level
		Urban	60	11.01/2.03		
4.	Rationality	Rural	60	10.75/2.05	4.69	Significant at 0.01 level
		Urban	60	11.35/2.02		
5.	Aversion to Superstition	Rural	60	10.88/2.06	0.46	Insignificant
		Urban	60	10.76/2.03		

The result of the table revealed that the two groups of students i.e. rural and urban differ significantly in their Scientific towards Curiosity, open mindedness, objectivity and rationality from each other. The mean difference favor rural students in their Scientific Temper towards objectivity while as mean difference favor urban students in their Scientific Temper towards curiosity, open mindedness and rationality. However,

the two groups do not differ significantly in the area of aversion to superstition which indicates that both rural

Findings:

1. A Significant difference was found between male and female adolescent's students on Curiosity, open mindedness, objectivity and

   aversion to Superstition. Mean difference favored female adolescent students. However no significant difference was found between two groups on rationality.
2. A Significant difference was found between rural and urban adolescent's students on Curiosity, open mindedness, objectivity and rationality. Mean difference favored urban adolescent students. However no significant difference was found between two groups on aversion to superstition.

Suggestions:

1. Studies on a larger sample may be initiated for further evidence in order to confirm the findings of present study.
2. The same study may be replicated on the other districts of Kashmir.
3. The same study may be conducted on the backward area of the society i.e. Scheduled castes and scheduled tribes.

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AL-GHAZALI'S EDUCATIONAL PHILOSOPHY AND ITS RELEVANCE ON CONTEMPORARY EDUCATION SYSTEM IN INDIA

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ABSTRACT

Al-Ghazali (1058-1111 A.D.) was one of the most influential Muslim thinkers. A jurist, logician, theologian, and philosopher, he was honored in the history of Islam with title of 'Hujjatul-Islam' (the Proof of Islam). Among his numerous contributions to the renewal of the intellectual life of the 5th Islamic century, he developed a theory of education rooted in his philosophy and aiming at improving the objectives and principles of education. In order to study the educational philosophy of Al-Ghazali and finding its relevance in the contemporary education system in India, the investigator scrutinized the primary and secondary data related to Al-Ghazali and also underwent through various draft reports and commissions in order to find its relevance in contemporary India. Thus philosophical and historical research methods were employed in order to conduct the study. The findings of the study revealed that for Al-Ghazali the purpose of society is to apply sharia, and the goal of man is to achieve happiness close to God. The modern class structure has ignored the fundamental aspiration of man to realize his best self. Man's faith is destroyed; he is deprived of his dignity as a moral being and is controlled chiefly by material forces. This is much against the cherished ideals of the Indian democratic system and therefore, every effort should be made to reawaken and reinculcate the true sense of self in the people. The educational thought of Al-Ghazali is very significant today because modern education has lost much of its connection with the values of human life. He emphasized the need for a complete re-orientation of human values to fight against hedonism and commercial fetishes. Any educational system that is sound must be relevant to the existing needs of the people.

Key Words: Al-Ghazali, Educational Philosophy, Relevance.

Introduction

Al-Ghazalli was born in 1058 A. D at Ghazala near Tus, Khorasan (present day Iran). He was born to a Persian family of modest means, whose members had a reputation for learning and an inclination towards Sufism. His father died when he was young, having entrusted one of his Sufi friends with the education of his two sons. The friend undertook that task until the money bequeathed by the father ran out, after that the friend advised the two brothers to enter a *madrasa,* where they would be afforded board and instruction. Al-Ghazali appears to have begun his elementary education at approximately age 7, studying Arabic, Persian, the Koran and the principles of religion. He went on to intermediate and higher education at a *madrasa,* where he studied *fiqh* (Islamic jurisprudence), *tafsir* (Koranic exegesis) and hadith (Prophetic tradition). Towards the age of 15, Al-Ghazali moved to Jurjan (a flourishing center of learning at that time, some 160 kilometers distant from Tus) to study *fiqh* under Imam al-Ismail. The following year, he returned to Tus, where he remained for three years, memorizing and endeavoring to understand what he had taken down from the masters, and continuing the study of *fiqh.* He then moved to Nishapur, where he studied *fiqh, kalam* (scholastic theology), logic and philosophy.

Al-Ghazali was one of the most influential Muslim thinkers. A jurist, logician, theologian, and philosopher, he is known in the history of Islam with the title of Hujjatul-Islam (the Proof of Islam) for the role he played in defending Islam against the trends of thought that existed at that time. Best known as medieval Islamic philosopher, he taught law in Baghdad, but in 1095 resigned for twelve years wandered in deserts as a sufi mystic. In 1106 he returned to teaching, the most renowned Islamic theologian of his time. While resident as a professor at the Nizamiya madrasa in Baghdad, Al-Ghazali made a thorough study of philosophy, particularly Greek philosophy. The basic problem facing Ghazali was that of reconciling philosophy with religion. He resolved this conflict by maintaining that philosophy was correct in so far as it agreed with the principles of (Islamic) religion, and was flawed wherever it was at variance with it. As a prelude to his attacks on philosophy, he wrote a book in which he summarized the fundamentals of philosophical thought as known in his time, Maqacid *al-Falasifah*(The Aims of the Philosophers). That was followed by his famous work, *Tahafut al-Falasifa* (The Incoherence of the Philosophers). He summed up his opposition to the philosophers in twenty major points, dealing with God, the universe and man. For al-Ghazali, the world is a recent creation, bodies are resurrected into the hereafter along with their souls, and God knows both particulars and universals.

In 1095 (A.H. 488), at the age of 38, Al-Ghazali suddenly underwent a six month- long spiritual crisis, which may be briefly described as a violent internal conflict between rational intelligence and the spirit, between this world and the hereafter. He began by doubting the validity of existing doctrines and schools (knowledge as such), and eventually came to question the efficacy of the tools of knowledge. This crisis brought on a physical illness which prevented him from speaking or teaching and, having attained the truth by means of the light with which God had illuminated his heart, finally caused him to leave his post and renounce wealth, fame and influence. Al-Ghazali returned to Baghdad in 1097 (A.H. 490) and continued to live the life of a Sufi in the ribat of Abu Saied of Nishapur opposite the Nizamiya madrasa. He took up teaching again for a short time, expounding his Ihya Ulum ad-Din. He then went to his birthplace, Tus, where he continued to live as a Sufi and to write. It is apparently during this period that he completed the Ihya *Ulum ad-Din* and several other works of a clearly Sufi nature. After ten years of absence, Al-Ghazali went back to teaching at the Nizamiya *madrasa* at Nishapur in 1104 (A.H. 498), at the request of the Seljuq minister Fakhr ul-Mulk. Near his house he built a *khanqah* or Sufi hermitage, and it was in this period that he wrote *Minhaj al- Abidin* (The Path of the Worshippers), which appears to be a description of his way of life and that of his pupils: renunciation of this world, seclusion and cultivation of the innermost self. And so he continued until his death on 19th of December 1111 A.D (14TH OF JUMAD SANI 505).

On the day of his death he rose up in the early morning, performed an ablution and after offering prayers, asked his younger brother to fetch him shroud, and when it was presented to him, he kissed it and lying on his back wrapped himself in the shroud like a dead man, he uttered three words and breathed his last. Imam Ghazali wrote nearly 78 books on many subjects like tafseer, jurisprudence, hadith, politics, and education. Some of his famous writings are keemya-e-saadat (alchemy of happiness), Mairajus-Saalikeen, Aqeedat-i-Misbah, and Ahya-ul-Ulumuddeen. He is regarded as a reviver and Imam or leader by millions of Muslims today.

Educational Philosophy

AI-Ghazali's philosophy of education represents the high point of Islamic thinking on education, in which his evident inclination towards reconciliation and the integration of various intellectual schools is apparent. Here he achieves a synthesis of legal, philosophical and mystical educational thinking. Ghazali was not primarily a philosopher of education; he was a philosopher of religion and ethics. His educational philosophy based on his personal experience, the philosophy, which he formulated over a period of 10 years, resembles to the philosophy of Plato. He used his personal experience and concluded that the reasons, which he calls sixth sense, can lead us to the truth. Divine revelation (Ilham) is superior to reason but is endowed to only selected individuals called prophets. The reason was given to human beings also has limitations and cannot acquire the absolute truth. Hence, it is obligatory for all human beings to obey the commandments send to us through prophets from time to time. It is very much clear that the educational ideas of Ghazali are deeply influenced by religious philosophy and research. He thinks that human mind is like a clean slate and the teacher can transform it with the passage of time.

For AI-Ghazali, the purpose of society is to apply sharia, and the goal of man is to achieve happiness close to God. Therefore, education aims to cultivate man so that he abides by the teachings of religion, and is hence assured of salvation and happiness in the eternal life hereafter. He has determined the aims of education in accordance with the Islamic ways of life. According to him the objectives of education is a utility. His utility theory consists of the individual as well as social phenomenon. According to him, the objectives of education are formation, construction, and completion of manners so that man can distinguish between good and bad and abstain from evil. On the one hand, it will formulate the character of individual and on the other hand it will reform the society. So the aim is the betterment of individual and society.

Man is born as a tabula rasa, and children acquire personality, characteristics, and behavior through living in society and interacting with the environment. The family teaches the children its language, customs, and religious traditions, whose influence they cannot escape. Therefore, the main responsibility for children's education falls on the parents, who take credit for their probity and bear the burden of their errors; they are partners in everything the children do, and this responsibility is subsequently shared by the teachers. AI-Ghazali stresses the importance of childhood in character formation. A good upbringing will give children a good character and help them to live a righteous life; a bad upbringing will spoil their character and it will be difficult to bring them back to the straight and narrow path. It is therefore necessary to understand the special characteristics of this period in order to deal with the child in an effective and sound manner. Education should make the child aware of the laws of Islam through the study of Quran and Hadith. Thus education should make child firm in religious beliefs. Thus Ghazalli formulates the objectives as under:

1. Facilitate the acquisition of knowledge, skills and virtues.
2. Develop all aspects of individual's personality.
3. Motivate learner to promote virtue and forbid evil.
4. Foster the development of god conscious individuals.
5. Advance the physical, moral and spiritual well-being of the family, society and human kind in general.

It is important that boys should begin to attend maktab (elementary school) at an early age, for what is learned then is as engraved in stone. Those entrusted with the education of the boy at school should be aware of how his motivations develop and interests change from one period to another: a fascination with movement, games and amusement, followed by a love of finery and appearances (in infancy and childhood), then an interest in women and sex (adolescence), a yearning for leadership and domination (after the age of 20), and finally delight in the knowledge of God (around the age of 40). These changing interests can be used by educators to attract the boy to school, by offering first the lure of ball games, then ornaments and fine clothes, then responsibilities, and finally by awakening a longing for the hereafter.

In the elementary stage, children learn the Koran and the sayings of the Prophet's companions; they should be preserved from love poetry and the company of men of letters, both of which sow the seeds of corruption in souls. Children must be trained to obey their parents, teachers and elders, and to behave well towards their classmates. They should be prevented from boasting to their peers about their parent's wealth or the food they eat, their clothes and accessories. Rather, they should be taught modesty, generosity and civility. Attention is drawn to the potentially pernicious influence of the children's comrades on their character. They must therefore be advised that their friends should possess the following five qualities: intelligence, good morals, good character, abstemiousness and truthfulness. Education is not limited to training the mind and filling it with information, but involves all aspects - intellectual, religious, moral and physical dimensions of the personality of the learner. It is not enough to impart theoretical learning, but learning must be put into practice. True learning is that which affects behaviour and whereby the learner makes practical use of his knowledge. At times, Al-Ghazali the Sufi overshadows Al-Ghazali the educator: for instance, he advocates cutting the boy off from the world and its temptations in order for him to renounce it, and accustoming him to a simple, rough life in poverty and modesty. And yet the educator quickly reappears, for he feels that once the boy has left the school premises, he should be allowed to play suitable games in order to recover from the fatigue of study, and be freed from the constraints imposed upon him. However, he must not tire or overtax himself at play. Preventing the boy from playing and burdening him constantly with learning can only weary his heart and blunt his mind, spoiling his life and making him so despise study that he resorts to all manner of tricks to escape it.

Curriculum

Ghazali strongly criticizes the curriculum of his time. He raises the basic question of criteria for selection of subject matter for curriculum. He studied the various curricula in his times and reached the conclusion that more time is spent on religious education and worldly education is completely ignored which is equally important. Ghazali divided his curriculum in two parts;

- Obligatory (*Farz-e-Ain*) Farz-e-Ain is the compulsory, or the early or elementary educational curriculum. *Farz-e-Ain* comprises, Tenets of the Quran, Hygiene, Logic and, reading of the Quran. *Farz-e-Ain* is meant to teach young people how to live their lives in the Islamic society, and how to socialize themselves properly.
- Optional (*Farz-e-Kifaya*) which are studied according to the wishes and capacities of the student. These are in turn divided into:
  - Revealed sciences, of which there are four: the fundamentals (the Quran, S*unna, Ijma* and the teachings of the companions of the Prophet); the branches (*fiqh* and

ethics); means (linguistics and grammar); and the accessories (reading, *tafsir*, the sources of *fiqh*, annals and genealogy); and

o Non-revealed sciences (medicine, mathematics, poetry, and history).

Farz-e-Ain is the early socialization part of education. Farz-e-Kifaya, on the other hand, is the economic and practical part of education; through acquiring the knowledge of the subjects related to Farz-e-Kifaya, people could earn their living. Al-Ghazali was very much concerned about the moral development of the society. Therefore he has paid much emphasis to this subject, and like Aristotle, Ghazali has also written extensively on the subject of morality in his magnum opus, Kemiya-e-Saadat (The Alchemy of Grace). Imam Ghazali has given the details of each and everything thing that a man does in his life from the offering of, eating, clothing to marriage and friendship.

He recommends beginning with the fundamental sciences: the Quran, followed by *sunna*, then *tafsir* and the Quranic sciences. These are to be followed by applied ethics—*fiqh*, then the sources of *fiqh*, etc. Al-Ghazali then divides each branch of knowledge into three levels: elementary, intermediate and advanced (primary, secondary and higher), and he lists the books which may be studied at each level of the various sciences and subjects of study. In Al-Ghazali's view, education is not merely a process whereby the teacher imparts knowledge that the pupil may or may not absorb, after which teacher and pupil each go their separate ways. Rather, it is an 'interaction' affecting and benefiting teacher and pupil equally, the former gaining merit for giving instruction and the latter cultivating himself through the gaining of knowledge. Ghazali included industrial education, textile, agriculture, tailoring and hair cutting in the curriculum. This indicates that Ghazali's educational ideas are progressive. Ghazali also stresses the acquisition of philosophy and logic. With regard to poetry, Ghazali advises men not to waste their time with it, even if the composition or recitation of verses is not forbidden.

Role Of Teacher

Teacher should be gentle to students and treat students like he is to treat his own children. He must not shame them through direct criticism; rather he must set an example, and teach through suggestions. The teacher should be flexible with every student, teaching them according to his competence and not too slow as to discourage them. The teachers should take into account the differences in character and ability between pupils, and deal with each one of them appropriately. The teachers should not push the pupils beyond their capacity, nor attempt to bring them to a level of knowledge which they cannot absorb, since that is counter-productive. Al-Ghazali attaches great importance to the climate in which teaching takes place, and to the kind of relations that are desirable; in doing so, he continues and reaffirms the Islamic traditions of education. For him, the teacher should be a model and an example, not merely a spreader or medium of knowledge. His work is not limited to the teaching of a particular subject; rather, it should encompass all aspects of the personality and life of the pupil. The pupil, in turn, has a duty to consider the teacher as a father, to whom he owes obedience and respect.

Principles Governing Art of Teaching.

Al-Ghazali stresses that teaching should be linked to concrete situations and emphasized the need for various types of knowledge and skills. Whenever a particular knowledge or skill is needed, it should be taught in such a way as to meet that need and be functional. He also stresses that learning is only effective when it is put into practice and is aimed at inculcating the right habits rather than simply memorizing information. The teacher should pay attention to the interconnectedness of knowledge and the relations between its various branches. Finally, he counsels a gradual and patient approach in teaching. With respect to religious education, Ghazali recommends an early introduction to the fundamentals of religion through inculcation, memorization, and repetition, there being no need for understanding at first. A subsequent stage involves explanation, understanding and conscious practice. Thus he recommends the following methods and techniques of teaching:

Simplifying the lesson: Teachers should simplify the difficult concepts by stories, tales, etc otherwise his teaching will not be effective.

Move from Simple to Complex: This is a very important principle. Some teachers try to teach everything in the very start. This is very dangerous and can create very dull students. Ghazali stresses that teachers should first teach simpler concepts and when the students are motivated towards lesson, then he can introduce complex concepts.

Proper Planning: Al-Ghazali stresses the importance of planning and advises that teachers should do his preparation before teaching , for effective teaching.

Affection: The teachers should avoid the use of force. He should be like a father to his students and should use love and affection instead of corporal punishment. Use of force can lead to bad habits among students. Teacher and students should also have good social relationship.

Avoid double standards: Teacher is like a guide to students. He should not be a hypocrite and should breed good qualities like, honesty, good etiquette, good moral character etc.

Abilities of students: Ghazali stresses that while teaching the abilities of students should be kept in mind. Concepts, which are above the mental level of the students, will not make the teaching effective.

Code Of Ethics For Students

Al-Ghazali proposes a 'code of ethics' whereby students should:

    a.   Ensure that they are spiritually pure before they undertake the quest for knowledge;
    b.   Respect the rights of their teachers and behave in a civil manner towards them;
    c.   Beware, especially at the beginning of their studies, of paying too much attention to doctrinal controversies;
    d.   Master the fundamentals of the praiseworthy sciences (linguistics, *tafsir, hadith, fiqh,* and *kalam*), and then specialize by studying one or more of those sciences in greater depth;

e. Choose useful subjects in which to specialize, especially those that are conducive to salvation in the hereafter;

f. Study each subject thoroughly before going on to another, bearing in mind the logical sequence and inter-connection of the various disciplines;

g. Have as their main goal in their search for knowledge the cultivation and perfection of the innermost self in this world, and closeness to God in the hereafter, rather than the attainment of high office or the acquisition of wealth or fame.

Relevance Of Educational Philosophy Of Al-Ghazali

Abu Muhammad bin Muhammad Al-Ghazali has an important place among Muslim thinkers of social and political thought. His honour lies in the skill of dialects and philosophy. In addition to Islamic world, Western thinkers of social and political thought also recognize his grandeur and get guidance from his thoughts in many problems. Al-Ghazali's writings on education constitute the high point of thinking on the subject in the Islamic world. The theory of education which he elaborated is the most complete edifice relating to the field; it clearly defines the aims of education, lays out the path to be followed, and the means whereby the objectives can be achieved. From the 12th to 19th centuries, Islamic thinking on education was heavily influenced by al-Ghazali. Al-Ghazalis major contribution lies in the refinement of speculative and metaphysical thought. AI-Ghazali's philosophy of education represents the high point of Islamic thinking on education, in which Al-Ghazali's evident inclination towards reconciliation and the integration of various intellectual schools is apparent. Here he achieves a synthesis of legal, philosophical and mystical educational thinking.

The modern class structure has ignored the fundamental aspiration of man to realise his best self. Man's faith is destroyed; he is deprived of his dignity as a moral being and is controlled chiefly by material forces. This is much against the cherished ideals of the Indian democratic system and therefore, every effort should be made to reawaken and reinculcate the true sense of self in the people. Al-Ghazali's message in this context is very significant particularly because of its applicability to solve the complicated issues of the nation. The educational thought of Al-Ghazali is very significant today because modern education has lost much of its connection with the values of human life. He emphasized the need for a complete re-orientation of human values to fight against hedonism and commercial fetishes. Any educational system, which is sound, must be relevant to the existing needs of the people. In this context philosophy of Al-Ghazali is relevant as for him the objective of education is utility. His utility theory consists of individual as well as social phenomenon. According to him the objectives of education are formation, construction, and completion of manners so that man can distinguish between good and bad and abstain from evil. On the one hand it will formulate the character of individual and on the other hand it will reform the society. So the aim is betterment of individual and society. He was in favour of providing for the harmonious development of the individual and betterment of society as a whole.

"An ideal system of education should enable individuals to know and develop to the fullest their physical and intellectual potentialities and promote their awareness of social and human values, so that they can develop a strong character and live better lives and function as responsible members of the society. It is by transforming human beings that social transformation can be brought about".

Al-Ghazali's thought stressed on the all-round development of personality and stressed that the changing interests of an individual in different stages of development should be kept in consideration while imparting education to the child. It is quite evident that the idea of Ghazali on the development of the individual personality is very much in line with the National policy of education and its recommendation. "In our national perception education is essentially for all. This is fundamental to all round development, material and spiritual" (NPE 1986).

Al-Ghazali stressed the teaching of Koran and the sayings of the Prophet's companions as they present a holistic view on the present world and the hereafter. Children must be trained to obey their parents, teachers and elders, and to behave well towards their classmates. Learning the basic fundamentals of religion and basic etiquettes of life comprise the essence of his philosophy and these values are most relevant in the present contemporary society, as man has lost a connection with the world and hereafter. Many of the problems of the present contemporary society will be overcome if we learn the basic fundamental principles of Islam; in this context his philosophy is highly relevant as this will help in the inculcation of traits like modesty, generosity, morality, truthfulness and civility. Education is not limited to training the mind and filling it with information, but involves all aspects - intellectual, religious, moral and physical dimensions of the personality of learner. It is not enough to impart theoretical learning; learning must be put into practice. True learning is that which affects behaviour and whereby the learner makes practical use of his knowledge.

Ghazali's philosophy of education gives more emphasis on the development of spiritual, moral and social values. His thought basically evolves from Quran and Sunnah and the essence of his thought in the development of character which includes development of moral and ethical qualities such as obedience, humanity, simplicity and abhorrence of pride, love of wealth. His philosophy of education can make us understand the methodology of inculcating the value education. In our multi-dimensional society education should foster universal and eternal values, oriented towards the unity and integration of our people. In this context the following sub phrases under value education on page 36 of national policy on education 1986 modified in 1992 are quoted here under: "The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for a readjustment in curriculum in order to make education a forceful tool for the cultivation of social and moral values."

Al-Ghazali desired that type of education which is for the welfare of whole community; for the awareness and prosperity of the community as a whole. Al-Ghazali in his concept of curriculum clearly stressed on those subjects which emphasize learning to include subjects like agriculture science, weaving, mathematics, arithmetic, medicine etc. His philosophy on the whole lay emphasis on the development of personality in which one should know oneself; he quotes a Hadith, saying: 'One who knows himself knows his God'. Therefore, Ghazali wanted such type of education that can help a person to know himself and his relationship with his God and the world. Education must contribute to the all-round development of each individual – mind and body, intelligence, sensitivity, aesthetic sense, personal responsibilities, and spiritual values. The above curriculum and subjects which were emphasised by Al-Ghazali are very much in relevance to 21st century as he prescribed rational subjects to be included along with religious subjects. The Janarden committee 1992 emphasised that value education has profound, positive content, based on our culture heritage, national and universal goals. The tenth year plan 2002-2007 emphasised that value based

education will be imparted which will focus on respect for elders and tolerance for other beliefs. Thus from University Education Commission to National Policy of Education and Sariprakasha committee, Janarden Reddy committee all have stressed value education through which there will be promotion of character and moral development this was also the aim of Al-Ghazali's philosophy of education which stresses upon the religious education for spiritual development, at the same time Al-Ghazali emphasized upon natural sciences and technological sciences for the welfare of the society. In Al-Ghazali's view, "The teacher is like a landlord who has surrendered to the teacher the barren wastes of his soul for tilling and cultivating." The teacher is generally compared to a luminous body, relating to light and illuminating the darkness of other soul. Ghazali mentioned that "a person has three fathers: one who begot him, another who fostered him, and a third who educate him, and the last is the best of all." It is obvious from this that Ghazali bestowed high profile to the teacher in reconstructing the system of education and community at large. He emphasized that teacher should develop his students character; he himself should have such a character that the students will be able learn from and imbibe his good qualities. The Report of Delor's Learning The Treasure Within (1993), has recommended that education be organized around the four icons of learning which, through out a personal life, will in a way be the pillars of knowledge. These icons are expressed regarding four catchy titles: Learning to know, Learning to do, Leaning to be, Learning to live together The icons are beautifully called the four pillars on which the modern education needs to be rebuilt. These four pillars of education are not naturally exclusive as they have bearing on one another. Al-Ghazali's philosophy of education does encompass almost all the four pillars of education. Al-Ghazali is of the opinion that education is unending process, i.e. education starts at the cradle and ends at the grave.

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ROLE OF GOVERNMENT POLICY IN ENTREPRENEURSHIP DEVELOPMENT

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ABSTRACT

This paper aims to analyze and examine the role the government policies play in the development of entrepreneurship and its impact on economic development. The study builds on existing literature on entrepreneurship, economic development and government policy as it relates to entrepreneurial practices. For the reason that entrepreneurship is a part of economic development strategy employed by several countries globally to achieve macro-economic benefits. The framework provides a starting point for researchers and practitioners to further examine entrepreneurship policies and practices. For researchers, the framework clarifies the determining attributes of entrepreneurship, government policy and economic development dimensions and their proposed relationships. For practitioners, the framework can be used to gain an understanding of the role of government policy on entrepreneurship development as well as economic development.

Keywords: Entrepreneurship, Economic Development, Development Strategy, Entrepreneurs, Government Policy, Moderator

Introduction

The importance of entrepreneurship development in several economies globally cannot be overemphasized; as such majority of countries worldwide have established programmes to support entrepreneurship within their communities. One of the support schemes that spur entrepreneurship development is the business incubator and the policy tool to achieve this is the business incubation initiative. Economic development has been defined by Busler. M. as the method of creating wealth by the gathering of human, financial, capital, physical and natural resources to produce marketable goods and services. Rice and Matthews reported that the main goal of business incubation initiative is entrepreneurship development. In other words an incubator's main goal is to produce successful firms that will leave the programme financially viable and freestanding.

The success of an enterprise also depends on the support provided by its State. By its regulations it can create an attractive and easier climate for business enterprises on the one hand, while on the other hand the state can be a major limiting factor for the establishment and development of enterprises. In the entrepreneurial economy the state is not an entrepreneur, it is rather supposed to protect, with all its legal force, every business venture. The State, its institutions and officials do not act as executive authorities, but are seen as a necessary administrative service for successful business. Their responsibilities are to provide a stimulating business environment and development support to SMEs, by stimulating legislation, improving institutional capacities, rendering adequate measures of economic policy, and establishing the necessary infrastructure.

Developed countries have long-standing experience and good strategies to support entrepreneurship, while the underdeveloped and developing countries make beginner's steps in the development of strategies which are of great importance for the development of this sector. Therefore, the development of enterprises depends largely on institutional, physical and financial infrastructure that a country has. The higher level of infrastructure development, the easier factor it represents in the development of entrepreneurship in the country and vice versa.

Literature Review

It has been established that entrepreneurship is a very vital ingredient for job creation as well as economic development as the success of income generation for the major group of both rural and urban inhabitants without recognized paid job highly depends on entrepreneurship (Friedman B.A. 2011). The relationship between entrepreneurship and economic development has been studied extensively both at the local, state and federal levels (Minniti M. 2008). Kumar and Liu (2005) study reveal that entrepreneurial sector contribution to employment and GDP is on the increase. For this reason suggested that governments should minimize the constraints on entrepreneurship (Acs Z. et.al 2004).

In the case of government support policies, it is assumed that since government is in the lead for entrepreneurial development, it should provide the much needed resources within its capability. Such resources include provision of environment conducive to business that will highly promote entrepreneurship. Government policy in this context is any course of action which aims at regulating and improving the conditions of SMEs in terms of supportive, implementation and funding policies by the government. Based on this definition, government policy as it relates to entrepreneurial practice is targeted at encouraging entrepreneurship by making a favorable environment for the entrepreneurs. This, it does through enactment of guidelines that will regulate entrepreneurial activity generally for the reason that entrepreneurship is the bedrock of a nation's path to industrialization. Furthermore, government needs to enact policies that would be user friendly to the entrepreneurs. Pals.S. (2006) argued that there is a need for government policies as they relate to entrepreneurship to be successfully implemented irrespective of which administration is in power in order to achieve the goals of the guideline which often times is always lacking.

Government of most countries especially developing countries have in the past invested so much efforts and resources in establishing policies intended to uplift entrepreneurship (Oni and Daniya 2012). Cases in point are in China, Brazil, Saudi Arabia, Malaysia and Nigeria (World Bank 2010). The Chinese government has made concerted efforts through policies and resources on the development of high technology businesses (Cullan, Calitz and Chandler 2014). The Brazilian entrepreneurship movement has established very fast as a result of government policies geared towards developing the low-tech businesses as well as high technological oriented firms (Etzkowitz. H. 2002). In a recent study, (Salem. M. 2014) reported that the Kingdom of Saudi Arabia in 2010 established a ten year entrepreneurship efforts and innovation. The intention was a strategy to put the Kingdom at equal pedestal with high economic competitive nations globally. In the context of Malaysia, in its bid to develop Malaysia through the growth of technology entrepreneurship, the government has guided in setting up of various technology funding organizations with the aim of giving full support to technology businesspersons. This include the establishment of venture capital firms by the government with the intent of encouraging investments in high growth firms for the reason that they find it difficult to raise adequate financing at the early stage growth (Ajagbe and Ismail 2014). Literature from several studies has shown that government policy is positively related to entrepreneurship (Greene.F. 2012). On the contrary, other studies also found government policy to be negatively related to entrepreneurship. Consequently, the above show that a contradiction in the role of government policy towards encouraging entrepreneurship especially in the developing countries. Therefore government policy moderated the relationship between Entrepreneurship

and Outcome. From the foregoing discussions, it is pertinent to note that there is still gap in the literature related to entrepreneurship and economic development. This study contributes to the body of knowledge by using government policy to moderate the relationship between entrepreneurship and economic development.

Van Praag and Versloot (2007) have identified four economic benefits of entrepreneurship: job generation, innovation, productivity and growth. SMEs are now recognized by researchers, analysts and policymakers as central to economies across the world, through their contributions to wealth creation, income generation, output and employment (OECD 2011). Also, there are numerous studies and scientific papers that confirm the positive correlation between entrepreneurship and economic growth (Naude 2008), (Wennekers, Van Stel, Carree and Thurik 2007). However, some authors such as Baumol (1990) believe the opposite. He claims that there are different forms of entrepreneurship that could adversely affect economic growth in some countries, such as entrepreneurial forms of unproductive and destructive character. Many authors have documented the existence of a positive relationship between the rate of entrepreneurship and economic growth and development (Thurik and Wennekers 2004).

Methodology

A qualitative method using Focused Group Discussions (FGD's) was conducted among 50 young aspiring entrepreneurs receiving Entrepreneurship Training at Jammu & Kashmir Entrepreneurship Development Institute (JKEDI), State's premier entrepreneurship development institute, in the age group of 17-25 years. The information was obtained into a specific theme which included "Role of Government in Entrepreneurship Development". The researcher approached JKEDI to seek permission for conducting the discussion. Five (5) rounds of discussion were conducted with the aspiring entrepreneurs within the premises of JKEDI.

Role of Government in Promoting Entrepreneurship

Following inferences were driven from the Focused Group Discussions with aspiring entrepreneurs;

1.   **Provide a fair legal system:** The Government should provide a fair legal system with strong property rights and contract law, and an orderly bankruptcy system that reassures lenders and enables failed entrepreneurs to get back on their feet.

2.   **Streamline business registration:** The average time it takes to open a small business varies dramatically around the globe. New Zealand wins, with an average half-day and one official procedure to register a business. In Venezuela, it takes 114 days and seventeen procedures—seventeen opportunities for delay and corruption. The U.S. ranks twentieth, averaging five days and six procedures. However, in India, it takes years to register a business as corruption is rampant in India in every department and same is the case with Kashmir Valley as one faces many hurdles in seeking permission to register a business.

3.   **Encourage a diverse funding universe:** Entrepreneurship experts say it's more important to have multiple money streams than one giant pipeline. Government can encourage development of new capital sources—such as equity crowd funding and peer-to-peer lending. The 2012 JOBS Act, for example, provided new exemptions that enabled small businesses to use crowd funding to raise money.

4.   **Enforce strong intellectual property laws:** Government as well as private organizations need to enforce strong intellectual property laws for paving a way for entrepreneurs to start up their ventures. For

example: Microsoft might never have succeeded if IBM hadn't licensed the fledgling company's operating system—a deal made possible by intellectual property law.

5.   **De- Stigmatize business failure:** Countries that do so experience higher rates of business formation. The European Commission Competitiveness Council reports: "Failed entrepreneurs are a precious resource. Due to experience, failure rates of second start-ups are lower. We should support entrepreneurs and give them a second chance."

6.   **Invest in education**: Development experts agree that government investment gets the biggest bang for the buck in education. Over a third of America's universities are now partnering with small-business incubators to generate new businesses. In addition, we should provide entrepreneurship education to our high-school students.

7.   **Simplify tax laws:** Countries that offer favorable tax rates, simplify procedures, and provide entrepreneurial support will enjoy high numbers of start-ups. Therefore, it is need of the hour to simplify tax laws to enable individuals to start their own ventures.

8.   **Reform immigration and open borders**.

Role of Entrepreneurship in Economic Growth and Development

Entrepreneurship plays an influential role in the economic growth and standard of living of the country. As a startup founder or small business owner, one may think that he/ she is simply working hard to build his/ her own business and provide for him/ herself and family. But in reality, he/ she is actually doing a whole lot more for your local community, state, region, and the country as a whole. Following are the top seven important roles an entrepreneur/ entrepreneurship plays in the economic development of a country.

1. **Wealth Creation and Sharing:** By establishing the business entity, entrepreneurs invest their own resources and attract capital (in the form of debt, equity, etc.) from investors, lenders and the public. This mobilizes public wealth and allows people to benefit from the success of entrepreneurs and growing businesses. This kind of pooled capital that results in wealth creation and distribution is one of the basic imperatives and goals of economic development.

2. **Job Creation:** Entrepreneurs are by nature and definition job creators, as opposed to job seekers. The simple translation is that when you become an entrepreneur, there is one less job seeker in the economy, and then you provide employment for multiple other job seekers. This kind of job creation by new and existing businesses is again is one of the basic goals of economic development. This is why the Govt. of India has launched initiatives such as **Startup India** to promote and support new startups, and also others like the **Make in India** initiative to attract foreign companies and their FDI into the Indian economy. All this in turn creates a lot of job opportunities, and is helping in augmenting our standards to a global level.

3. **Balanced Regional Development:** Entrepreneurs setting up new businesses and industrial units help with regional development by locating in less developed and backward areas. The growth of industries and business in these areas leads to infrastructure improvements like better roads and

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rail links, airports, stable electricity and water supply, schools, hospitals, shopping malls and other public and private services that would not otherwise be available. Every new business that locates in a less developed area will create both direct and indirect jobs, helping lift regional economies in many different ways. The combined spending by all the new employees of the new businesses and the supporting jobs in other businesses adds to the local and regional economic output. Both central and state governments promote this kind of regional development by providing registered MSME businesses various benefits and concessions.

4. **GDP and Per Capita Income:** India's MSME sector, comprised of 36 million units that provide employment for more than 80 million people, now accounts for over 37% of the country's GDP. Each new addition to these 36 million units makes use of even more resources like land, labor and capital to develop products and services that add to the national income, national product and per capita income of the country. This growth in GDP and per capita income is again one of the essential goals of economic development.

5. **Standard of Living:** Increase in the standard of living of people in a community is yet another key goal of economic development. Entrepreneurs again play a key role in increasing the standard of living in a community. They do this not just by creating jobs, but also by developing and adopting innovations that lead to improvements in the quality of life of their employees, customers, and other stakeholders in the community. For example, automation that reduces production costs and enables faster production will make a business unit more productive, while also providing its customers with the same goods at lower prices.

6. **Exports:** Any growing business will eventually want to get started with exports to expand their business to foreign markets. This is an important ingredient of economic development since it provides access to bigger markets, and leads to currency inflows and access to the latest cutting-edge technologies and processes being used in more developed foreign markets. Another key benefit is that this expansion that leads to more stable business revenue during economic downturns in the local economy.

7. **Community Development:** Economic development doesn't always translate into community development. Community development requires infrastructure for education and training, healthcare, and other public services. For example, you need highly educated and skilled workers in a community to attract new businesses. If there are educational institutions, technical training schools and internship opportunities, that will help build the pool of educated and skilled workers.

Conclusion

Economic development of a country is supported by entrepreneurship in several ways. It is a key contributor to innovativeness and product improvement and a pivotal ingredient to employment creation. Another important aspect to be considered is that in the context of the Indian market, entrepreneurship led

economic growth is more inclusive and hence Governments, both at Centre and State level, have been taking initiatives to boost the entrepreneurial ecosystem as they realize the benefits entrepreneurship brings to the economic growth of the country.

Economic slowdown is one of the reasons that has led to a downturn in employment opportunities in the country. Unemployment amongst the youth is on the rise and in this regard entrepreneurship is playing a key role in creating jobs. An entrepreneur is not just creating self employment but also building a structure for small to large scale employment. As these enterprises grow, the employment opportunities increase. In India, many start-ups that started out as home based ventures are today employers to hundreds of individuals. A company/entrepreneur with an innovative-idea has the power to build employment and in turn stimulate the economy.

Besides employment, another area that is witnessing development by virtue of entrepreneurship is modernization in the regional areas or Tier II cities in the country. Due to financial constraints and competition in the metro cities, entrepreneurs are setting up industries in Tier II cities. Some State Governments like Kerala, Maharashtra, Tamil Nadu are offering schemes/incentives for setting up of SME's in Tier II and III cities. The growth of businesses in these smaller towns is leading to several public benefits in the area like better transportation, health facilities, education etc thus promoting a balanced development in the country. This is also leading to more and more entrepreneurs setting up base in their hometowns due to lower costs and affordable talent driving investor attention and incubation centres to these cities too.

Today, entrepreneurial driven economy is the answer to this need as it drives innovation in manufacturing of goods and services leading to availability of goods at lower costs making them more affordable. Entrepreneurs explore opportunities, make effective utilization of resources and create new goods and services. These are for consumption within the country and hence will lead to growth in the national income and invariably reduce our import dependency making the economy stronger.

Entrepreneurs are no doubt catalysts of change and innovation. Entrepreneurship stems from the need of fulfilling a gap that exists in the market and this sets the entire process of development in motion. The entrepreneurial growth in our country has triggered a host of economic benefits, together with new businesses, new jobs and new products and services. The Government now also needs to play their part in encouraging this development and provide opportunities for not just education directed towards building entrepreneurial skills but also passing favorable plans/policies to strengthen the entrepreneurial ecosystem in the country.

Suggestions

Entrepreneurship and Entrepreneurs being the catalysts of change and innovation need to be streamlined in a proper way for the economic development of the nation. Entrepreneurship as potential support to support economic growth and social cohesion, it is the policy goal of many governments to develop a culture of entrepreneurial thinking. This can be done in a number of ways; either by integrating entrepreneurship into

education systems, legislation to encourage risk-taking, and national campaigns. Following are some of the suggestions for the Governments for improving their roles in developing entrepreneurship.

1. Get Families and Communities on board

Today, most youth programmes focus on entrepreneurs and the entrepreneurship ecosystem, but don't take into account the role of the family and community. Family support to start and operate a business is one of the most influential factors in the ability of entrepreneurs to make headway, especially for rural youth. Finding ways to engage and gain support from families and communities is vital.

2. Develop business, technical and life skills for use beyond the project

Many young people, especially in developing economies, turn to entrepreneurship because of lacking job opportunities. But they might not always be in entrepreneurial roles. Development programmes that feature skills training that can be used beyond the end of the project are more attractive to youth, families and communities.

3. Think carefully about how to support young people to access finance

For young entrepreneurs, obtaining access to capital is essential to establish or expand businesses. Unfortunately, these young people typically have the least access to ready capital. Accessing finance varies from country to country – but also from community to community. As such, development programmes need to plan carefully how best to support young people to get the funds they need. This means thoroughly examining different financial models and developing products tailored to the needs of participating youth.

4. Use mentors and set clearly defined goals

Mentors can help young people to examine their business plans and ideas. They connect them to larger networks, act as role models and demonstrate models of success. Literature and evaluation on youth entrepreneurship indicates that for mentorship to make a difference, mentors and youth entrepreneurs must have strong relationships based on clearly defined goals and obligations.

5. Be ready to adapt approach for different contexts

Rural poverty has some universal characteristics, but the problems youth entrepreneurs face require locally grounded solutions. Young people are more vulnerable to external changes (such as changes in climate, economic crisis, or political and social changes) and may have different needs and aspirations, depending on their local environment. Adaptability and adjustability can be the lifeline of a programme, as situations arise and evolve.

Moreover, there is a dire need for initiating more Entrepreneurship Development Institutions in the Country in order to promote a culture of entrepreneurship among the youngsters and inclusion of Entrepreneurship Development Education at the School Level will make the youngsters to take up entrepreneurship as a career. By this, entrepreneurship can be a powerful tool to help fight youth unemployment.

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RELATIONSHIP OF STUDY HABITS AND MOTIVATION AMONG CLASS XTH STUDENTS OF JAMMU

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ABSTRACT

In this paper an attempt has been made to understand the relationship between study habits and motivation among class Students. The sample had been collected from Jammu area. Results reveal that there exists no significant difference in the level of study habits of boys and girls of class X and there exists no significant difference in motivation of boys and girls of class X.

Keywords: Study habits, motivation and educational implications.

Introduction

Habit is a well learned performance. Habit can be defined as acquired automatic mechanical and cognitive disposition that is tendencies to behave in a practical way. Study habits are habitual way of exercising and practicing the ability for learning. These are techniques, which students employ to go about his or her studies, which are consistent and have become stereotyped as a result of neither long application nor practice.

Study habits should be logical, dynamic, functional and relevant to the personal characteristics of the individual students. The students approach to learning is highly individualistic with a wide variation of techniques observable. One student may prefer the quite of the library, another student lounge, one may underline text, another takes notes, one may study intensively for several hours, another may take many breaks. The variations are endless, the educationist feels the study process could be more productive if learners were taught specific skills and techniques which would formalize the study process and thereby make it more efficient.

Study habits are those activities that are necessary to complete school work task and prepare for taking test. Study habits are those techniques, such as summarizing, note taking, outlining or locating, material which learners employ to assist themselves in the efficient learning of the material at hand. The term 'Study habit' implies a sort of more or less permanent method of studying. Study habits are the essence of a dynamic personality. A proper study habits enables an individual to reap a good harvest in future. Good study habits load to good educational record and bad study habits lead to poor educational record.

Motives are expression of person's need. Hence, they are personal and internal. Incentives on the other hand are external to the person. They are made part of work environment by management in order to encourage workers to accomplish task. The motivational model indicates that a sense of felt deprivation generates needs and such needs create tension in an individual. The individual perceive and makes cost benefit analysis on the ways and means of releasing such tension. Once such perception is cleared,

individual pounces upon the activities and achieves some results. If it is success he feels rewarded and falls in the cycle of motivation again. If it is failure he feels punished and once again after due modification of ways and means pounces back on the cycle or feels frustrated. Therefore, motivation leads to a goal directed behavior.

Motivation is typically defined as the force that accounts for the arousal, selection, direction and continuation of behaviour. Nevertheless, many teachers have at least two major misconceptions about motivation that prevent them from using this concept with maximum effectiveness. One misconception is that some students are unmotivated. Strictly statement as long as a student chooses goals and expends a certain amount of effort a achieve them, he is by definition, motivated. What teachers really mean is that students are not motivated to behave in the way teacher would like them to behave the second misconception is that one person can directly motivate another.

Related studies

A study by *Thakkar (2003)* investigated into the academic achievement, adjustment and study habit of urban and rural students and concluded that there was no significant relationship between academic achievement and adjustment among rural and urban locality but a positive and significant difference between low and high achieving students in areas of home, family personal, educational and health adjustments was observed. *Ola and Morakinnyo (2010)* concluded that there was significant association between study habit and BFS and found that dimensions of homework and assignment, examination and written work were significant predictors of BFS. These factors should be given consideration when planning any instruction program for students.

Manjuvani and Anuradha (2011) conducted a study to compare the achievement motivation of the children of single parent and two parent families. The sample comprised of 186 students of both the sexes selected purposively for the study. Deo-Mohan achievement motivation scale was used to collect the data results revealed that children of single parent families differed significantly in achievement motivation from the children of two parent families. It was also concluded that parental expectations and guidance developed the need for high achievement. *Kaur Kuldip (2014)* concluded that academic achievement in Punjabi of X class students in relation to their level of motivation is positively related.

Statement of the problem

Relationship of study habits and motivation among class Xth students of Jammu

Justification of the study

The present study is justified, since it would help in finding out the study habits of class X student. Motivation is arousing interest in learning. Motivation initiates and energies activity in learning. Motivation leads to self-actualization in learning. Motivation stimulates learning activity. A person who has high achievement motivation possesses high level of aspiration than those who has weak achievement motive. The persons who have high achievement motivation are more persistent in working at an achievement related task. The persons who have achievement motivation show more efficiency than less motivated persons. The people who have achievement motivation show more anxiety about getting success than the people who are weak in achievement of motive. The persons who have high achievement motivation drive more pleasure from success than those who are weak in achievement motive.

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It is very important that students form good study habits. Often, the parents and teachers are at a loss to understand the reason for the discrepancy between the ability of their children and their actual accomplishment. At least part of the contribution to the condition is likely to come from poor study habits since study habits are the sum total of all the habits, determined purposes, and enforced practices that the individual used. In order to learn it is necessary for students to develop special study habits and skills. A well-formed habit furnishes its own source of motivation. Good study habits are related with a number of areas, home environment and planning reading and note taking, planning of subjects, concentration, preparation of examination. This study is justified because it will help teachers, parents and students to know the relationship of study habits and motivation.

Objectives and Hypotheses

1.   To find whether X class boys and girls differ in their study habits.

2.   To find whether X class boys and girls differ in their level of motivation.

3.   To find the relationship between study habits and motivation of class X students.

A)   *There exists no significant difference in study habits of boys and girls of class X.*

B)   *There exists no significant difference in the level of motivation of boys and girls of class X.*

C)   *There exists no significant relationship between study habits and motivation of class X students.*

Research design

The method of investigation to conduct the present study is essentially descriptive in nature. The study was carried out to see the level of motivation and its and relationship with study habits. The field of investigation was the school students studying in X class schools affiliated to JK BOSE.

Sample

For the present study the population was school students. Due to storage of time only the schools of Jammu were taken. Random sampling was done to select the sample. A sample of 200 students of X class studying in JK BOSE. Board schools was taken.

Showing school wise and sex wise break of the sample.

Name of the School	Class	No. of Boys	No. of Girls	Total
Govt. Senior Secondary School Boys, Gandhi Nagar,Jammu	Xth	50	-	50
Govt. Senior Secondary School Girls ,Mutti Jammu	Xth	-	50	50

Govt. Senior Secondary School, Jammu Cantt.	Xth	50	-	50
Govt. Senior Secondary School ,Nawabad ,Jammu	Xth	-	50	50
Total		100	100	100

Tools

For present study the following tools were used:

1**.** **Dr. B.V. Patel Study-Habits inventory**

2. **Rao achievement motivation test.**

Statistical techniques

In order to interpret the data and to draw meaningful conclusions the data were analyzed with the help of (i) mean, (ii) median, (iii) standard deviation, (iv) correlations, (v) t-test

Analysis :

1. **There exists no significant difference in study habits of boys and girls of class X.** To verify hypothesis I mean score, S.D. of boys and girls of X class students were calculated. To test the significant difference between mean scores of study habits of boys and girls of X class student 't' value was calculated.

Showing Mean, S.D. D.F. and 't' value for mean scores of study habits of boys and girls of X class students.

Category	N	M	S.D.	't' value	Inference
Boys	100	150.29	17.723	320	No significant difference at 0.05 and 0.01 levels
Girls	100	151.08	17.216		

A look at table shows that the mean score of study habits of boys is 150.29 and girls in 151.08. The obtained 't' value 320 is less than the table value at both level (0.05 and 0.01). It shows that no significant difference exists on the variable of study habits. So the hypothesis I is accepted.

2. **There exists no significant difference in the level of motivation of boys and girls of class X**. To verify hypothesis II mean scores, S.D. of motivation among boys and girls students were calculated. To test the significance of difference between mean score of motivation among boys and girls and 't' value were calculated.

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Showing the mean, S.D. df and 't' value for mean scores on variable of motivation of boys and girls of X class students

Category	N	M	S.D.	't' value	Inference
Boys	100	40.92	5.173	1.572	No significant difference at 0.05 and 0.01 levels
Girls	100	42.09	5.351		

A look at table shows that the mean score of motivation of boys is 40.92 and girls in 42.09. The obtained 't' value is (1.572) less then table value at both levels 0.05 and 0.01. It shows that no significant difference exist on the variable of motivation. So, the II hypothesis is accepted.

3. **There exists no significant relationship between study habits and motivation of class X students.** To verify hypothesis III raw scores obtained on study habits and motivation were entered. Than Pearson's product moment co-efficient of correlation was calculated to find out the nature of relationship between study habits and motivation.

Showing the correlation of study habits and motivation

Variable	N	Coefficient Correlation	Inferences
Study habits	200	.224	Significant at .01 level
Motivation	200		

**Correlation is significant on the test 0.01 level (2-tailed)

Table shows the correlation between study habits and motivation is .224 it is significant at level 0.01. So study habits and motivation have a significant relationship. Therefore hypothesis III is rejected.

Conclusions and findings

The present chapter is concerned with main findings, educational implications and suggestions for further study. The main findings of the present study are reported below:

1.   There exists no significant difference in the level of study habits of boys and girls of class X.

2.   There exists no significant difference in motivation of boys and girls of class X.

3.   There exists positive relationship between the study habits and motivation of class X students.

The educational implications of the study are that the parents and teacher can help in the development of motivation level, by creating a conductive environment for the development of motivation level among the adolescents. This will help in the improvement in study habits of the students. So the motivation programs should be organised for adolescent students. This program will be beneficial and helpful to adolescent student in improving their motivation level and also improving in study habits. It helps them to continue their study with positive motivation, behaviour, furthermore positive study habits. By having good study habits students should motivated to learn.

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SHAIKH-UL AALAM'S POETRY AS TOOL TO IMPART AWARENESS OF RELIGIOUS EDUCATION IN KASHMIR

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ABSTRACT

The universe is believed by some great astronomers to have begun with a "Big bang," a terrific explosion some 15 billion years ago. Surprisingly religious and languages have almost always had miraculously "Big bang" to start with without any previous history, leaving the world to thinkers and scholars to wonder as to how such phenomenon could appear suddenly and instantaneously. Unable to understand as to how could nations and languages, all of a sudden throw up great souls, saints, poets and writers with such a momentum that, to whatever distance their thrust reached, smaller insignificant particles were charged to appear as brilliant stars.

Keywords: Public perceptions, distance education, counselling.

Introduction

Kashmir has been unique in having had two such surprises, two Big bangs, in the personalities of Lalla Arifa and Shaikh-ul Aalam, one following immediately on the heels of the other. Shaikh-ul Aalam also called Shaikh Nuruddin and Nund Rishi is remarkable Kashmiri saint who belonged to the Rishi order. He was one of those famous personalities of the medieval times who had also special concern with religious education of Islam. Born   in 1377C.E, corresponding to 799 Hijri in village called Kaimoh (old name katimusha) 7kms to the west of Bijbehara which is 60 kms south east of Srinagar. His father was Shaikh Salar ud din; his mother Sadra was called Sadra Moji or Sadra deddi. It was the period when the Kashmir was ruled by Shah Mir Dynasty. It was the time when Shah Hamadan and his disciples in Kashmir had already worked for the preaching of Islam and much transformation to this direction had been made. Shaikh-ul Aalam used his poetry and discourses as tool to spread the true knowledge of Islam, i.e., religious education. So in order to impart religious education in the contemporary times in Kashmir we can use poetry as a tool to make it easily understandable to mass as it is in the native language of the people and   is also known as the kashur Qur'an. Most of the poetry   is values based and provide the basics of the ethical society. So in this paper I want to highlight those Shrukhs (Poetic verses of Shaikh-ul Aalam) of Shaikh-ul Aalam which helps us in contemporary times to impart religious education in Kashmir

Education in its general sense is a form of learning in which the knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, or research. Education frequently takes place under the guidance of others, but may also be autodidactic. Any experience that has a formative effect on   thinking, feeling, or acts may be considered educationi.

Etymologically, the word, "education" is derived from the Latin eductio ("a breeding, a bringing up, a rearing") from educo (I educate, I train") which is related to homonym educo ("I lead forth, I take out; I raise up, I erect").ii

Education began in the earliest prehistory, as adults trained the young of their society in knowledge and skills they would need to master and eventually pass on. In pre –literate societies this was achieved orally and through imitation. Story-telling continued from one generation to the next. As cultures began to extend their knowledge beyond skills that could be readily learned through imitation, formal education developed.iii Religious education is the teaching of a particular religion (although in England the term religious instruction would refer to the teaching of a particular religion, with religious education referring to teaching about religions in general) and its varied aspects – its beliefs, doctrines, rituals, customs, rites and personal roles. The secular concept is substantially different from societies that adhere to religious law, wherein "religious education" connotes the dominant academic study, and in typically religious terms, teaches doctrines which define social customs as "laws" and the violations there of as "crimes" or else misdemeanors requiring punitive correction.

Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about god, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils, knowledge and understanding of religions, other world views that offer answers to these challenging questions. It offers opportunities for personal reflection and spiritual development. It enhances pupil's awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individual, families, communities and cultures. Religious education encourages pupils to learn from religions, beliefs, values and traditions, while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyze, interpret and evaluate issues truth, belief, faith and ethics and to communicate their responses. Religious education encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in diverse society and global community. Religious education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice. iv

Body of the Paper:

Islam, major world religion promulgated by the prophet Muhammad (S.A.W) in Arabia in the 7th century C.E. The Arabic term Islam, literally "surrender", illuminates the fundamental religious idea of Islam-that the believer accepts surrender to the will of Allah. Allah is viewed as the sole God-creator, sustainer, and restorer of the world. The will of Allah, to which human beings must submit, is made known through the sacred scriptures, "the Qur'an" which Allah revealed to his messenger, Muhammad (S.AW). In Islam Muhammad (S.A.W) is considered the last of a series of prophets (including Adam, Noah, Abraham, Moses, and Jesus), and his message simultaneously consummates and completes the revelations attributes to earlier prophets.

Retaining its emphasis on a un compromising monotheism and a strict adherence to certain essential religious practices, the religion taught by Muhammad (S.A.W) to a small a group of followers spread rapidly through the Middle East to Africa, Europe, and the Indian subcontinent as well.

Early developments:

The beginning of religious education in the Islamic tradition in the second half of the 7th century are not easily distinguishable from the beginnings of a number of other disciplines- Arabic philology, Qur'an interpretation, the collection of the sayings and deeds of Muhammad (hadith), jurisprudence (fiqh) and historiography. Together with these other disciplines, Islamic education is concerned with ascertaining the fact and context of the Islamic revelation and with understanding its meaning and implications as to what Muslims should believe and do after the revelations had ceased and the Islamic community had to chart its own way. During the first half of the 8TH century , a number of questions-which centered on God's unity, justice, and other attributes and which were relevant to human freedom, actions and fate in the relevant to human freedom, actions and fate in the hereafter- formed the core of a more specialized discipline, which was called Kalam (speech) because of the rhetorical and dialectical speech used in formulating the principal matters of Islamic belief, debating them, and defending them against Muslim and non-Muslim opponents.

Gradually, religious education came to include all matters directly or indirectly relevant to the establishment and definition of religious beliefs and it developed its own necessary or useful systematic rational arguments about human knowledge and makeup of the world.

Shaikh-ul Aalam (the upholder of the banner of Kashmir) Shaikh-ul Aalam (the leader of the world), and Nund Ryosh (the pious Rishi), as he is called all over the valley, Shaikh Nooruddin Noorani is the most revered saint of Kashmir and a living symbol of the Kashmir culture. His immense popularity among the Kashmir masses in general, and the Kashmir Muslims in particular, as well as the impact of his teachings upon the religious attitude of Kashmir's can hardly be underestimated.v

Shaikh Noor-ud din Noorani, commonly known as Shaikh-ul Aalam, is an icon figure of Kashmir, venerated as much today as he was six centuries ago.

What places him over and above all other religious saints of the valley is the impact of his teachings on the collective Kashmir consciousness, enshrined in Kashmir verses known as Shrukhs which still resound in every household of the valley history has proved that Shaikh-ul Aalam's significance has an abiding and universal value which transcends the boundaries of time and space.vi   The republic of Plato starts with moral questions about justice or right? Similarly the Shaikh asks the question what is virtue or right and answers the same. It is said that the saint had the first learning in breaking off from all worldly ties and concentration on the search for truth –one Almighty Allah. Secondly, he had to abandon excessive eating and drinking and use only the clothes that were course garment. He had to follow the principle of contentment with a life of poverty and renunciation so as to be near to god. Finally , he had to search pious and godly men in order to be benefited in moral principles and spiritual love for Allah and man.vii

When asked his definition of Musalman (Muslim), he said:

<center>One whose body emits fragrance and mind incense
Who attends with reverence the discourse of the wakeful?
Full of pious deeds and free from anger,
May verily, be called a Musalman.viii</center>

According to Shaikh, one who does not shun his daily duties and who has genuine desire to earn his livelihood legitimately is a man who adheres to morals. The man who tames down his ego and who has a capacity to put up with harsh word or insult behaves within the domain of moral laws and is a Musalman. The Shaikh strongly endorses that a man who preaches what he practices is really to be accepted as a pious

man and is an asset for society. The man who shares meals with others shall attain heaven and one who gives up anger, greed, attachment, arrogance and egotism is a pious man.ix The moral has its own connotation for the Shaikh. A man is pious if he is humble and regards himself lower to others. He exalts others superior to himself in virtue and right. Such pious man keeps company of the good, abandon the wicked.

The people whom we can consider pious are the one who day and night restrain themselves from all that is evil. The pious beings make a beautiful explanation of things that are virtuous and never covet what others possess. Wealth does not tempt people who are morally sound. Finally it may be said of him:

<div align="center">
Living in the back woods, one who subsists on chicory?

Who dedicates himself to search for truth?

Who tightens his belt and acts with patience?

Realizes his body to be mortal.[x]
</div>

Religious education for the shaikh ul Aalam is of paramount importance and has been much praised by the commentators of his poetry. However, the highest education for him is the religious education, which is against the backdrop of his commitment to Islam. The Qur'an teaches the prayer:

"O my lord! Advance me in knowledge."

And:

"He grants wisdom to whom. He pleases and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the message but men of understanding".[xi]

In response to his commitment, the Shaikh wants his disciples and Kashmir's in general to strive wholeheartedly for the sake of knowledge. According to Aafaqi, it means that every manner, oratory, fashion, step and every breath of Muslims needs to be according to Islamic teachings. The saint thought that an illiterate can neither understand concepts such as the transcendence and immanence of Allah, nor the rationale involved in religion and its practice. He comments that placing before such a man even jewels of advice and wisdom, shall fall flat.[xii] An illiterate man would to the surprise of all, seek pear from a willow would to the surprise of all, seek pear from a willow tree. On the other hand, a man shall use his knowledge like sugarcane by chewing it to seek the best juice out of everything that matters in spirituality. The man of knowledge learns both from fools and wise like Aesop.

Within any way questioning the general contention, one may perhaps asks whether education really has quite the power to transform society that educationists and saints have thought, particularly the religious education. A society and an individual in modern sense have the higher influences from the modern sense have the higher influences from the modern university education. There are educationists who believe that religious education thwarts what is called creative genius. However, the shaikh wants religious education to be the source of all knowledge that is why he questions as to why the reader of the Qur'an is not consumed by its power. The reader of the Holy Book is asked as to why he did he not turn a dead body and why did he not culminate in ashes? Why did he consider the Qur'an as dead and himself alive? He reminds his readers of the holy book, how Mansoor- Hallaj, burnt himself in the love of Allah.[xiii] To the saint the

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source of all knowledge is the the holy Qur'an. His belief is that holy book, for the readers, is a source of all mundane and heavenly secrets of the two worlds. Those who wept while reciting and understood its meanings are the men of scholarship and posses' true knowledge. The religious education has, therefore, an intellectual content for the poet. The saint was concerned for the poet. The saint was concerned to train the character as the mind and throughout the account of the secondary stage of education he is insistent that its objects are moral training as much as intellectual. To achieve that objective in his concepts of moral state, he is emphatic to control the baser elements in man. In his own language he desires every Kashmir to control his baser self. To this end he has a number of verses (Shrukh), which emphasize the disciplining of ego.

<div align="center">

Alas! I have been done for by my ego,
In darkness he concealed his self
Could I but catch hold of it?
With scimitar would I slash his throat?[xiv]

</div>

Though Muslims all over the world regard the scriptures revealed to the earlier prophets as holy, the Qur'an revealed to the last prophet, Hazrat Muhammad [(s.a.w)] in their sacred book, explicating all the fundamental principles, as well as teachings of Islam. The Qur'an, it is very essential to note, does not propound a new doctrine but confirms in the Arabic language what went before it and virtually lays down the same way of faith as was enjoined on Noah and Abraham (42:3) .it is the last revealed guide to mankind and a perfect code of conduct for the believer, admonishing the unjust and giving glad tidings to the righteous (5:49, 46:12). The authenticity of Qur'an dictates according to which Allah never abrogates or causes to be forgotten any of his revelations, but according to the needs and exigencies of the time he confirms them or substitutes for them something similar or better.(2:106,13;39,16:101). According the Qur'an is essentially a religious book, not the philosophical one, though it deals with all those problems which religion and philosophy have in common: Allah, the world, the individual soul and their relationship: good and evil: life after death. It also throws light on such conceptions as appearance and reality, existence and attributes, human origin and destiny, truth and error, permanence and change, space and time, eternity and immortality. It is a book of wisdom (10:1) explaining the basic principles of Islam in a detailed simplified manner through a similitude that gives a workable idea of what is incomprehensible in essence. It would be a folly, in the words of the Qur'an itself, to ignore those fundamentals which are the guiding principles for every Muslim and wrangle about allegorical for none knows their hidden meaning except Allah (3:7). The contemplation on the verses of the Qur'an is very essential for every Muslim as it is the only way by which his heart will become illuminated and his actions purposeful. It is also very important to note that the Qur'an gives an exposition of universal truths and problems of life in a language and terminology which, the people immediately addressed, the Arabs, with the intellectual background they had

at the time of its revelation, could easily understand, and which the people of the other lands and other times, speaking other languages, which their own intellectual background can easily interpret. This is exactly what Shaikh-ul Aalam did by making the teaching of the Qur'an accessible to unlettered and educated agriculturalist in their medium. He says

Who is the blessed one to light the lamp in the stormy world?
And use for its wax the knowledge and the religion.
Teach people to discard the evil and to follow well,
The source of all knowledge is Alif-Lam-Mim[xv]

In fact the Shaikh himself performed such a great task by making his verses a means for inculcating in the minds of common masses the true spirit of Islam: submission, dependence on Allah, obedience, contemplation, dedication and fulfillment of the duties of fellowship.

Why don't you study the Qur'an till your last breath?
Why don't you annihilate yourself by reciting the Qur'an?
How did you survive after reciting the Qur'an!
Mansoor burnt his entire being while reciting the Qur'an.
You are the reader of the Qur'an and still remain undisturbed.
Oh! You are virtually robbed by a tyrant dacoit
They alone read the Qur'an and still remain undisturbed.
They alone read the Qur'an who weeps, during day and night.
Till their body is reduced to a broken skeleton and dust.
Listen carefully to the Qur'an and Hadith,
One   day you will be taken to paradise (by these only)
The cruel will be burnt in the fire of Hell,
Learned will get into the palatial buildings (of paradise)[xvi]

Shaikh-ul Aalam believed that the esoteric and exoteric elements of Islam can be comprehended fully by a man who understands the Qur'an because it is the surest means of approach to Allah, and the only way that can bring emotional equilibrium and intellectual upliftment, and also unite the creator and the created. Without making it sound too doctrinal and Metaphysical the Shaikh explains the three basic conceptual terms of the: Belief in Allah, Belief in prophet hood, and belief in life after death.

According to the Qur'an Allah is ultimate being or reality (31:30) the sole self-subsisting, all pervading, eternal and absolute reality (20:111, 32:2). He is the first and last, the scene and the unseen (57:3). He is transcendent in the sense that He in His full glory cannot be known or experienced by us finite beings- beings that can know only what can be experienced through the senses or otherwise and what inherent in the nature of thought or in implied by it. He is transcendent also because He is beyond the limitations of time, space, and senses content.

Here is Shaikh-ul Aalam's rendering of these facts:

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The omnipresence of Benevolent Allah is self –evident;

It defeats the frontiers of both time and space.

His compassion is well known; he feeds us the mortals,

Equips us with all amenities, even if we forget Him.

O Man! You go on compiling your sins here

Knowing   that no one will accompany you in the grave[xvii].

While speaking truth you tremble like a leaf,

In telling a lie you keep on delivering pleasure.

You sever you relations with Muhammad [(S.A.W)] and love Satan;

Allah gave you everything, how can you cheat Him.[xviii]

If you ponder over the ultimate one, you will get annihilated,

See the infinite shrines gloriously bright everywhere,

Your mind and reason cannot understand it completely,

No   one   has   been   able   to   drink   that   fathomless   deep.[xix]

The second important principle of Islam, according to the Quran, is a firm faith in the finality of prophet Muhammad [(S.A.W)] who completed the mission of all prophets about whom the Qur'an states: "we have sent our prophets with clear arguments and revealed to them the laws and gave them the scale measure truth with the object that they establish justice among men (57:25).

Shaikh-ul Aalam very rightly believed that the message of prophet was not meant for any particular group of people living at a particular group of people living at a particular period or place but for the entire humanity. In most of his verses he calls Prophet Muhammad [(S.A.W)] "a blessing for all the people of the world "by virtue of his human approach to the mundane issues of a universal nature".

Treat Prophet Muhammad [(S.A.W)] and his caliphs as embodiment of truth,

They alone will solve all your worldly problems.

If you sacrifice your life and property for their sake,

That alone will be your highest achievements in hereafter[xx]

The world, according to the Qur'an, is neither intrinsically evil nor an abode of darkness: its main function is to serve as a prolegomenon to the world to come. The cleansing of the heart of vices and passion through the recitation of dhikr is not enough: what is required is cleaning it of excessive love of the world which clogs the average mind and makes him neglect death.

How Shaikh-ul Aalam projects these concepts through his verse can be judged from the following verses

You have entered into the covenant; full fill your promise,

How long will it take you to recollect the covenant!

Your have left out the ass (Satan) in your land (mind)

Surely it will eat your saffron field (spoil virtues)

Who will offer you back and compensate for your loss?

When the scimitar will strike your naked body

Hence think of death before you actually face death

So that you attain an elevated stature after your death[xxi].

CONCLUSION:

The above discussion shows that the poetry of Shaikh-ul Aalam is full of religious and ethical teachings. So in order to impart the religious education in the contemporary Kashmir, Shaikh-ul Aalam's poetry plays an effective role, as it is in the mother tongue of the people which the people can easily understand and they can easily understand the spirit of religious education. The famous Quote about mother tongue, "mother tongue is the language of emotions. Besides imparting the religious education among masses in Kashmir it helps us to revival the cultural ethos, unity, positive values and moral standard.

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THE CRUCIAL ROLE OF LITERATURE IN BOLLYWOOD

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ABSTRACT

The aim of this paper is to reveal the role of literature in film industry. The adaptation of English literature in Hindi cinema can change its shape altogether. The movie like "john carter" is full of ironical devices. The movie "transformers 1, 2, and 3" is science fiction that led us to perspire. However, Indian cinema is still in the era of "Prem Ratan Dhan Payo" where all the characters are characterless. Bollywood directors are not capable of bringing a masterpiece even by used a beautiful, incredible, astonishing, civilization, i.e. Harappa. The Mohenjo-Daro, by Aushotosh Guawarikar   is just a distortion of history and the dishonor of art. It lacks all the devices that a piece of art requires and in turn, it lacks the coherence and rhythm with the actual history and happenings. Therefore, the Bollywood is in need of those writers and directors who are equipped with the knowledge of literature and who can help Bollywood to escape from mythological to scientific era.

Keywords: *English Literature, Hollywood, Bollywood, Films, Science Fiction*

Introduction

Indian cinema is far behind from the Hollywood. When we analyzed the Hollywood, we checked out that most of the movies are science fictions. This means Hollywood is in turn developed scientifically. From the Scientific American report, United States, Britain and other European countries are highly scientific developed nations compared to third world countries and this weakness also appears in third world countries films too. When analyzed the movies of Bollywood we found no movie like the time machine or transformers. However, Bollywood considers two movies, science fictions, i.e. Krish and RA-one, but when consulted them they are more mythological than scientific. Science fiction is not Bollywood's writer or director's cup of tea because they even don't know what science fiction is and how to frame a sci-fi that is very beyond from them. These are not my words, but are the work of Bollywood industry for the last several decades, which speaks out loudly its demerits and merits too.

The movies like splice, cube are some of the science fictions which are directed by the great Vincenzo Natali. The director Natali mentioned in his Wikipedia profile that he is under the influence of Samuel Beckett. However, when we searched out the Samuel Beckett we came to know that he was the great novelist, playwright. He is the man who served the English literature immensely and got a noble prize in literature. The movies of Natali are indirectly related to the Samuel and indirectly to English literature, i.e. why they contain all those techniques what a full flagged playwright requires or what a successful novel should contain. Science fiction often shortened sci-fi is a genre of speculative fiction typically dealing with imaginative concepts such as futuristic science and technology, space travel, time travel, etc. science fiction often explores the potential consequences of scientific and other innovation and has been called a "literature of ideas". Science fiction is rational and is based on rationality.

Bollywood is mythological and is based on myths. The movies like "Tarzan the wonder car, Doodh Ka Karz, Nangina and Karan Arjun" are some living examples. Bollywood spends crores over the films like "Sultan, Bahubhali" but no new concept or idea has discussed that can motivate the younger

generation to get involved with science and to contribute in science and technology. The great Indian scholar and philosopher Sir Syed Ahmad khan advised his disciples to write those poems which motivate the people for the development of the nation. The movies like "Kiss the Girls" and "Red Dragon" are the films based on the novels and both are psychological novels written by the two masters of English literature. The novels were the best sellers and in turn when adopted as the movies they became the blockbusters. They were successful novels and later on successful movies because they had everything that they required and it is because they were written by professionals not by a layman. The layman could weld only two three events, but the student of English literature puts all the ingredients what a movie requires. A psychologist can't write the psychological novel as unaware about the literary figures and techniques, but the student of English literature who has all the knowledge of the subject can write the psychological novel.

"Kull the Conqueror" is a novel based fantasy movie. In that movie it has been shown how fantasy changed into reality and it has been shown rightly as it is based on the novel, whose author is a professional writer.

Research reveals that movies reflect their societies and also it can help the society or nation to develop and to think positively as movies are three dimensional so they can affect the audience more precisely than the audios and books as they are of two and one dimensional only. Indian movies exhibit only certain fixed concepts. The first is to criticize the rape, which is a dominant issue in India and the second is to support the police and the last but not least is the romance. Majority of Bollywood movies are based on these concepts. These concepts in turn reflected back from the society of India because societies are in turn under the impact of cinema. The great institutes of India like IIT, IIM, IISER etc. were meant to produce intellectuals of that particular field for what the institutes are meant, but instead of that they either produce bankers or IAS, IPS and IFS officers. Nobel laureates remained just a dream for India. However, if Bollywood would have the writers of English literature background and they would have produced some science fiction movies then the picture might be different. The students of IIT then might have striven for the advancement of the nation's technology and for the Noble prizes not mere for the jobs of banks and of police administration.

The best part of the sci-fi is that they are rational that means they are based on scientific reality so they are long lasting. Mythological movies are based on myths, but once the myth is proven wrong, the movie lost its taste and rhythm. When the movie is based on wrong concept, then it seems weird to watch that even with a little interest, for e.g. what is the fun to watch a movie in which snakes act on flute tune particularly when we know that snakes have no ears thus can't feel any sound. On the other hand, the movies like "Python and Anaconda" is full of melodrama, but we couldn't deny that concept altogether because today we know that genetic engineering makes possible those concepts of having a snake of huge size, thus science fiction is long lasting.

On the other hand, when Bollywood goes far beyond from the issues of rape and police, it lands on the hatred issue of India versus Pakistan. The movies based on Pakistan hatred does not address the single political issue of the two countries that can help the governments of two countries to settle down the disputes, but instead of that, these movies only fuel the hatred between the people of two nations, who are a neighbor to each other and have the same language. The actor who is the subject of these kinds of movies is Sunny Deol, of course he is talented actor and has much talent to show rather than to get clinched with one theme. Another role of Bollywood is to distract the college students towards sexuality by offering them

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those college movies which stress on sexuality in college not on education for e.g. "B.A Pass, Yariyaan, Mohabbatein, Student of the year" etc. However, Hollywood's thriller movie based on comic, i.e. "Amazing Spider man" even motivates a student and attracts them towards scientific world and its blessings.

Philosopher's point of view: the philosopher Aristotle said about the tragedy that the plot of tragedy should have reasonable length and size. A beautiful creature or object is neither too long nor too short, but just in proportion. However, if it is too short the mind will miss many things in it to comprehend it fully and if too long the mind with its limited perspective, cannot take in all the events within the time required by the story. It should be of length which can be easily embraced by the memory, but it should have length enough to unfold its sequences of events-the beginning, the middle and the end-naturally and full. This is the piece of advice which a writer and director of a particular piece of art, i.e. movie must keep in mind during the making of tragedy film. Therefore, it is mandatory that the director and the writer must have studied the literature.

The techniques like Peripeteia and Anagnorisis are the ingredients of the complex plot. They are given to the films by literature. The Peripeteia is generally explained as "reverse of the situation. By a reversal of the situation is meant very nearly a reversal of the intention; a move to kill an enemy recoiling on one's own head. Similarly Anagnorisis is the recognition or discovery like killing an enemy and discovering him to be a kinsman. The discovery of these false moves taken in ignorance is Anagnorisiss- a change from ignorance to knowledge. Both Peripeteia and Anagnorisis pleases because there is the element of surprise in them. A perfect plot should be arranged on the complex plan. However, to arrange a plot in this manner it requires knowledge. Therefore, one should have to study thoroughly the literature in order to bring the masterpiece with the help of a plot which contains Peripeteia and Anagnorisis. The Hollywood's movie WANTED is an example. In Wanted Anagnorisis is the main device, as hero hunted for the killer and finally when he killed him he would come to know that whom he killed is his father.

The roman philosopher Quintilian believes that if someone possesses a natural gift of speaking or writing, he can give it an extra edge by adding the knowledge. While the mason is free to hew his stones or shape his bricks to suit his design, the speaker or writer cannot alter the shape of his words; he has either to take them as they are or to reject them altogether. There is no middle way for him as for the mason. So the only choice left to him is to look to their order: where to place his nouns, where verbs, and where the rest. Quintilian believes in the concept of ornamental grace. He said style is much more than a clear way of saying things. It carries with it an element of fine surprise whereby familiar things appear in a new perspective. It makes an immediate appeal to the emotions, so necessary in an art of persuasion that speaking or writing is. It results from various devices like, similes, emphasis, innuendo, sententiae and by some other devices as well.

The innuendo is an expression that says a little, but suggest much and the sententiae on the other hand is an expression that says a great deal in the briefest and pointed manner. The total of these devices is that of novelty, variety, elegance and emotional pleasure. However, according Quintilian the devices should do their work without making their presence felt as Quintilian believed "the highest art is the concealment of art". Art steals its way into our hearts by using these devices.

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The writer or an author of any sort of art must be aware of literary devices as it helps him in bringing an unusual piece of work. Therefore, the writer and the director must study the English literature and become familiar with those tools what he requires to frame the masterpiece. The burlesque, bathos, cliché, climax, flashback, for shadowing, are some other examples of literary devices.

Conclusion

At conclusion I sum up with the words that, those who wants to be the writers or the directors of the films, they should have the knowledge of English literature. Until they don't know the various literary techniques which a person could learn from literature, they can't write the masterpiece or directs as director. To build a masterpiece, one needs knowledge from A to Z and should have an ingredient of experience. The mixture of knowledge and experience could mould the student of English literature into the "writer of writers" and "director of directors" and he can give the world an awesome piece of art in the form of film or in the form of a novel.

Today there are many writers like Chetan Bhagat, Nikita Singh, Preeti Shenoy, Durjoy Dutta etc. they write and already have written many novels, but their novels clearly show that they lack the knowledge of literature and of literary devices as they were not the students of English literature. It seems they learned writing from watching the Bollywood movies, thus in their books you may find only the Bollywood script and nothing astonishing. Therefore, one must pick English literature as a field of study if he aspires to be to be a writer or director in the film industry. We cannot advance the society until we do not motivate the people towards the advancement, for e.g. the company provides its employees different perks in the form of salaries, bonus and festive advance, in order to motivate them for the work and for the betterment of the company. In the same way we have to give those films to the nation which motivates them for transformation from mythological to scientific living and for the advancement of the nation. The writer or director must have studied the Pluto, Aristotle and other philosophers so that they can come to know what the great thinkers have suggested regarding the framing of art. Pluto said that art should be of that nature which can transform the society from bad to good. However, Aristotle led stress over the pleasure of art and said that the primary function of the art is to please the audience. Hence, it is mandatory for the writer and director to have studied the English literature.

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IN THE DEFENSE OF MADRASA EDUCATION

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ABSTRACT

The present article is a reaction to non-indigenous understanding the role of Madrasa education. After 9/11 attack theoretically/ academically non-indigenous question the relevance of traditional Madrasa and its curricula by portraying "Madrasa as a hub of Terrorism." Therefore this present article tries to clear up the rumors against politically charged ideology by reexamining the role of Madrasa education in the Ontologically insecure world.

Keywords: Religious education, Ontological insecurity, Ontological security, pedagogy, class situation.

Introduction

The classical sociological thinkers, such as Marx, Weber, and Durkheim believed that the primacy of religion would disappear once the progressive development due to modernity triumphs over (at least in its traditional sense as the belief in supernatural beings). Beyond such predictions, religious beliefs and ideals have not only remained strong but in certain contexts have undergone a significant revival and further elaboration. It is commonsensical that the role of religion in modern societies is substantially different from its role in pre-modern times, and that is in some respect the hold of religion over people's day-to-day lives has weakened. It is an open debate as to how far religion got weakened or secularization is installed and what is their effect on social institutions (Giddens,1997:349).

The changing texture of religion is considered to be an important part of the structural transformation in the contemporary India, and it needs critical scrutiny. Associated changes due to mass media and the new form of communication technologies facilitated by globalization appeared to have transformed almost all religions (if not religion per se!). What is new is that the nature of religion itself is being changed. It is now accepted, if little late, that the ethnic and religious identities hardly disappears with modernity. Rather, modernity refashions religious identities in various ways and fact led to the resurgence of faith under particular conditions (Trivedi, 2011:159).

There has been an important revival of the study of religion in contemporary sociology, but with a different intellectual agenda. Fundamentalism and modernity, globalization and inter-religions conflict, religion and politics, religious movement and ethnic identity are the key issues for sociological analysis (cited in Turner, 295). It is astonishing that there is not a single institution of comparative religion in India. Similarly, very few studies who focus on religion and educating people about it for academic contribution especially in the case of Jammu and Kashmir.

Ever since religion and religious ethos have a strong sense of pedagogy to educate its followers. Even in the modern societies their presence and engagement with a secular form of education have been well recognized. Efforts have been made by the religious organizations to secularize its domain internally as rational order through the establishment of educational institutions without losing its core religious values.

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Operation of modern educational institutions under religious organization perhaps shows the latter's crisis and its transformation through the former.

The present article is an outcome of rigorous fieldwork where researcher explored the process of religious philosophy followed by Islamic schools of thought and their pedagogical practices got shaped under such doctrines give a sociological insight into how tradition reinvent itself through the introduction of modern social space like educational institutions. This study would also explore that how Islamic school (Madrasa) of thought refashion itself to survive in the modern.

In this regard, Luckmann and Fenn remind us of a situation in which the process of secularization is irreversible, a situation in which religion can exist only when it alters its modes of functioning, far from challenging the public policies prevalent in the modern industrial world (cited in Pathak, 1998:92). Therefore these alternative modes of functioning are very important to understand through which un/consciously sustain and refashion religious education in Jammu and Kashmir context, for instance Madrasa (Zia ul-Uloom of Poonch district) in Jammu and Kashmir and other part of India manifest itself in divergent philanthropic activities in good and noble schools, working for the flood-affected victims etc. Another instance of philanthropic activity of Madrasa in Jammu and Kashmir is proving food and education to poor and low-status Muslims families. Here religion seeks to fulfill the desire unfulfilled by the rational design of the bureaucratic state. It is not difficult to see many religious organization and personalities engaged in this humanistic endeavor. The goal is meaningful work, not debate with science. Instead, it uses science and technology to promote its causes.

It is crucial to point out here that modernity promises are tempting. There is also an acute anxiety that experiences of modernity are painful in which cultures are suffering because of the global ambition of modernity. There is a challenge to the uniqueness/ specificity of our cultural identity. Avijit Phatak (1998) quote on this, that which is equally important to understand is the weakest aspects of secularization (synonyms to modernity) it is almost complete failure to accomplish what is religion has been doing for the ages by providing a meaning of existence.

The aim of contemporary education is not only the mental, physical and social development of the individual but also his religious and moral development. That is why modern educationists stressed the importance of moral education. Religious faith in education helps the individual to face all kind of adverse conditions. Religion is the foundation of all moral character because without religion man cannot have faith in truth, beauty, and goodness. The freedom that we want to grant child through education is not possible without religion (Sharma, 2010:231).

Another, one of the vital criticism that madrasas developed against the modern/English schools are that they focus solely on transmitting knowledge as a result of which student doesn't learn "proper' ways of behavior. However, civility is not always formally taught in the madrasa; it is also transmitted through the serious of pedagogical actions which leave an indelible imprint on the minds as well as bodies of the students (Alam,2011:158).

This pattern of recruitment suggests that fundamentalism is not a traditional protests against modernity, but instead, these social movements are characterized by their selective approach of acculturation (Antoun, 2001 cited in Turner:297). Selective modernization refers to the process whereby on individual accepts a practice or belief from another culture (the secular world) and integrates it into their value system (The religious world). One illustration of the process of selective modernization is the use of

television and radio by fundamentalist Christian groups in the United States. For study researcher prime foci is Question of Ontological Security and religion in the context of Education.

Ontological security

Beck (1992) and Giddens (1990) shared a similar concern to describe the most conspicuous features of contemporary society where every institution is associated with risks like health and environmental scares of the past few years: brain tumors caused by cellular phones, cancer caused by high-tension electrical wires and let us not forget the risks from our homes, our water, and the very air we breathe (Indesedy: 27-28). As Anthony Giddens (1991) states:

"The threats of death, insanity and - somehow even more fearsome - cancer lurk in all we eat or touch."

Although their observation was limited to western society only the matter of fact is, these threats, argues Beck (1995), cannot be delimited spatially, temporally or socially. The magnitude and global nature of risks are such that risks are becoming more and more difficult to quantify, prevent, and avoid. Contemporary events are often open-ended, rather than events that have a foreseeable end. Accordingly, the risks of late modem society are not readily calculable. Which together contributed to the development of strikingly new forms of social life, the consequent origin of trust and security is changed (Cited in Indesedy:27-29).

In this society, nobody is sure what is going to happen, and so neither knows how to behave nor can predict what the outcome of their actions will be. Instinctively or by learned habit, people dislike and fear ambivalence, that enemy of security and self-assurance. As result peoples are inclined to believe that they would feel much safer and more comfortable if situations were unambiguous where it is clear what to do and sure what would happen if they did it. Living in a world of contingency can lead to what Giddens (1991) terms 'ontological insecurity.' The ontologically insecure individual has little if any sense of continuous narrative or biography. Obsessive exaggeration of risks to personal existence, extreme introspection, and moral vacuity are characteristics of this individual. Giddens is arguing that the ontological insecure individual may fail to achieve an enduring conception of his or her aliveness (ibid).

For this study researcher compared ontological insecurities with the failure of the modern education system and how Madrasa (religious education center) gives them ontological security by putting forward the case of Zia ul-Uloom Madrasa of district Poonch and (J&K). From ancient society to modern society we have several different perceptive to understand the meaning of education, but still, we are insufficient to understand the lacuna the simple reason is, our policies leave the agency (students, actor) and the meaning they attached to education. Therefore present study tries to refill the meaning of education via actor foci! To understand the subjectivity researcher interacts with Madrasa children and asked some fundamental questions, its difficult to unfold the overall gain of fieldwork, therefore, researcher stick one question which researcher would like to discuss in length.

Question: To understand the rationale behind there in/securities why you (the subject of observation children) enrolled in Madrasa but not in government or public schools.

Response: They respond, their "Class Situation" (availability of assets) is the main cause of their admission because they do not have enough money to support their basic needs (food, shelter, cloths) and you (researcher) are talking about distance dream (education in private schools or public schools).

Researcher: ok! But what is wrong with government school, the government has the facility of free education and higher level at very low cost which any one can afford.

Response: They said in our Madrasa around more than 90 percent children are government school dropout because they don't understand what teachers teach to them especially the modern subjects (math, science, English). Therefore they failed many times in same class. Therefore, they lacked interest and decided to leave the school.

This is the one part of the story and very common understanding why children opt madrasa education not public or private, the usual answer is poverty. This answer can give us by local auto-driver so what is the fun to spend money and months/years to understand the simple query. In introductory page of "Ethnographies revisited: constructing theory in the field" raised a very important question; why we rely on ethnographers if a journalist covers the story in very less time and tells a story better than ethnographer. Saul Alinsky's (cited in Anthany, at el: 2009:1-2) musing that a sociology department is a kind of institution that spends $100,000 on research projects to find the location of the houses of prostitution which a taxi driver could tell you for nothing. However, some critics still quip that ethnographers are often simply "poor journalists; who spend years working on a project that is conceptually bereft and no better than a weekly news documentary. As Gary Alan Fine (ibid:1-2) put it in keynote address at the recent 25th annual qualitative analysis conference in New Brunswick, Canada, ethnographer differ from journalists mostly because of a six-letter word: Theory

To understand the real picture researcher tried to go beyond the ready-made answer. For years the most prominent and controversial theory of culture of poverty was Lewis Oscar (1969) "Culture of Poverty." Lewis argued that this culture emerged when the population is socially and economically marginalized from capitalist society developed patterns of behavior to deal with their low status. This behavior was characterized by low aspiration, political apathy, helplessness, disorganization, provincialism and the disparagement of so-called middle-class values. Once this culture was in place, Lewis argued, it developed mechanisms that tended to perpetuate it, even if structural conditions changed (cited in Lamont and Small, 2017:6).

More specifically, the culture of poverty perspective argued that the poor remained in poverty not merely as a result of their economic conditions but also because of cultural values and practices they had developed from poverty. This perspective, as exemplified by Lewis (1969) and Banfield (1974) argued that culture constituted a set of norms and values that guided the behavior of individuals. They also, however, conceived of culture as a "lifestyle," at times called a "worldview," which made the escape from poverty difficult or impossible. Therefore, it is not wrong to conclude that Madrasa children are a victim of the "poverty of culture." The researcher is not denying the objective conditions which put the strain on their actions, outcome and their class situations but how after changing the objective condition their subjective condition is same.

These examples reflect the internal damage done by the modern education system to children who instead of improving their conditions, suppressing them into unprivileged position, as a result they are facing triple deprivation that is social, economic and political, hence multiplication of ontological

insecurities. This inability of modern education fails to offer psychological and emotional comfort that explains the presence and influence of non-scientific (religious education) knowledge in human lives, even in a rational world. From this point of view, the important thing about beliefs is not what they are but the fact that they are there for people to believe in them: it is the reassurance their existence provides that matters. Associated with symbolic anthropology and some versions of phenomenology, this is a perspective which argues that since all humans require reassurance that the world is a safe and ordered place – that they have what Giddens calls a desire for 'ontological security' – all societies will have forms of knowledge which perform this hermeneutic/ psychological task. This task of ontological security is well performed by the Madrasa and HGS in opposite to modern education which leads to reducing the climate of uncertainty which an individual finds disturbing no matter how far he or she seeks to put it to the back of their mind; and it inevitably exposes everyone to a diversity of crisis situations of greater or lesser importance, crisis situations which may sometimes threaten the very core of self-identity, a characteristic of the ontologically insecure individual.

CONCLUSION

Despite the central importance that madrasas play in the lives of Muslim communities around the world, relatively little academic attention has been paid to them. Advocate Madrasa education against modernization thesis false claims to give equal educational opportunity, quality education to every section of society still a distance dreams for poor which led to ontologically insecurities.

In the process, the valuable function (ontological security) that many madrasas play in providing free or highly subsidised education, along with boarding and lodging for vast numbers of Muslim children from improverished families, is readily forgotten. The expansion of the madrasa network must be appreciated in the context of abysmal levels of poverty in many Muslim of communities, with governments, often under pressure from International, western dominated organizations such as the World Bank and the International Monetary fund, being forced to cut back on welfare spending and 'opening up' their economics, and egged on by dominant. Western powers to enter into a fierce arms race 50 as to oil the machines of the international weapons industry, thereby reducing resources for public education – obviously, if governments were encouraged and enabled to spread with more on quality education for the Muslim poor than they are presently doing, many Muslims families would prefer to send their children to general schools rather them to madrasas. By situating the madrasas debate securely within a security driven paradigm, without appreciating the crucial socio-economic roles that madrasas play in the lives of poor Muslims, this obvious point is obscured (Noor, etal, 2008:13)

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INCLUSIVE EDUCATION IN INDIA: ISSUES, CHALLENGES AND PROSPECTS

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ABSTRACT

Inclusive education is a process of strengthening the capacity of the education system to reach out all learners. It involves restructuring the culture, policies and practices in schools so that they can respond to the diversity of students in concerned region. It is one of the most effective ways by which we can promote an inclusive and tolerant society. Inclusive education is a strategy of making education universalized irrespective of any disability within the learner and to maintain equity in the society. It accentuates that children with special needs can be included in holistic platform without any kind of isolation. Avoiding the option of segregation and making them confined within the boundaries of special schools, experts of inclusive education are advocating an inclusion of children with special needs in to the common schools. We only then can claim the provision of equal opportunity particularly in education. However, for achieving success in inclusive education in India we are facing several obstacles and challenges. Many problems such as, lack of positive attitude among teachers, non-inclusive curriculum, lack of resources, infrastructural problems, unawareness among parents, irregular plans, improper execution of policies are creating hurdles for extending the concept of inclusive education in India. In paper an attempt has been made to put focus on issues, challenges, and prospects regarding inclusive education.

Keywords: Inclusion, Education, Inclusive Education, Issues, perspectives

Introduction

There are many reasons for the success of teaching process. One of these is inclusion. Inclusion is one of the most widely studied topics in the teaching and learning process in the educational fields. A lot of researches have been done about its importance, its effect and the way it is applied. The Chinese proverb, (IRC, 2006), says, "Tell me and I forget, teach me and I remember, involve me and I learn." The classroom is built upon interaction, cooperation, group work, and participation. These can be done through inclusion. If there is exclusion, teaching process would not be successful. Inclusion is one of the elements which, if applied properly, school achieves success. Inclusion lexically means the act of including or the state of being included. Therefore, Hudson (2009) explained that successful teachers should include their students as well as making their students included. Inclusion is about equal opportunities for all pupils. Pupils should all be included regardless of their age, gender, ethnicity, attainment and background. It gives attention and concentration to all pupils. In my opinion successful inclusion is a must inside the classroom. When pupils are included properly, they will equally have the same chance to achieve, learn and acquire new experiences inside their school. But exclusion means bias, failure and drawback. Pupils should be taught, assessed, evaluated and supported equally. But teachers should consider that some pupils need more support or provision to have an equal chance of success. Inclusion needs planning and teaching inclusively. Therefore, each unit gives supported tasks to reach inclusion inside classrooms. To achieve a high rate of inclusion, teachers should put no limit for pupils' involvement. Broadly, inclusion not only means to

include pupils inside their classrooms but it also means to include classrooms inside their schools. (Hudson 2009)

Issues and challenges:

Inclusion is an International buzz word in education and Indian education has no exception. The Universal Declaration of human rights, the United Nations General Assembly charter, and United Nations Convention on the rights of the child all acknowledged education as a human right. It may also be seen as a continuing process of breaking down barriers to learning and participation for all children and young people. Inclusive education should create opportunities for all learners to work together." according to national education's ministry regulation "inclusive education is an educational system that provides opportunities for special needs and talented students to pursue education at mainstream schools along with other normal students.

Issues in Inclusive Set-Up:

Less Students Enrolment: Enrolment rate of children with disabilities at least on par with that of nondisabled children in the mainstream education system.

Lack of Competencies among teachers: Teachers are the key actor to successfully implementing inclusive education. There is Lack of Competency, Proper knowledge and educational qualifications which are required from teachers in order to fulfill the predetermined purpose.

Large class sizes: Large classes are the big hindrance for the special students in order to take full advantage in the mainstream classes.

Rigid Curriculum: Rigidity in curriculum does not allow the special students to go at par in learning with the normal ones. No special curriculum is here to fulfil the diverse needs of special students.

Inadequate pre- service training and professional development: Lack of training and professional development of mainstream teachers at all levels are the big issues in inclusive education.

Negative Attitude of Parents and Teachers: Negative Attitude of Parents and Teachers towards disability, differently abled and marginalized children is also one of the major issue in inclusive education set-up.

Inadequate Infrastructure: Lack of infra structural facilities in our institution is one of the big issue which hinders us to realize the dream of inclusive education.

Lack of Assistive devices: In inclusive classroom there is Lack of Assistive devices which may assist the special students to take full advantage from the classes.

More use of Power Point Presentations in the Class: Nowadays we use technology in order to make our teaching learning process effective but at the same time when we have different types of students in the same class we ignore the diverse needs of special students.

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Methods of Teaching: In most of the institution only some stipulated methods are used to teach by which different abled students are unable to take full advantage from teaching learning process.

Lack of Community Will and Participation: Lack of Willingness of parents as well as community seems there in order to send their wards to main stream institutions.

Lack of Political Will towards Implementation of Inclusive Education: Lack of Political Will towards Implementation of Inclusive Education is one of the biggest issues in order to realize the dream of inclusive in practical manner.

Retention of children with disabilities in schools: Unavailability of support from peer group students to disable students by which they are unable to retain themselves in main stream institutions.

Challenges in Inclusive Set-Up:

Execution of policies: Concerned authority should be sincere and committed enough to execute policies regarding inclusive education, implement the constitutional rights and provisions without considering the loop holes and technicalities.

Social Attitude towards Disability: we have to organise programmes regarding the spread of awareness related disabilities and should creating a positive social attitude towards disability and differently abled and marginalized children.

Resistance of parents: The parents and families of such children should be made aware of such provisions and rights through awareness programmes and advertisements on printed and electronic media

Increase skill based teaching: Trainees of mainstream teacher education centres also should be provided skills for handling such children.

Link research and practice: Disability focused research and interventions in universities and educational institutions and should be setting up of centers for disability studies and chair disability studies in universities.

Peer coaching: There must be Peer Coaching for Improvement of Teaching and Learning in inclusive educational set up.

Prospects of Inclusive Education

Inclusive education is a strategy to make education universalized irrespective of any disability within the learner and to maintain equity in the society. It emphasizes that children with special need can be included in general school system without any demarcation and differentiation. Inclusive education is a developmental approach seeking to address the learning needs of all children, youth and adults with a specific focus on those who are vulnerable to marginalization and exclusion. An increasing number of publications, policy papers, workshops etc. have supported the ideology of inclusion. Some organizations and people, however, doubt whether the ordinary classroom can provide quality education for disabled children. The major goal of inclusive education is the Flagship goal. Recognizing the right to education, the

Flagship seeks to unite all EFA partners in their efforts to provide access to quality education for every child, youth and adult with a disability. The Flagship has been formed by an alliance of diverse organizations, including global disability organizations, international developmental agencies, intergovernmental agencies, and experts in the field of special and inclusive education. In order to reach this goal, all the parties have to take the full participation with disabilities and families in the design of all Flagship activities. Promote the full participation of persons with disabilities and families in the development of policies and guidelines related to the education of persons with disabilities at local, national, regional and global levels. Seek to ensure that all governmental entities, donors and NGOs endorse the universal right to education for all children, youth and adults with a disability. Availability of specialist teacher supports, if possible to the regular classroom teachers. Thus, we as teachers, parents, teacher-educators etc. have to facilitate the implementation of inclusive education not only as a program but also as an ideology- an ideology based on the principles of human rights approach wherein stress is laid on giving importance to the individual and respecting his/her potentiality in the teaching learning process.

Conclusion:

There are several obstacles and challenges related to educational system which hinders to promote inclusive education. It is not impossible to attain success in inclusive education in nation through effective strategies and other means but at the same time there are some issues as well as some challenges which we have handle by soft hands. To make inclusion appropriate teacher preparation, awareness and attitude towards disabilities, retention of special children etc. must be made compulsory in all programmes irrespective of elementary, secondary level and higher education. Further quality resources, faculties and facilities must be supplied to each institution to make inclusive education Programme successful.

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POSTHUMAN E- INTELLIGENCE – FUTURE CHALLENGE FOR ACADEMIA.

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ABSTRACT

Man has been endowed with many unique abilities among which thinking ability, creativity and intelligence are prominent. The discourse on intelligentsia is as old as mankind. The human intelligence has always remained a controversial debate among philosophers, psychologists, educationists and scientists. In this paper, an attempt has been made to understand the human intelligence in context of latest technologies and advancements in the area of genetic field

Keywords: Human, Intelligence, Machine, Technology and Genetics.

Introduction

Humans saw themselves as distinct beings, in an antagonistic relationship with their surrondings. Posthumans, on the other hand, regard their being as embodied in an extended technological world.

The Posthuman Manifesto

Either from evolutionary or religious perspective, human being is always considered as crown of creations. Technology as a strategy of survival and evolutionary fitness cannot be alien to the human (Hayles, 2003). Man has been endowed with many unique abilities among which thinking ability, creativity and intelligence are prominent. The discourse on intelligentsia is as old as mankind. In every society, humans are being classified as intellectuals, creative people, innovators, common masses and stupid people. The human intelligence has always remained a controversial debate among philosophers, psychologists, educationists and scientists. A number of books have been authored across the globe on the discourse of intelligence from time to time and some of them generated big controversial debates. One such a book is The Bell Curve: Intelligence and Class Structure in American Life published in the year 1994 by American psychologist Richard J. and American political scientist Charles Murray. Central argument of the book is that human intelligence is significantly influenced by hereditary factors and is a better predictor of many personal dynamics, including financial income, job performance, birth out of wedlock, and involvement in crime than are an individual's parental socioeconomic status, or education level. They also argue that those with high intelligence, the "cognitive elite", are becoming separated from those of average and below-average intelligence. Arguing intelligence as genetic asset, authors created a new debate for researchers and psychologists.

Whereas a group of psychologists argue that human intelligence is neither fixed nor entirely hereditary but remains always in constant flux. It is believed with human intelligence is also under evolution and there is a substantial research available which argues that intelligence increases with the passage of time in human societies. That is what we call in psychological science as Flynn Effect. So from theoretical perspective of Flynn Effect, human intelligence is always in fluctuation. Similarly, in present

times, when everything even social relations and social norms are now "e" based, it is not wrong to label human mind of present times as "e-mind". We hear from our elders and old aged people that children of present generation are more active, clever and more quick in grasping the things and concepts than previous generations. I wonder when I see the kids of 2-3 years old very skilled in operating android phones, laptops and more surprisely, when I observe my own son operating YouTube very easily when he is Just 3+ years old. There is no doubt that with every generation the functioning of human mind also increases proportionally. Metaphorically, it seems good to label kids of our generation as 3G or 4G kids but imagine the kids of that generation which will be after 100 years? Will this generation 100 G or multiple of that? Let us put this question for imagination?

Human brain is just like a universe (Bell, 1999). We are supposed to owe to the research carried in the area of Physics, Neurosciences, Genetics and Psychology to a great extent when it comes to advances in the study of the brain and the mind-body connection. A significant portion of the scientific research articulates that how in the last 20 years researchers have gained more insights into the workings of the brain than in all the previous centuries combined. A famous scientist Kaku rightly claims that latest discoveries and innovations have more to do with physics than biology, for understanding the functioning of human brain as well as mind. The technologies that have permitted us to comprehend the brain in more detail than ever before come to us from the world of physics and Nero-science. These technologies include everything from magnetic resonance imaging (MRI) machines, CT scan machines to the positron emission topography (PET) scan. It is now gospel truth that without these machines, our understanding of how the brain works and mind evolves would still be in the proverbial dark ages. Research has proved that paralyzed persons can now move artificial limbs through the use of an exoskeleton that is directly controlled by an individual's thoughts through an EEG machine mounted in a helmet. Similarly, humans can now control various video games though thinking process. Not only this, researchers have managed to erase a mouse's memory and then reprogram it with new memories. Researchers have recently linked mouse and monkeys brains together, allowing the animals to collaborate–via electronic connection – to solve the problems. This is just beginning of shared thought which predicts future of human *blue toothing*.

The voluntary marriage between artificial intelligence (machine intelligence) and human intelligence shall give birth to a new intelligence that we call as, post human e-intelligence. The two smarter threads-smarter humans and smarter machines will inevitably intersect. Just as machines will be much smarter in near future because of the artificial intelligence, we can expect that humans who design, build and programme them will also be smarter. Therefore, the answer to the question, "will artificial intelligence and human intelligence by genetic modification have the greater impact in the next century? Is absolutely yes. With the advent of knowledge explosion and computer revolution, common masses of future generations have to accept e-intelligence as every day's technological need but with no deeper understanding how it is possible. We may even see human minds uploaded into cyberspaces. The potential for improved human intelligence is enormous. Genetic limits of intelligence seem to be over with the recent advancements in the genetic field. As a result of the human genome project, which is responsible for decoding the entire genetic structure of humans, it is apparent that there is a great potential for genetic manipulation of human intelligence. Cognitive ability is influenced by thousands of genetic loci, each of small effect. If all were simultaneously improved, it would be possible to achieve very roughly about 100 standard deviations of improvement, corresponding to an IQ of over 1000 says Stephen Hsu , a famous

scientist. We cannot imagine what capabilities this level of intelligence represents, but we can be sure it is far beyond our own as humans. .

Conceptualizing these advances in the area of brain research, it continues to marvel us with unique predictions about what is just around the corner and what the new challenges before the human arein the coming days especially for academia. What shall be the future of human intelligence, let us make some predictions. Imagine a future in which human memories will be recorded and exchanged like data transfer through Bluetooth or data cable? Imagine when a time will come, when a child have not to bother to memorize the knowledge because knowledge shall be transferred to his/her brain through data transfer techniques. Imagine a class rooms where a teacher will simply ask students get OXFROD dictionary downloaded to their brains at any cybercafé? Imagine a class room where students have not to bother about minimum levels of learning? Imagine when our memory and consciousness will survive forever despite we will be no more on this earth because our consciousness and memories will be downloaded o into computers as same can be seen later on.

What Ronald Barthes, in his book *Mythologies,* speaks of the "The Brian of Einstein", seems now virtually possible as he had mentioned in this book that when Einstein left this world, people bristled his head with electric wires and he was requested to think of relatively? This symbolic representation probably conveys that people want to benefit even from human brain after his death which is now scope full in the era of post human e-intelligence. Perhaps that day is not for away when we will be in a position to upload and download memories, knowledge and skills directly into our brains, this will fundamentally change what it means to learn, what it means to think. This will create a new paradigm not only in the field of academia but in the history of humankind also. The famous English movie "the Matrix" is sufficient to quote here it has been dramatized when Keanu Reeves's character, Neo, "downloads" the skill of kung fu (Kung Fu is Chinese term for learning skill related martial arts). In the said movie, his brain has essentially been rewired and he has a new skill at his disposal without learning it in actual settings. But the question anybody can pose is that has he "leant" kung fu? As a general principle of pedagogy, it is argued that learning involves individual choice and effort. If we can simply download and upload memories and knowledge directly into our brain through various technologies, both choice and effort will become irrerevent for teaching –learning process. As much as these ideas seems nothing more than fantasy, but they are closer to reality than we think.

 These possibilities are visible across the globe especially in Europe and West, where governments are also interested to finance such projects where focus is on brain and mind research. This is why in the month of April, 2013 Barack Obama Government launched a research project titled BRIAN Initiative which stands for Brain Research through Advancing Innovative Neuro-technologies (BRAIN). The U.S. government allocated over \$3 billion to the Brain Research through Advancing Innovative Neuro-technologies (BRAIN) Initiative, which hopes to essentially engineer the human brain in new directions. With this kind of support, brain research is advancing at unprecedented rates, and things that once seemed impossible are now both possible and probable. Not only, USA other developed nations also invest into brain and mind research projects so that more hidden area of brain and mind are explored. We should learn lesson from the life of famous theoretical physicist and scientist, Stephen Hawking who is not in a position to speak because of motor neuron disease, however Hawking only thinks and writes but machine speaks on behalf of

him. In other words, his brain is connected to machines, not his tongue for communication purposes. This is one just concrete example to quote here the future of human cognition.

Conclusion

Keeping the present scenario of research in view, we cannot deny the probability of transmitting the knowledge to human mind through e-transfer. Therefore, good days are coming for kids and children when they will get rid from rote learning either by human Blue toothing or by e-transfer of knowledge. But the fundamental questions arise? Does the role of teacher and text books seem to be arrested in future days? What will happen to other cognitive processes like creativity, memory, perception, consciousness analysing, criticism and forgetting? When all the above quoted imaginations will be virtually possible, it will change the classical meaning of human being and human intelligence that is why author prefers to coin a new term Post Human e-Intelligence. Similarly, what will be future challenges of teaching profession with the era of Post Human e-Intelligence? It will be left to others to raise and discuss these questions in more depth. Such questions will shape the future discourse in the area of human intelligence. Let us wait for new paradigm in academia.

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