

INDIAN JOURNAL OF LIFELONG LEARNING AND DEVELOPMENT

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'Ya Kriyawan Sa Pandita' (learned person is one who is ceaselessly active) is the motto of the University of Pune, which was established in 1949. Since its inception, the University of Pune has placed the objective of 'Social Commitment' on the top of its agenda for attaining excellence in higher education. The Centre for Continuing Education established in 1972 was upgraded as the Department of Adult, Continuing Education, as a result of University Grants Commission's Policy (1977). Following the University Grants Commission's Policy (1977), Government of India launched the National Adult Education Programme (NAEP) on October 2, 1978. The responsibility and the vital role given to the Universities in the NAEP was very much instrumental in upgrading the Centres for Continuing Education in various Universities. This trend was accepted by the authorities at University of Pune. Other programmes such as Population Education, Planning Form and Jan Shikshan Nilayams were started and implanted through the university and colleges with the assistance of the University of Pune and University Grants Commission. Lifelong Learning as the cherished goal of the educational process which presupposes universal literacy, provision of opportunities for youth, housewives, agricultural and industrial workers, professionals and other disadvantaged groups of the society to continue the education of their choice at the pace suited to them is one of the main objectives of the University. The Department recognised the need for providing quality education by up gradation of skills of the learners in tune with the developmental needs of the individual and the society. An indispensable endeavour toward enhancing the human resource is to develop strategies for creating an effective learning environment for a Knowledge society. The department has resolved itself to work on some socially important areas viz. National Integration, Women Empowerment, Senior Citizens, Unorganized Workers, Non-Government Organizations, Tribal Development, youth Education, Entrepreneurship & Employment, Counselling, Literacy, Adolescence Education and Lifelong Learning.

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Innovative Approaches for Tribal Development: Myths and Realities

Dr. Satish Shirsath

Discussion regarding Tribals:

The present paper intends to discuss regarding tribal people from India. Tribal is an umbrella term used for a heterogeneous set of ethnic and tribal groups claimed to be the aboriginal population of India¹. Different academicians and authorities have described or defined Indian tribals differently. Some of the denotations² are as follows;

- a) Risley, Lacey, Elwin and A.V.Thakkar- Aboriginals.
- b) Baines –Hill Tribes & Forest Tribes.
- c) Hutton –Primitive Tribes.
- d) Ghurey- so called aboriginies or Backward Hindus.

In spite of different meanings/denotations, the term 'Adivasi'(original inhabitants) is used more often to indicate-tribals(in India).Some scholarly statements can support this statement-(1) ...it has now become an established fact that the aboriginal tribes in India are, in most cases, survivals from the later prehistoric groups³. (2) The Tribal populations are the aboriginals of our country...⁴ .In a long peregrination of this term; one comes to Constitution of India which has designated them as 'Scheduled Tribe'.

Some characteristics of tribal communities⁵:

- a) (In terms of territory), every tribe has a traditional identity.
- b) They possess a common & distinct name.

- c) All the members use a specific dialect.
- d) Kinship operates as a strong associative ,regulative and binding principle.
- e) Differential position in the production system do not create any difference in social position.
- f) Tribal economy is basically a non-monetised economy where producers themselves are the consumers.
- g) The technology is simple and unspecialized.
- h) Each tribe maintains its specific rituals along with social, economic & cultural traditions.
- i) Politically they are under the control of respective State Governments, however in many cases each of them exhibit its own tribal council(Panchayat) for local settlements.
- j) One of the outstanding features of Indian tribes is dormitory institution, where different customs and moral codes are imparted to adolescents.

Few things should be made clear- (a) all these above mentioned characteristics are not found equally in all tribals. Some may be absent in some tribals ,some may possess some more specifications. It differs place to place.(b) Though tribals in india are part of its wider civilization (which includes some characteristics such as interdependence and sharing of certain common symbols), exhibit some differences(which are mentioned above).

Rich Past; but Dark Present:

The references of *Shabree*(who fed sweet fruits to Rama in Ramayana), *Ekalavya*(who learnt archery despite of refusal from *Dronacharya* in Mahabhart), *Ghatotkacha*(son of *Bhima*

from tribal wife in Mahabharata), *Chitrangada*(wife of *Arjuna* who was Naga princess in Mahabharata) etc. can or cannot be believed. As such characters can be called mythical. However some historical facts which have evidences or documented proofs show rich tradition developed by tribals in India. Tribal states & governments, rules and rulings made by them along with their following aspects are imitative- way of living, art, songs, knowledge about herbal medicines, some values(which are considered as advanced and egalitarian),sense of belongingness, unity, honesty, we-feelingness etc. Nevertheless, such abundant virtues hasn't stopped the tribals from dragging behind. Today one of the character of tribals is –backwardness. In every aspect(i.e. Social, economic, educational etc.) they are far behind. Their discontent was considered as revolt at the time of British rule. Their lagging in education & awareness as well as remoteness, dispersion could not convey their sorrows to others(so-called mainstream) . In spite of efforts from various sectors, not much changes are seen in the miseries of tribals.

It is proper to see different approaches deployed for development of tribal population.

Approaches to Tribal development:

Some major approaches for tribal development are as follows;

- a)Religious approach⁶.
- b)Social Service approach⁷.
- c)Radical approach⁸.
- d)Administrative approach⁹.

a)Religious approach:

It is the oldest approach which was deployed by the Christian missionaries. Hence it can be recognized as missionary

approach too. With the motive of preaching the tribal people regarding own religious ideas and conversion, they entered into tribal areas. They conducted several welfare activities, promoted health education programmes such as schools, hospitals, libraries etc. They tried to pursue the tribals which were living a miserable life through development activities. They rendered humanitarian service to the needy & downtrodden tribal people. Some Hindu minded organisations also started working in tribal areas through that zeal. Such organisations shifted their emphasis from mere social welfare activities to economic development activities since 60s¹⁰.

b) Social service approach:

Some voluntary agencies started social service activities based on humanitarian ground for tribal people. Such work is seen during last few decades of British rule. Many times such organisations could not understand the values and aspirations of tribal people. Hence they did not get substantial success in their work.

c)Radical approach:

Some leftists activists worked with the tribals for conscientisation regarding their state of deprivation and tried to organise them to rise in revolt against their exploitation by the feudal lords, capitalists and state agents. It resulted in many tribal movements in various parts of India. Their nature differ place to place.

d)Administrative approach:

This is an important approach because of two factors;(1) much can be achieved through administrative measures as pointed by Dr. S.G. deogaonkar. He says," In developing countries like India, though the democratic model is adopted, it is inevitable that the " Administration" which plans and

administers development has the political power concentrated in It")¹¹.(2)The role of government machinery is crucial and important in tribal development.

Pre-independence measures and post-dependence activities can be included in in this approach. In pre-independence period, the British government demarcated the tribal territories as 'excluded' and 'partly excluded' . This strategy was bitterly criticized by the nationalists leaders of independent India. They felt it as a 'negative approach of seclusion'. Hence the exclusion policy was found to be modified after independence. Constitutional safeguards aimed at a 'positive political approach' for uplifting backward tribal communities so that they can be placed equal to other advanced people .

After independence, the government paid more attention towards the problems of tribals. Three types of measures were adopted.(1) provision of constitutional concessions to S.Ts.- its main focus has been on reservations for tribal people in education institutes, in government jobs and in parliament and state assemblies. Such reservations are meant for upbringing tribals at par with non-tribals. (2) programmes of tribal development such as 'Community Development Programmes (CDP) ' , Tribal Sub Plans (TSP) etc.- Such programmes are designed with the objective of modernizing tribal economy, promote tribal agriculture & forestry. Besides the measures for development of tribal economy, many tribal development plans have been focused on physical, social and educational aspects of tribal life. Some provisions like health care centres, community centres, schools etc.are designed to improve the life chances of the tribals and to integrate them with the larger society. (3) protectionist policy- it relates to the protection of the right of tribal in land and forests and the right to be safeguarded from exploitative elements.

While discussing different approaches to tribal development (accepted by government level), Dr. S.C. Deogaonkar writes as follows;¹²

During the modern era the Government arms reached the hilly and forest tribal areas for the first time during the British regime. Till then some of the tribal areas had their own chiefs with a traditional pattern of political organization and others were stray scattered groups either ruled by other kings, Maharajas or were left to themselves as if in a “State of Nature”.

After Independence, planned development started and broadly three different approaches were advanced.

1) Policy of Isolation:

This approach was adopted by British rulers. It is also described as ‘leave them untouched’. Some academicians opine that along with the policy of non-intervention or limited intervention, the British rulers encouraged the missionary activities. The isolation policy was justified on the grounds that their (tribals’) culture ought to be preserved and hence there should be no interference by planners. Thakkar Bappa criticized this policy saying that the anthropologists wanted them (the tribals) as “specimens in a zoo” so that their academic field-laboratories would always be available.

2) Policy of Assimilation:

This policy is exactly opposite to previous one, which emphasizes on bringing the tribal population in the mainstream of national life as early as possible. In this process, traditional aspects of tribals may get dilapidated.

3) Policy of Slow and Steady Assimilation:

This is middle policy which expects for development of tribals and bringing them in the national mainstream without

disturbing the healthy features of tribal life. This policy also emphasizes on bringing out such changes (regarding development) on their(tribal people's) own initiative and their willing consent. Respecting the tribal life and culture and to bring the best thing in modern life to them but in such a way that these will not destroy other traditional way of life but will activate and even attract them to a better and fuller life was the crux of the policy. First Prime Minister of India, Pandit Jawaharlal Nehru is supposed to be a strong supporter of this view. His words advocate the very principles. He said," The Government of India is determined to help tribal people to grow according to their own genius and tradition". The Draft of the First Five Year Plan(which is supposed to be a planned beginning of Independent India towards a Welfare State) states, "The conditions are now generally such that there has to be a positive policy of assisting the tribal people to develop their natural resources and to evolve a productive economic life wherein they will enjoy the fruits of their labour and will not be exploited by more organized economic forces from outside. So far as their religious and social life is concerned, it is not desirable to bring about changes except at the initiative of the tribal people themselves and with their willing consent. It is accepted that, there are many healthy features of tribal life, which should not be only retained but developed. The qualities of their dialects, and the rich content of their art and craft also need to be appreciated and preserved." In this way, this policy is reflected in India's welfare measures especially after First Five Year Plan.

The results are not so satisfactory:

As an integral part of Indian society, everyone would expect the need of equal status to tribal people along with others. Several approaches have been suggested and practiced. After specific interval, such approaches got evaluated; modified

and executed again. The philosophical foundations, strategies, machineries were changed. Several studies and reports utter the fact that we could achieve lot of infrastructural development on micro level, however we could not convey it unto the last deprived tribal man. So far psychological change is concerned, not much we could gain.

Enlightenment, People's Education can do it :

'*Atta Deep Bhava*'(you become a torchlight of your own destiny) is the popular saying uttered by Lord Buddha. The very right path of development is 'Empowerment' of distressed individuals. In the case of tribals, it is not right to wait for some 'outside angels' who will accelerate the development. The present scenario calls for movement of the problematic individuals & marching towards 'self development'. Problems and hence the needs of individuals regarding development can differ. From that point also, the problematic individuals need to acquire what he/she wants.

Though we have achieved literacy level satisfactory, it is very low among the tribals. Besides literacy, awareness in other issues is also low. Most of the tribals cannot cope up with fast growing changes. Constant sensitizing the tribal population through non-formal method in different life-related subjects is required. The Adult, Continuing Education wing, in which youth from higher education are involved, can carry out this task ably. They can identify the needs of people; and based on them, they can plan activities. As formal education has some limitations of 'rigidity in formalities' and 'pace in modifications', the non-formal education through Adult, Continuing Education and Extension wing, it is possible.

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Issues in Lifelong Learning of Tribal Women in Maharashtra¹

Dr. Navnath Tupe

Education is an important key to transformation of society. By education individual is able to utilize the available resources very properly as well as able to develop these resources effectively. Therefore Post-independence, the policy of the government of India has been to provide education for all. Several programs have been initiated by the central government as well as state government of Maharashtra to provide universal access to education for reduce the drop-out rates and the ensure achievement of minimum levels of learning as well as initiated the several programs for women empowerment such as Mahila Samakya Programme, Integrated Child Development and women & Child Development programme. Under the Tribal Development Programmes several schemes have been launched in tribal sectors. Even though the socio-economic status of tribal women is not satisfied. The entrepreneur skills and life skills among tribal women should be brought prosperity and happiness in their life and socio-economic status will be improved So that this paper has focused on the issues in lifelong learning of tribal women. Lifelong learning is called to play a very important role in ensuring adequate technological skills to women professionals that are currently in the position to lead the network society. The main objectives of this paper is that the review the educational status of tribal women in Maharashtra and finding the major issues in Lifelong Learning of tribal women and suggest the skill development programme for them

¹ Paper presented in National Conference on Tribal Issues and Strategies for Empowerment held during 22nd and 23rd November , 2012organised by Department of Adult, Continuing Education & Extension, University of Pune, Pune

The Meaning of Tribal:

According to ancient Indian literature, tribal means a Gan. The meaning of *Gan* is group of people living in specific geographical province; but in general the meaning of tribal is Adivashi. Adivasis are considered to be the earliest inhabitants of India. The term Adivasi is commonly translated as 'indigenous people' or 'original inhabitants', and literally means 'Adi or earliest time', and 'vasi or resident of'. This is word to word meaning. Some definitions are in dictionaries and reference books which could be described as follow-

According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor.

D.N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes. According to Ralph Linton tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

The government of India recognizes most Adivasis under the Constitutional term "Scheduled Tribes" derived from a schedule in the Constitution Order of 1950. While the Order declared 212 tribes located in 14 states as Adivasis, the Government of India today identifies 533 tribes.

Now all tribes are included under schedule tribes for the purpose of administration and development. The Scheduled Tribe population in Maharashtra is 73.18 lakh, i.e. 9% of the total population of the state. There are 47 tribes in Maharashtra main

tribes being Bhils, Gonds, Mahadeo Kolis, Pawras, Thakurs and Warlis, kokana, etc

Features of Tribal:

The Tribal is considering under geographical phenomenon. Maximum tribes are living either in forest or in surrounding of forest. **T.B Naik has given the following features of tribes in Indian context:-**

- A tribe should have least functional interdependence within the community.
- It should be economically backward (i.e. primitive means of exploiting natural resources, tribal economy should be at an underdeveloped stage and it should have multifarious economic pursuits).
- There should be a comparative geographical isolation of its people.
- They should have a common dialect.
- Tribes should be politically organized and community panchayat should be influential.
- A tribe should have customary laws.

Maximum Tribes are living in remote areas in Maharashtra, They are facing so many problems because of their geographical location and ban of accessing the forest produce as well as they are not able to increase the productivity of their lands due to lack of resources. Therefore the tribal seem to be the most vulnerable. If they educate they will be overcome their problems through themselves. According to another's point of view, women are not only the household but also they are center in decision making in the tribal family. If tribal women have been made educated they will be empowered and capable to solve the problems and their family will be overcome all the

issues; because education is an important key through which poverty could be eradicated. So education of tribes should be considered the main motives of the tribal development program of government.

Educational Status of Tribal Women:

The low educational status of tribal women is reflected in their lower literacy rate, lower enrolment rate and higher dropouts in the school. The female literacy rate of 43.1 per cent among ST population is lower as compared to 67.0 per cent among total female (Census 2001). Even we just see the educational status of all ST people at a glance we can realize the educational reality of tribal women in Maharashtra. The data has been given as follow.

Table No. 1: Educational levels attained by major STs

Name of ST	Liter-ate with-out Edu-cational Level	Below Prim-ary	Prim-ary	Middle	Matric/Sec-ondary /High-er Seco-ndary Inter-mediate etc.	Tech-nical & Non-Tech-nical Dip-loma	Grad-uate Above
All ST	3.3	41.7	25.7	13.6	13.4	0.2	2.1
Bhil	7.0	49.9	23.5	8.6	9.7	0.1	1.3
Gond	2.0	40.3	26.2	16.9	13.0	0.1	1.4
Koli Maha-dev	2.4	35.3	28.2	15.2	15.9	0.3	2.6
Varli	3.6	52.7	26.8	10.0	6.0	0.1	0.7
Kokna	2.8	38.9	26.1	13.1	16.3	0.4	2.5
Thakur	2.9	43.8	25.8	12.4	12.2	0.3	2.6

Resources: Office of the Registrar General, India, Census of India 2001

Out of total 13 per cent STs are reaching up to secondary & higher secondary level of education and only 2.1 per cent can reach up to graduate level. The technical education is the serious matter in context of tribal education. Tribal Women are more deprived from education with compare to men. This is the

status of all STs; but the educational status of females is more crucial issues with compare to male. Dropout rates of tribal students are increasing as per the age and classes are increased. The accesses of education are not properly available in Pada (small Village). Government has established school at every village in Maharashtra but in Wadi/Pada teachers are not attending the school regularly and not managing it properly; just they are engaging their duties in primary schools. The learning situation is not effective in these schools so that they prefer doing hard work as a child labour instead of taking interest in learning. Some girls & boys are enrolling in Ashram schools but Maximum of girls is not eager & able to enroll in Ashram Schools. They are helping to their parent in their work. Tribes are not involved in learning situation and could not taking interest in education because the culture, learning styles and language of tribes are the different than the school culture, learning styles and language of the syllabus. In above data shows us, tribes have not much more opportunities of technical education. We have to develop some technical schools only for tribes in Western Ghats of Maharashtra. Maharashtra Government has to develop the special skill development program for girls and women of tribes.

Lifelong Learning the Way of Development:

Government of Maharashtra has initiated several schemes for tribal development till now we have not made huge investment in tribal sector. We are making ban under the cause of conservation and development of forest. We are taking very much care of forest but neglecting the human being in forest. We have to grow the forest as well as focusing the growth of tribes. We have special Sub Plan on paper but showing nothing in practice of tribal life. Health, Education, Sanitation, Shelter, water are the major issues of tribes but could not give the proper solutions for them after 65 years of independence

because of low voice and vulnerability of tribes. Education can give the voice to them and remove the vulnerability. For the rapid development of tribal sector we have to initiate from women education, the government of Maharashtra has to develop the Lifelong Learning Center in tribal Zone for them and through these centers the needful skills should be imparted to them. They can produce nutritious food, artistic useful things for our society and contribute to the society. We have to convert their capability of living in remote geographical phenomena into developed natural richness. We have to give the opportunity to save their natural beauty with prosperous life. Tribal women can rapidly develop because they are living in small unit which is unique and tribal women are more independent in their family. They have more voice in the family with compare non-tribal women. The family culture of tribal is much more rich and forward with compare to non-tribal culture. Government of Maharashtra has to impart proper skills and training in skillful work of entrepreneurship so they can improve their standard of living with conservation of the nature. Government has to provide the well equipped center of Lifelong Learning for tribal women and support to prepare the Self Help Group of tribal women. For preparing the skill development programme for tribal women expert has to consider the prior-learning of women. For example tribal women have the knowledge and skills of binding the bundle of wood (MOLI) very scientifically they are applying the law of gravity while carrying luggage of this bundle of woods (MOLI) on the head even they don't know the Newton and his law of gravity its called prior learning. Such type of prior learning should be considered in preparing the advanced skill development programme. Selecting the prior learning and according to that advanced skill development programme prepared for tribal women.

Conclusion:

The ignorance and illiteracy in women is one of the major hurdle in the efforts for removal the issues such as poverty and malnutrition. Currant education and its system is not suitable to the tribal women so they are dropped- out from the main stream of education. This education could not empower and survival them in their circumstance so that they are not interested in this traditional useless learning situation. Many systematic studies had proven that creation of awareness, skillful learning or knowledge based in women results in a change of attitudes as well as change in behavior and increasing production capability. It is an important to educate women for lifelong learning through it empowers them in healthy eating practices, utilizing available resources in social, economical, political and cultural development. Vocational and skill development is very much needful to tribal women. With the help of NGOs and government agencies we should make efforts in creating Self Help Groups among women and imparts them the skills for entrepreneurships. Lifelong Learning is the only way for this target and fulfills the purpose. But there is no any access of lifelong learning for tribal women.

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A Policy of Primary Schooling in a Tribal District of Maharashtra

*Dr. Suman Buwa
Dr. Bajirao Patil*

Introduction :

The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE), which was passed by the Indian parliament on 4th August 2009, describes the modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the Act came into force on 1 April 2010. The Act makes education a fundamental right of every child between the ages of 6 and 14 and specifies minimum norms in elementary schools (8).

Indian elementary education system as the second largest in the world, with 155.6 million enrolled in the age group of 6-14 years in 1999-2000. Yet, India also has the world's largest number of out of school children. Thus, the gigantic task of meeting the education needs of non-enrolled, dropout and adult illiterates remains before the Indian government. It is well recognized by academicians, policy planners as well as educationists that education is the most substantive and critical input for the development of child as well as society. The universalization of education has been the central concern of the educational plan and policies ever since our independence. A glance at the provisions made for educational expansion under the various five years plans, the recommendation of bodies like Education Commission, the National policy on Education, Operation blackboard, District Primary Education Program,

Sarva Shiksha Abhiyan etc. would convince us that all such recommendations and steps taken there after aim at equalization of educational opportunities to all.

However, even after Sixty Five years of Indian independence, the goal of Universal Elementary Education has not been achieved so far. In spite of the remarkable expansion of the elementary education system in the last two decades, a very large number of children and more among girls and from the deprived section of the society in India continues to be out of school. Out of all the children enrolled at primary stage, a very high percentage drops out. Nearly 160 million children of 6 – 14 age group, do not enrolled in school (based on sixth education survey data and available statistics on 5 – 14 age group children in India, NCERT (2009) and among those who enrolled, nearly half drop out before completing the primary education. About 10 million children of school going age are not attending elementary schooling ever today (Aggarwal 2009, Vol-2) in spite of the fact that in the year 1986 a new education policy was adopted and efforts had been made through successive Five years plans to achieve the target of 100% literacy through compulsory and free education for the children. The main causes of the non-implementation of the basic objective of our national policy are well known viz.

1. Financial inadequacy
2. Non-availability of a sufficient number of suitable teachers
3. Lack of motivation and
4. Poverty (Aggarwal 2009)

Education has still to play a significant role in the overall development of the poor people and especially among the poor

tribal population of India where there is high dropout and low participation rates which is again gender sensitive.

In mainland India, the Scheduled Tribes are usually referred to as Adivasis. With an estimated population of 84.3 million, they comprise 8.2% of the total population. There are, however, many more ethnic groups that would qualify for Scheduled Tribe status but which are not officially recognized. Estimates of the total number of tribal groups are as high as 635 (9).

Total population of Scheduled Tribes is 84,326,240 as per the Census 2001 which accounts for 8.2% of the total population of country. Majority of the Scheduled tribe population live in rural areas and their population is 10.4 % of the total rural population of the country(10).

Table : Percentage of Scheduled Caste and Scheduled Tribe Population in Districts, Villages, and Uas / Towns - India.

Proportion of SC/ST population (%)	Scheduled caste			Scheduled tribes		
	No. of Districts	No. of villages	No. of UAs/towns	No. of Districts	No. of villages	No. of UAs/towns
Nil	13*	152,796	62	50**	323,487	1,090
Upto 4.9%	92	71,479	506	278	68,189	2,420
5.0%-9.9	68	61,275	1,055	56	23,742	387
10.0%-19.9%	271	110,590	1,876	69	28,662	264
20.0%-49.9%	148	153,481	856	65	44,240	160
50.0%-74.9%	1	28,672	20	35	26,788	15
75.0% or above	0	15,322	3	40	78,507	42
Total	593	593,615	4,378	593	593,615	4,378
* No SC list applicable in 11 districts.						
** No ST list applicable.						
Source : Primary Census Abstract, Census of India 2001. (10)						

Education of Scheduled Castes & Scheduled Tribes

Constitutional provisions

Article 46 of the Constitution states that, "The State shall promote, with special care, the education and economic interests of the weaker sections of the people, and, in particular of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of social exploitation". Articles 330, 332, 335, 338 to 342 and the entire Fifth and Sixth Schedules of the Constitution deal with special provisions for implementation of the objectives set forth in Article 46. These provisions need to be fully utilised for the benefit of these weaker sections in our society (11).

With a aim to solve the educational problems of SC and ST communities effectively the government of Maharashtra decided to start Ashram Shalas to provide them free accommodation and food facilities and give them rich primary education under the guidance of proper teacher having faith in the principle of Service and co-operation. In the beginning government played a role of motivator to promote voluntary efforts and concentrate on local resources. Considering the 12 pages proposal submitted by NGOs in the year 1953-54 , The State government gave approval to start Ashram Shalas on the basis of grant -in- aid. The Ashram Shala scheme was being run initially by Department of Education of State Government, in 1975-76 by Department of Social Welfare and since 1984-85 is being run by Scheduled Tribes Development Department.

Objectives of the Ashram Shala :

1. To create useful atmosphere for education , discipline and hygiene for children by drawing them apart from their family background of poverty, Illiteracy, Superstitions and Drinking habit etc.

2. To prepare boys and girls of Schedule tribes to play a motivating role for social change.
3. To create awareness about the importance of education among people by systematic promotion and motivation.
4. To bridge the gap between Scheduled Tribes and common people.
5. To make Schedule Tribes communities capable to take initiative for active participation in the development process (12).

Despite efforts made by the government and non-government organizations, the problem of tribal education is an enigma. The main reasons are the lack of information facilities especially in the interior areas along with very poor transport facility. Teachers and students have to walk long distance daily to reach their schools. These problems get more aggravated during rainy season. Majority of schools doesn't provide residential facility for teachers. Boys and girls from interior villages prefer to go for work instead of attending school that are far away from their villages. In addition to that the family size in many cases is very large and for feeding the members, it becomes compulsory for them to go to work. Moreover, there is a lack of awareness regarding the importance of education. The tribal children would only feel a sense of oneness in their study and development if their cultural aspects like their own folk songs, myths, traditions and stories are included in the school curriculum. Tribes are eager to study in their mother tongues, to understand their culture and literature more deeply.

Economic uncertainty and financial hardship are the contributing factors for the age-old disinterest in education among the tribes of less developed districts of Maharashtra. Thus increasing the sources of income will increase the possibilities of willing participation in basic education. In this

connection, it is better to involve private sector's participation. Private – Public partnership could be encouraged to actively promote income generating schemes to take care of the education requirement of the poor. Aspects like infrastructural improvements, introduction of local languages for basic education, provision of personnel for clerical works and proper maintenance of records of primary schooling are important.

It makes sense to have teachers from the same community or at least people communicating the same languages as instructors. In this connection it is worthwhile to highlight the efficacy of the innovation of "Samaj Sevi Shikshak" which could be further developed.

Indian education system has also declared in its policy plan that Universal Elementary Education (UEE) is contextual. The contextuality varies widely across the country. The role of Universal Elementary Education (UEE) for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our Republic. With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE through several schematic and programme interventions, such as Operation Black Board, Shiksha Karma Project, Lok Jumbish Programme, Mahila Samakhya, District Primary Education Programme etc. Currently, Sarva Shiksha Abhiyan (SSA) is implemented as India's main programme for universalising elementary education. Its overall goals include universal access and retention, bridging of gender and social category gaps in education and enhancement of learning levels of children. SSA provides for a variety of interventions, including inter alia, opening of new schools and alternate schooling facilities, construction of schools and additional provisioning for teachers, periodic teacher training and academic resource support, textbooks and support for learning achievement. These

provisions need to be aligned with the legally mandated norms and standards and free entitlements mandated by the RTE Act. The new law provides a justiciable legal framework that entitles all children between the ages of 6-14 years free and compulsory admission, attendance and completion of elementary education. It provides for children's right to an education of equitable quality, based on principles of equity and non-discrimination. Most importantly ,it provides for children's right to an education that is free from fear, stress and anxiety (13).

The steps taken by government for elementary education needs more effective implementation. Also as hunger is more dangerous than illiteracy, The Government of India introduced development programmes in Tribal Sub Plan in order to provide economic stability to help the tribal community to come over the problem of sufficient income generation and to free their children from income generating activities and to focus on education.

The National Scheduled Tribes Finance and Development Corporation (NSTFDC) was set up in 2001 with an authorized share capital of Rs 500 crore. The Corporation supports various income and employment generating activities though loans, marketing support, training, and so on. Special focus is accorded to ST women beneficiaries under programmes such as the Adivasi Mahila Shashaktikaran Yojana, which facilitate income generating activities through women's self-help groups (SHGs). Under NSTFDC, 14.53 lakh STs were benefited during the Tenth Plan. The State ST Development Corporations (STDCs) which function as channelizing agencies in identifying eligible beneficiaries and extending financial and other assistance to them are also supported by NSTFDC. The STDCs were provided with funds to the tune of Rs. 48.76 crore in the Tenth Plan. The Tribal Cooperative Marketing Development Federation of India Ltd (TRIFED) provides marketing assistance and remunerative

prices to STs for collection of minor forest produce (MFP), and surplus agricultural produce to protect them from exploitative private traders and middlemen. In the Tenth Plan, States were provided SCA of Rs. 2518.07 crore to strengthen their Tribal Sub Plans (14).

To sum up, the success of tribal development lies in the education and effective education can be provided to them mainly through 'Ashram Shala' and economic stability.

Suggestions.

1. Counseling of parents and creating awareness among them is the first and foremost important step towards Tribal development through education.
2. There should be proper internal coordination and network of the Tribal Ashram Schools of Tribal welfare department in the state of Maharashtra.
3. There should be coordination between the ashram schools of Social Justice Department SC and VJNT and the Tribal Ashram Schools of Tribal welfare department in the state of Maharashtra.
4. Tribal Welfare Department Government Of Maharashtra should frame Standard guidelines like guidelines given to Universities by UGC for Teaching faculty i. e. Academic Performance Indicators to improve the academic quality of teachers for the Tribal Ashram Schools.
5. Periodical evaluation of the Tribal Schools system should be done for the feedback for Continuous improvement.
6. Concerned officers of Education department and Tribal development department should visit for regular intervention and instruct the schools for overall development.

7. Ashram School facility is the best solution for education of tribal communities. With This facility teachers also can get accommodations and can focus more effectively.
8. Teachers should strive for individual attention with human touch to students.

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Distance Learning is an example of Community Education

Smita Joseph

Introduction

Through this paper, I have tried to establish that the teaching – learning process in distance education serves as a model of community education. In the conventional or formal mode of learning, the relationship between the teacher and the learner is very hierarchical. The teacher decides the syllabi and the method in which the lessons or content is to be delivered. In most Indian universities it is usually the lecture method which is employed by the teacher. Even if the teacher adopts an activity-based session, the learner is merely to participate within the activities designed by the teacher. The objective of this paper, however, is not to compare and contrast the informal and the formal mode of teaching but to show how the informal method has an added advantage of involving the learner in his/ her learning process – the principle on which community-based education rests.

This paper is divided into two sections. In the first section –Section A—the concept of community centric education programmes are explored and in the second section –Section B—I argue that the various media of teaching-learning process in distance mode programmes are an example of community based education programme.

Section A

A community is a group of people sharing common geographical spaces. A village or a city can be considered as best examples of a community. Living in the same vicinity however cannot generate community feelings. Therefore a precondition to categorise a group of people as a community is the sharing of

common interests or goals. This can happen only if the community is organised.

Through the process of organization, community members identify their needs on a priority basis and work towards solving them. This process needs the involvement of the whole community. It is imperative that members develop co-operative and collaborative attitudes towards each other in order to achieve their goals. When people participate in their own developmental activities, like health, education, civil society, own and manage their resources, community members are empowered.

At some places, community members may not be equipped to solve their problems. In such circumstances, the change agents come into play. These agents may be NGOs or government intermediaries. Their job is to give the community members the required support (emotional and financial) to solve their problems.

Let me demonstrate the role of Information and Communication Technologies (ICTs) in the community education of rural agriculture and the concept of Community Based Tourism (CBT) to illustrate how the concept of community education works.

ICTs have improved the face of rural agriculture and economy in a big way. The easy access to mobile phones, for instance, has enabled the farmer to seek and deliver information on time about the market prices of his produce, thereby improving market price transparency, without being physically present in the markets. This easy access to information benefits the poor farmer as he is no longer socially, economically and geographically isolated from information.

Community Based Tourism (CBT) can be understood as tourism “planned and managed” by community members or locals. As an alternative, private players whose activities are planned locally by the community members and who show accountability to the community can also manage the community’s tourist affairs. When community members participate it empowers them and gives them stakes in decision making and locating the problems they face. Preserving natural and cultural heritage with community support, promoting tourism without any side effects on the environment, controlling the smuggling of natural resources and poaching of wildlife and being trained as safari guides are a few initiatives undertaken by the community members in CBT.

Community involvement, life long learning through a combination of formal and informal strategies and self-help can be listed as the basic tenets of community education.

Section B

In the distance mode of learning, the learner is the community and the tutor, whose primary function is to produce instructional materials for the learner, can be considered as the agent who facilitates the teaching-learning process. The teaching-learning process in distance education combines both the formal and informal strategies.

The various teaching-learning channels available to the distance learner are as follows:

- a. Print: Self learning materials (SLMs), assignments
- b. Telephone
- c. Online
- d. Face-to-face/ Contact sessions

These channels enable the learner to not just actively participate but to take charge of their own learning.

a. **SLMs:** Distance material is inherently self-learning as it combines the functions of a teacher. The material should function as the teacher to the learner since learning happens in the absence of the teacher. Therefore there are three major components that any SLM should have –

- It should cover all aspects of a concept
- It should guide the learner
- It should give appropriate feedback to the learner

Unit 2

Dialects

Contents

- 2.0 Introduction
- 2.1 Popular myths on “Dialect” and “Language”
- 2.2 Technical definitions of Dialect, Variety, Standard, and Vernacular
- 2.3 Types of Dialects
 - 2.3.1 Regional dialect
 - 2.3.2 Social dialect
- 2.4 Case Studies of Regional Dialects
- 2.5 Case Studies of Social Dialects
- 2.6 Summary
- 2.7 Suggested Readings
- 2.8 Answers to Review Questions

This is a concept map of “dialect”. Dialect is a concept in sociolinguistics and the textbox carries the content of a unit (chapter) on dialect, of an unpublished material in a distance learning programme. An attempt has been made to include topics and sub-topics central to a dialect. These topics and sub-topics appear in sequence and are based on the rationale behind designing the course.

Guiding the distance learner in the absence of a tutor is done by employing various strategies. I have included two of these strategies in this paper. One of the guidance strategies is ‘stating learner objectives explicitly’ in the beginning of the unit. The following text is the learner objectives for the unit on dialect.

By the end of this unit, you should be able to:

- Locate the myths that surround a “dialect” and distinguish them from the facts of the dialect(s) you are familiar with
- Define dialect technically
- Distinguish between – types of dialects, dialect and variety, standard and vernacular
- Identify the social and regional dialects around you

Another guidance strategy employed by a tutor while writing the material is the use of study activities. A study activity enables the learner to relate previous knowledge with textual knowledge and/ or textual knowledge to real life. An instance of an activity where the learner is guided to link textual knowledge to real life is given below.

Network can be defined as *a closely connected group of people that exchange information*. One of the functions of a network is that it enables us to share information. We shall familiarize ourselves with two types of networks – dense and loose networks.

Dense networks are when you interact with the same individual in multiple domains or have multiple ties with them. Dense networks are associated with locally based vernacular dialects. Loose networks, on the other hand, are those when you interact with individuals in only one domain or have singular ties with them. I have a colleague who is also my neighbour and my supervisor. I form a dense network with him as I interact with him at work, neighbourhood and in research. Compare this situation with another network in which I know a colleague only as a work mate, and interact with, only at workplace. The latter case is an instance of a loose network. Loose networks are often associated with linguistic innovations. Can you reason why?

Activity B

I have recalled my network ties at Jawaharlal Nehru University from 2004-2006 below.

- **M. A. classmates** – Aparna, Gibu, Radhika, Neha, Manali, Nishant and Mukesh.
- **Discussion on Fellow Classmates** – Aparna.
- **Discussion on Class Politics and Favoritism** – Aparna.
- **Similar Academic Ambitions** – Aparna.
- **Hostel Mates** – Aparna, Shabnam, Neha and Radhika.
- **Malayali group** – Gibu and Nishant.

What are the criteria for forming networks? With whom do I form a dense network?

Discussion

The factors that motivated my networks were

- **topics of conversation (discussing class politics, on people),**
- **same language (Malayali group) as there is a tendency to bond with people who share the same language, culture and history of a political nation/ state,**
- **social orientations (ambitions/ aspirations in life),**
- **spatial factors (sharing same routes to travel),**
- **institutional affiliations (the fact that you belong to the same university, school, etc.)**
- **idiosyncrasies (people with similar personalities and styles also form a network).**

I form a dense network with Aparna.

Draw your networks of workplace, school, college, university or hostel.

Can you identify the reason for forming networks with a set of people?

Can you identify your dense networks?

Through this activity the learner is guided to form connections between the text and his/ her life. In the text, “network” and “types of network” are discussed. This is followed by an activity where I draw my network for a particular period during my master’s programme at the university level. *Discussion* is discussing the possible answer(s) to the question on identifying the criteria for forming my network, etc. After discussing this aspect the learner is invited to draw his/ her networks and the reasons for forming specific networks in his/ her life.

The use of personal pronouns *you, your* (referring to the learner) and *I* (referring to the tutor) is a very important strategy used by the distance writer to make the writing style interactive and personal. This kind of style is used to make the teaching-learning process more learner-friendly.

Self-assessment questions SAQs (also called Review Questions) and assignments are the two kinds of feedback where

the learner gets an opportunity to actively participate in his/her learning. Besides these two kinds of feedback, learners are also evaluated at the end of the contact classes. Let us not discuss this feedback since this is a feedback of learner's performance in the form of grades and there is no kind of a mechanism where the learner is given a scope to interact with the tutor and learn further.

On the other hand, SAQs and assignments give learners a scope for further improvement and learning. SAQs, for instance, come after every concept in the SLMs as a separate item in a text box format. It enables the learner to keep a track of his/ her learning as they are expected to answer the questions given in SAQs and check their answers against the model answers given at the end of the unit.

SAQs can be in the form of objective questions or short answer type questions where the learner should spend a minimum of 3 minutes as too much time spent can be a distraction in the flow of learning. These are not sent for external evaluation. An instance of SAQ or Review question/ Answer is given below.

Review question IV

1. Differentiate between regional and social dialect.
2. Can you think of a region based dialect in your state?

Review Answer IV

1. Variations in language that can be accounted to regional factors are called regional dialects. Regional dialects differ from the social dialects as the latter are varieties that can be attributed to social differences like class, gender, ethnicity and caste.
2. I can think of the regional dialects of Kerala as an example that I am familiar with. The districts of Kerala are grouped into three broad divisions: Northern, Central and Southern. The three dialects of Kerala, called the Northern, Central and Southern dialects correspond with these divisions. The linguistic label for "lizard" in North and Central Kerala is *palli*, whereas in the South of Kerala the reptile is called *gaji*. This is an instance of a regional dialect in Kerala.

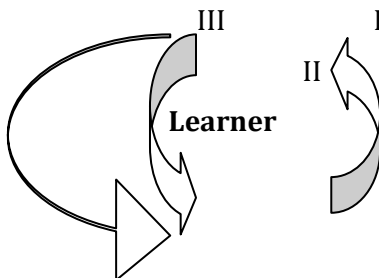
Assignments are a set of questions based on the SLMs. They are dispatched along with the SLMs and learners are given deadlines to submit their assignments. Either the course monitor (an internal faculty) or an academic counsellor (an external expert¹) evaluates the answered assignment scripts. To maintain the standards of evaluation, the evaluated scripts of an external body are monitored by the internal faculty (called course monitors).

Assignments are an excellent ground for the learner and the evaluator to communicate with each other. This can be seen in the following diagram. At stage I, assignments are dispatched to the learner; at stage II, the learner returns the answered

¹ The external expert can range from a retired teacher to the writer of the material, a faculty at another university/ college or a qualified, subject expert.

assignment scripts to the monitor/ counsellor; at the last stage i.e. III the learner gets a feedback on his/ her assignments.

Course Monitor (Tutor) / Academic Counsellor



Effective teaching-learning happens when the evaluator appreciates and gives suggestions to the learner in the form of comments. Through comments the evaluator justifies the grade given to the learner and gives suggestions where it is necessary. So the learner gets a clear picture of his/ her learning with respect to the SLMs.

Comments can be categorised as those which enhance the learning process and those which don't. Let me highlight those types of comments that enhance the learning process in distance learning.

Positive comments - Such comments appreciate a well written answer. Hence they are used to motivate the learner.

Constructive comments - These comments are meant to improve the learning outcomes and are used by the tutor to offer suggestions and alternatives to answers.

E.g. of a positive comment

Assignment question
“Give an e.g. of borrowing in your MT?”

Answer “The word *pena* (*pen*) is an e.g. of borrowing in Malayalam from Portuguese” ✓

This e.g. is quite appropriate

E.g. of a constructive comment

Assignment question “Define regional dialects. Give e.g. to illustrate your answer.”

Answer “When language varies with respect to geographical differences it is a case of regional dialects.” **You should have defined regional dialects through egs. from your mother tongue!**

Telephone: Discussion of SLMs, assignments and information regarding the contact programmes is also done through the use of telephone.

Online teaching: Currently the mode in which content is delivered to our distance learners is the print form. Our university is in the process of uploading our subject contents online. At present the only source of online interaction available to our distance learners is via email. But email interactions are limited to discussion of concepts in SLMs, assignments and the schedule of contact programmes.

Face-to-face mode/ Contact sessions: This is an opportunity where the learner directly interacts with the tutor. Interactions are generally regarding the course content, evaluated assignments and final exams. We have only one contact programme for every course which is usually scheduled when the programme comes to an end.

Student feedback forms

The tutor also gets evaluated by the learner! Since two years we have introduced a new trend of students evaluating us on the 4 major components of distance education: SLMs, teaching during contact programmes, assignments and organisation of contact programmes. This kind of a feedback from the students has made the teaching-learning process more effective. I can quote an instance where a faculty was repeatedly told through feedback forms how bad (in terms of writing style) a study material was written! And students' feedback was taken very seriously in revising that study material. A glimpse of student feedback form used in our university is given below.

Material:

1. I find this material relevant for external purposes (teaching) as well

(strongly agree agree neither disagree strongly disagree)

2. I find this material adequately self-learning

(strongly agree agree neither disagree strongly disagree)

Teaching:

Rate your faculty on the following criteria

1. Quality of delivery

(Excellent good fair below average poor)

2. Time management

(Excellent good fair below average poor)

Assignment:

1. I find the assignments easy to understand

(strongly agree agree neither disagree strongly disagree)

2. I am tested on the main ideas of the text

(strongly agree agree neither disagree strongly disagree)

Organisation:

1. I received the assignments on time

(strongly agree agree neither disagree strongly disagree)

2. I feel the duration of the programme is sufficient

(strongly agree agree neither disagree strongly disagree)

Interacting with the Academic Counsellor

We cannot take the academic counsellor lightly and confine his/ her responsibility to evaluating assignments and examination scripts. The academic counsellor can also suggest changes in the contents of SLMs, assignment and examination questions. However, this is not a one-sided affair. The faculty or course monitors can also discuss and explain the grading technique to the academic counsellors and suggest improvements in their evaluation.

The grading system is already standardised in our university. Standardisation in grading means that if a student demonstrates a certain level of conceptual understanding, writing style and grammar he/ she fits into a certain grade range. The grade range for written examinations, however, is based upon the marks a learner gets e.g. out of a 75 mark paper, 65 and above falls in the range of O, 56-64 = A+, and so on.

Nearly a year ago our department had organised a workshop for academic counsellors where the grading system was explained to them in the form of practical exercises and demonstrations. In addition, there was a discussion on making SLMs more learner-friendly and I recall an instance where a counsellor pointed typo mistakes in the assignments and redundancy in the patterns of assignment questions. This two-way interaction helped both sides to improve their performance in future.

Conclusion

The tutor, learner and academic counsellor are the three pillars of distance education. The relationship between these three is not hierarchical. The tutor and the academic counsellor facilitate the learning process and it is the learner who is self-motivated and in charge of his/ her learning. The SLMs, student feedback forms, assignments and contact sessions are the

various modes where the learner gets a chance to actively involve himself/ herself in his/ her own learning. This idea is congruent to the principle of community education where the government agents can only facilitate the upkeep of the community. It is the community members who have to organise themselves and take charge of their own needs and the development of their own community.

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Demographic and Economic Status of Scheduled Tribes in Andhra Pradesh: A Study of Jatapu Tribe in Seethammapeta Mandal in Srikakulam District

Dr. D. Pulla Rao

Most of the Scheduled Tribes (STs) live in interior areas and far away from the civilized society. Agriculture is the main occupation of tribes. The isolated location of the tribes from the main stream of life is hindering their all activities. Due to illiteracy among tribes, the money lenders and small traders to exploit them. In our study 75 per cent of the households are in the age group of 25 to 55 and majority of the heads of households (50%) are in the age group of 35 to 55 years. The sex-wise distribution of total family members of the selected households reveal that total female are relatively higher than total male. 55 percent of the households are living in their own houses and majority of them are living in thatched houses.

The socio-economic life of the households in the study area is much influenced by agricultural sector, among the selected households marginal farms and small farms are around 80 percent and the remaining are medium and large farms. The proportion of irrigated area in cropped area is only around 20 percent and the average size of irrigated area of all farms is only 0.67 acre. As a whole the analysis pertaining to demographic and economic conditions of the selected households' shows the process of transformation taking place in the living patterns of the selected households living in the villages in plain areas.

Introduction

The tribes generally have a group of families living together and these groups have pre-historic economy, with

several rituals and customs. Certain tribal languages have no script except speech. They live in interior forest areas far away from the civilized world. They have slash burn cultivation and hunting of the wild animals as the way of life. They have a common religion, common customs and live as a community. In general tribes are of peculiar type of people living all over the world. Agriculture is the prime and predominant occupation of tribals and the culture of the tribal communities is reflected in their agricultural practices. The agro-climatic conditions and the resource potentialities differ from one tribal area to another. This is due to the nature of soil, fertility, availability of water etc. Due to prevalence of unemployment and underemployment, agriculture alone cannot sustain them throughout the year. So the tribals must rely on labour works and the forest produce which occupies and play an important role in their daily life. Hence the tribal economy may rightly be called as agro forest based economy. The isolated location of the tribes from the main stream of life is hindering their economic activities. The illiteracy among the tribals and the rich forest produce tempted the money lenders and small traders to exploit the tribals. India ranks the second in having the tribal concentration in the world next only to Africa. India holds unique position in the concentration of tribal communities. There are about 532 scheduled tribes in India. They speak about 100 languages and 255 subsidiary languages.

The growth rates of scheduled tribe population in Andhra Pradesh are 5.47, 2.24, 6.50, 2.79 and 3.01 for the years 1951, 1961, 1971, 1981, 1991 and 2001 respectively. Except 1961 and 1991, the decadal growth rate of tribal population is more than the growth rate of general population. From 1951 to 2001 the tribal population has increased by five times but for the general population it is only 1.5 times.

The tribal villages are inhabited by different variety of tribes. The important tribes are Gonds, Andhs, Thothis, and Kolanes in Adilabad district. Koya, Konda Reddies, Naikpads in Khammam, Warangal and Godavari districts. Bagatha, Valmiki, Kondhs and Jatapus in the districts of north coastal Andhra Pradesh. Chenchus in the pockets of Mahaboob Nagar, Kurnool and Prakasam Distiricts. The social structure of the various tribal groups resemble with each other tribal groups. It is due to their similar clan organizati3ons. The social practices, customs, beliefs and code of conduct are very nearer to each other tribal groups. Almost all the tribal groups in Andhra Pradesh eat cooked food. Some tribes in higher community status generally do not accept cooked food from other tribal communities who have lower than their status. The tribal economy is with very poor economic conditions and almost intertwined with the social phenomena.

Methodology

The primary data comprise of collecting information during the months of June and July of 2010 from the selected sample tribal households in the tribal areas the multi stage stratified random sampling method is used for the study. There are four stages in which sampling process is carried out. The first stage is selection of district, the second stage consists of selection of mandal, the third stage consists of selection of villages and the forth stage is of selection of households. Out of the nine districts of Andhra Pradesh which have concentration of tribal population Srikakulam District is selected.

The second stage of sample consists of selection of mandal. The selected Seethampeta is only the tribal concentrated mandal out of 37 mandals of Srikakulam district. Out of 37, 19 mandals have tribal population in Srikakulam district, with a total of 11, 9304 tribal population. Seethampeta

alone is having 40, 189 tribal population (33.69 per cent of total tribal population of the district).

The third stage of sample consists of selection of villages. The Seethampeta mandal consist of 113 revenue villages and five uninhabited villages formed by 24 panchayats and 290 hamlets. To examine the socio economic conditions of prominent tribes in Srikakulam District i.e. Jatapu, the specific tribe population concentration is considered in the selection of villages. Specific tribe population with 80 per cent and less than 90 per cent in the respective panchayats are considered as criteria for selection. After identification of specific tribe concentration in the panchayats the Jatapu concentrated 10 villages are selected. To examine the differences in the living patterns of Jatapu tribe households in Plain and Interior villages, among the 10 selected villages purposively 5 villages Panukuvalasa, Manapuram, Pedduru, Pedarama and Valegaadda villages on road side plain villages of the Seethampeta mandal are selected. Similarly the remaining 5 villages Jayapuram, Kusumuru, Talada, Tadipai and Pedapolla are selected from the interior parts of the Seethampeta Mandal.

In the final stage from Jatapu concentrated villages a number of 20 households are selected from each selected village and as a whole from the selected 10 villages a total of 200 Jatapu tribe households are selected.

This paper deals with the demographic and economic status of Jatapu Tribes in Seethammampeta Mandal in Srikakulam District of Andhra Pradesh.

Demographic And Living Conditions Of Selected Jatapu Households

In this section an attempt is made to conduct an in depth study to analyze the demographic conditions of the selected tribal households. The age composition of the family members

helps to assess the available work force in the family and its impact on production of the household. The field data shows that nearly 75 per cent of the total sample households are in the age group of 25 to 55 years. Majority of the heads of households (50%) are in the age group of 35 to 55 years. In this regard significant differences are not found across villages. Village wise distribution of the heads of the household in age groups is presented in Table-1.

Table-1: Age Composition of Head of Households

Sl. No.	Village	Age Composition					Total
		Below25	25-35	35-45	45-55	Above 55	
1	Selected villages in plain areas	13	25	28	23	11	100
2	Selected villages in interior areas	17	27	27	22	7	100
3	Total selected village	30 (15.0)	52 (26.0)	55 (27.50)	45 (22.50)	18 (9.0)	200 (100.00)

The age composition of the family members is presented in the following Table-2. It can be seen that, the total number of family members of 200 selected households recorded as 833. Out of the total family members 58.46 percent of the family members of the households are below the age group of 35 years. The classification also shows that more proportion of the family members of the selected households are in the age group of 25-35 years. On the total we can say that 62.90 percent of heads of the households are in the effective age-group 25-55. The average household family size is estimated at 4.16. The family size is relatively low in case of the households living in the plain areas when compared to the households living in the interior areas. Totally among the family members of households, children constitute 13.20 percent and old ages are 5.41 percent.

Table-2: Age Composition Of The Total Family Members

S. No	Village	Age Composition						Total	Family size
		0-15	15-25	25-35	35-45	45-55	Above 55		
1	Selected villages in plain areas	53	71	110	99	49	13	397	3.97
2	Selected villages in interior areas	57	83	113	98	55	30	436	4.36
3	Total selected village	110 (13.20)	154 (18.49)	223 (26.77)	197 (23.65)	104 (12.48)	43 (5.41)	833 (100.00)	4.16

Note: The figures presented in the parenthesis are percentages to total.

The information relating to sex wise distribution of family members is having relevance. The sex-wise distribution of family members is presented in Table-3. From the table it can be noticed that, among the total family members (833) women (55.58%) are recorded more than men (44.42%). Among the family members of the selected households above the age group of 14 years are classified as adults. The workmen between age group of 25 to 45 are treated as effective work force. It can be observed from the table, in all the selected tribes proportion of male adults is lower (31.21%) when compared to female adults (39.13%). Out of the total family members, children constitute 29.66 percent.

Table-3: Distribution Of Family Members By Sex

Sl. No.	Village	Male			Female			Grand Total
		Adult	Children	Total	Adult	Children	Total	
1	Selected villages in plain areas	117	57	174	155	68	223	397
2	Selected villages in interior	143	53	196	171	69	240	436

	areas							
3	Total selected village	260 (31.21)	110 (13.21)	370 (44.42)	326 (39.13)	137 (16.45)	463 (55.58)	833 (100.00)

Note: The figures presented in the parenthesis are percentages to total.

Along with sex ratio, the size of the family will also influence the productivity of family. Table-4 presents the village wise distribution of the households by family size. It can be noted from the Table that 23.0 percent of the families have less than 5 members. 58.50 families are having less than 7 family members and 18.50 percent families recorded with more than 7 numbers of family members.

Table-4: Size Of The Family

S. No.	Villages	Family size				Adoption of Family Planning by households
		< 5	0-7	7+	Total	
1	Selected villages in plain areas	29	52	19	100	48
2	Selected villages in interior areas	17	59	24	100	39
3	Total selected village	46 (23.00)	111 (58.50)	43 (18.50)	200 (100.00)	87

Note: The figures presented in the parenthesis are percentages to total.

Housing Conditions

Housing is one of the basic necessities of every human being, which constitute the protecting base for any individual and his family. An attempt is made to study the housing conditions of the households and the data pertaining to it is presented in Table-5. From the table it can be observed

that among all the tribals put together 198 households (55%) possess their own houses and 162 households (45%) are living in the government colony houses. The households are living in thatched (38.33%), tiled (37.42%) and the remaining are residing in the RCC roofed houses. Among all the households, the households living in villages in plain areas are relatively having more own tiled and RCC roof houses. The households living in villages in the remote areas are residing in the Government colony houses and more number of these households are living in the thatched houses. As a whole the housing conditions in the villages in plain areas are relatively in good condition. However, more efforts of the governmental agencies are still required in a big way to build pucca houses in the remote villages. The extent of electrification is only 50 percent in the interior villages where it is more than 75 percent in the villages in plain areas.

Table-5: Distribution Of House By Type And Electrification

S. No.	Tribe/ village	Own house				Govt. house			Grand Total	Houses Electrified in %
		Thatched	Tiled	RCC	Total	Tiled	RCC	Total		
1	Selected villages in plain areas	36	12	6	54	28	17	45	100	55.80
2	Selected villages in interior areas	56	6	4	66	24	10	35	100	46.40
3	Total selected village	92 (45.50)	18 (9.0)	10 (5.0)	120 (59.50)	52 (26.50)	27 (14.00)	80 (40.50)	200 (100.00)	

Note: The figures presented in the parenthesis are percentages to total.

Live Stock Position

The live stock particulars of the selected households are presented in Table-6. It is evident from the table that the total livestock in all the sample villages are 5 kinds. Among them cows constitute 16.44 percent and sheep and goat consists of 36.88 percent whereas bullocks constitute 15.61 percent and buffaloes constitute 20.43 per cent as regards distribution of livestock across the sample village, sheep and goats from the highest percent and all the different livestock categories are available more in case of households living in the villages in the roadside plain areas. The proportion of livestock availability is relatively low in case of households living in the interior villages. The lowest extent of live stock is recorded in the Tadipai and Talada interior villages and highest number of livestock is available in the Velagadda plain village.

Table-6: Live Stock Particulars Of House Holds

Sl. No.	Village	Bullocks	Cows	Buffaloes	Sheep/Goats	Others	Total
1	Selected villages in plain areas	59	58	67	139	43	366
2	Selected villages in interior areas	35	41	56	83	21	236
3	Total selected village	94 (15.61)	99 (16.44)	123 (20.43)	222 (36.88)	64 (10.63)	602 (100.00)

Note: Figures in brackets refer to percentages.

Agricultural Patterns of the Selected Households

The households living in villages in plain areas are undertaking very limited extent of Podu cultivation in the selected villages. It is noticed that out of 200 households covered in the sample nearly 15 percent households are dependent solely on shifting cultivation 40 percent of the households are

dependant partly on shifting cultivation and partly on settled cultivation. Nearly 45 percent are dependent only on settled cultivation.

Shifting Cultivation

Shifting cultivation is a system demanding hard and arduous labour coupled with risk to human life brought by wild life. Shifting cultivation is not only the major source of income to many households in the villages of the interior area but also provides ample scope for earning extra income by making bigger clearings when necessity arises for more funds to meet the expenses of a costly ritual like marriage ceremony or payment of an old debt. It is also used as a source of building a common fund for the village. The unmarried youths too raise a common fund for their activities through shifting cultivation. Produce from the clearings cultivated collectively by the households and by the unmarried youths go to their respective common funds. Shifting cultivation is never a competitive undertaking. Nobody likes to make bigger clearings for accumulation of wealth. Further, it provides security at the time of food crisis caused by failure of crops in the plain and wet land due to drought or flood. In swidden cultivation, total crop failure does not occur, because a large variety of crops grown are harvested one after another within a period to 4 to 5 months. In the sampling interior villages it was found that the cultivation period and fallow period has become more or less equal i.e. 2 to 3 years of cultivation period is followed by 2 to 3 years of fallow period.

The scarcity of lands in the plains in relation to demand and their high prices put them beyond the tribals reach. It is also not easy for them to invest large funds on bullocks, fertilizers, labour charges and other agricultural instruments required for settled cultivation. On the other hand with the ashes of natural vegetation as manure and their own hard labour, they need to

spend only a little for seeds in the system of shifting cultivation. Besides podu cultivation needs only a few simple implements like hoe, digging stick and axe all of which can be manufactured by cultivators themselves excepting the iron part which can be provided to them by the local black smiths in exchange of small amount of their produce. Shifting cultivation provides work to all members of a tribal family. Women take active part in cleaning podu land, breaking clod of earth, hoeing, dibbling weeding and reaping. The children right from a tender age helps their parents on all these activities. Plough cultivation in wet or dry lands involves clear division of labour which does not fit in with the traditional style of life and work of these people.

The details relating to the extent of farm assets of the selected households are presented in the Table-7. It is evident from the table that in the total land of 578.10 acres of all the households 63.94 percent is dry land and the remaining 36.06 percent comprise of wetland. The average household holding arrived at 2.89 acres. The variations in the land holdings across villages are substantial. The households living in the interior villages possess more extent of dry land where as the households living in the road side plain areas possess substantial extent of wet land. All the households living in the interior villages have less than 20 acres of wetland, whereas the road side plain villages' households have more than 20 acres of wetland.

Table-7: Land Particulars Of The Selected Households

S. No.		Wetland (in acres)	Dry land (in acres)	Total land (in acres)
1	Selected villages in plain areas	138.40	155.40	293.80
2	Selected villages in interior areas	70.05	214.25	284.30
3	Total selected village	208.45	369.65	578.10

Note: Figures in brackets refer to percentages.

The cropping patterns relating to important crops are presented in Table-8. It can be noticed from the table that the crop production (quantities presented in bags) of villages, about Paddy, Ragi, Maize, Pineapple, Ginger, Cashew and Red grams presented in the above Table. It is evident from the table that the major crop production of the tribals in these villages, come from the paddy cultivation. The households living in the roadside plain villages produce more than 80 percent. Even the rest of the interior villages the households produce more than 60 to 70 percent of paddy. The production of ragi crop is not taken up in one village, all other selected villages produce ragi, the production vary from 1 percent to 7 percent. Highest Ragi is produced in two of the plain villages. The pineapple is cultivated in only one village and its production is also negligible in the total crop produce of the village, it is only 1.57 percent. Ginger crop is taken up by all the villages. The interior villages produce more than 10 per cent; all other villages produce less than 10 percent ginger in their total crop produce. Only 4 plain area villages have taken up cultivation of the cashew crop. The cashew production also varied from 0.58 per cent to 12.30 across the villages.

Table-8: Cropping Patter: Quantity in bags

Sl. No	Village	Paddy	Ragi	Maize	Pine apple	Ginger	Cashew	Total
1	Selected villages in plain areas	2,32,220	12210	300	1850	28820	16500	291900
2	Selected villages in interior areas	1,46,152	8995	284	640	24410	14500	194981
	Total	3,78,372 (77.71)	21205 (4.35)	584 (0.11)	2490 (0.51)	53230 (10.93)	31000 (6.39)	486881 (100.00)

Note: Figures in brackets refer to percentages.

The extent of incomes received by the sample households from crop production are presented in Table-9. It is evident from the table that the households are receiving substantial income from the cultivation of paddy. The highest percentage of income of paddy is receiving by the households in the plain area villages (about 88.39 %). Lowest extent is receiving by the households who are involved in podu cultivation in the interior villages (about 27% only). The other crop giving substantial income is the ginger, which is a commercial crop. The villages in plain areas where the paddy crop is the highest the cultivation of ginger is not found. Gingerly crop is taken up in all other interior villages in the total income the proportional contribution from ginger varies from 62 percent to 31 percent across villages in the total income from all crops. Two villages in plains are also deriving high income from Ginger; their income from ginger crop is more than 60 percent in their total income. Whereas the villages deriving substantial income from cashew crop are located in plain areas. As far as pineapple crop is giving substantial income in the study area. Only one plain village is producing the crop maize but its income is very meager.

Table-9: Incomes From The Crop Production (Income in Rs.)

Sl. No	Village	Paddy	Ragi	Maize	Pine apple	Ginger	Cashew	Total
1	Selected villages in plain areas	329572	39450	900	4000	21600	234800	650322
2	Selected villages in interior areas	303800	18089	850	3870	15200	235200	597009
	Total	633372 (48.89)	57539 (4.03)	1750 (0.07)	7870 (0.30)	36800 (43.96)	470000 (2.76)	1247331 (100.00)

Note: Figures in brackets refer to percentages.

Conclusions

In the selected villages, there are variations in demographic and economic characteristics of the tribal households. These variations explain the variations in the levels of living and well being of the tribal households in the selected villages.

The selected Jatapu tribe in Seethampeta mandal responded favorably towards the exogenous change agents. The degree of response towards these change agents is found higher in case of Jatapu tribe households who are residing in the villages in the road side plain areas which are having very close access to Seethampeta. The modern forces and change agents actively influenced the tribes in plain areas particularly in the road side plain villages the households responded to the imitative effect of these forces of change is felt through their changing food habits, type of family life style, material culture, social relations, political organization and rituals.

On the front of demographic and economic analysis of the selected tribal households the findings relating to composition of the selected households shows that, nearly 75 per cent of the households are in the age groups of 25 to 55. The analysis pertaining to age composition of the family members of the selected households indicate that around 70 per cent of the family members are within the working range of 15 to 55. Children are at the extent of 25 per cent and old ages constitute only around 5 per cent of the total family members. The sex-wise distribution of total family members of the selected households reveal that total female are relatively higher than total male. Similarly the adult female are higher in proportion than men and children constitute early 35 per cent of total family members. The household average family size is 4.68 and the family size is

relatively higher among the households living in the villages in the interior areas. The households with more than 7 members are 20 per cent in total households and they are more among the households living in the villages in the interior areas.

The housing conditions are in improving stage in the villages located in plain area. However, the housing conditions are relatively poor in the villages located in the remote areas and the extent of houses electrified are relatively limited in these interior villages. 55 percent of the households are living in their own houses and majority of them are living in thatched houses. 45 percent of the households who are living in the government houses majority of them are living in either tiled or RCC roof houses. The special efforts of governmental agencies are still required in this context to build colonies in the very interior villages.

The socio-economic life of the households in the study area is much influenced by agricultural sector, among the selected households marginal farms and small farms are around 80 percent and the remaining are medium and large farms. The average operational land holding of all the households is estimated at 3.30 acres and average net area sown of the households stood at 2.70 acres. The analysis of the farm activities indicate that dry and wet cultivation under Kharif and Rabi seasons and Podu cultivation are in practice. It is identified that the tribal cultivators are growing non-traditional crops along with traditional crops. It is estimated that around 50 percent of acres of the gross cropped area is cultivated under Kharif and around 21.38 percent in Rabi seasons and nearly 29.62 percent of area is under Podu cultivation. The cropping pattern indicates that around 35 percent is under Paddy cultivation and the total area under cereals and millets of the gross cropped area is as high as 60 percent. The proportion of

irrigated area in cropped area is only around 20 percent and the average size of irrigated area of all farms is only 0.67 acre.

The above analysis ultimately reveals that the Demographic and economic practices are different across the selected villages. The households in plain villages are able to move fast towards modernization process when compared to households living in the interior villages'. As a whole the analysis pertaining to demographic and economic conditions of the selected households' shows the process of transformation taking place in the living patterns of the selected households living in the villages in plain areas. The degree of responsiveness to modernity is still relatively low among the selected households living in villages located in the interior areas of the Seethampeta Mandal in the Srikakulam district of Andhra Pradesh.

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People Education Institutions: Reorienting Implementation Strategy

Dr. P. Viswanadha Gupta

Introduction

Shramik Vidyapeets, the earlier variant of Jan Shikshan Sansthan, were envisioned to impart education and vocational skills to adults in urban and industrial areas who had either no literacy skills or only rudimentary levels of education. This institutional framework, originally started at Worli in Mumbai in 1967, was re-christened in 2000 as Jan Shikshan Sansthan by enlarging its scope to meet the life and vocational skill needs of neo-literates in the whole district under the sponsorship of National Literacy Mission.

In the context of the Saakshar Bharat Programme (SBP) which aims to create a literate and empowered society, the Jan Shikshan Sansthan Scheme is an institutional set up that can take on the skill building requirement. This imperative has emerged in a poignant fashion against the backdrop of the National Policy on Skill Development, and the emerging view of the government is that there is an urgent need for the JSS institutional set up to proactively contribute to the national vision on skill development in respect of its major areas and target groups.

Rationale of the Paper

This Paper seeks to indicate the broad contours of reforms in the scheme of JSS so as to elicit the views and suggestions on proposed reforms and carry all the stakeholders along so that the scheme can contribute to achieve the national policy on skill development. The context and rationale for reform is provided in the next section to answer “why reforms in the scheme of JSS?” The second section presents the national

skill development vision as adopted in the National Policy on Skill Development and the government's emerging perceptions about the reform agenda in respect of the JSS Scheme. The third section touches on some of the specific reform agendas proposed as well as the reform processes, framework and timelines. At the end, the paper enumerates some of the new initiatives undertaken and/or underway. Quite purposively, the style of writing is points-oriented which could be helpful to elicit discussion on operational implications.

1. Rationale for Reorientation

As against the vision envisaged i.e., to meet the life and vocational skill needs of neo-literates of the literacy movement in the whose district, the track record of JSSs showed considerable disconnect between the vision and the ground reality. These disconnects between the scheme's vision and philosophy and the track record of the JSSs gave rise to serious adverse remarks seriously eroding the image and raising fundamental questions about continuing the scheme itself. The vision of the Scheme implied that:

- JSS would impart literacy and vocational skills to adults having no literacy or with only rudimentary levels of education;
- The trainings imparted and courses conducted would be of high quality;
- Accord priority to women, SCs, STs, Minorities and OBCs specially in rural areas;
- Skills imparted must have sustainable market demand; and
- New skills on which training given should augment the income of beneficiaries.

Mismatch between JSS Vision and Ground Reality

As against these expectations, the ground reality showed:

- Disconnect between the beneficiary profile and skills imparted (certificate courses in computer applications, account keeping, etc.), whereas the scheme's vision entailed priority to adults, both non-literates and those with rudimentary levels of education;
- No scientific parameters to support selection of vocations/skills in respect of its market demand;
- No specific priority to women, STs, STs, Minorities and OBCs
- Coverage largely urban-based
- No empirical evidence to support augmentation of income in respect of vocational courses offered.

The criticisms on account of these mismatches between the philosophy and vision of the scheme and the actual track record of the JSSs were widespread. The Expenditure Finance Committee opined that:

- JSSs should be brought under rigorous independent evaluations;
- Coordination with institutions like NIOS for accreditation and certification of their courses;
- Objectivity (objective criteria) and transparency in selection of NGOs for JSS
- Built in mechanism for delisting JSSs that do not meet the prescribed standards in terms of social profile of target group, rural focus in courses offered besides other criteria like job/income augmentation scope for courses offered.

Findings and Conclusions of External Evaluation of JSSs

External evaluations have pointed out that:

- JSS guidelines were not followed in respect of:
 - Course/beneficiary selection,
 - Need assessment before launching vocational courses, and
 - Poor convergences between JSSs, SRCs and SLMAs,

Besides there was also:

- Lack of value for JSS certificates in the job market,
- The need for accountability and performance audit vis-à-vis objectives, programmes, funds released/ utilized and management criteria.

These views were also echoed by the Expenditure Department in the Ministry of Finance. The Planning Commission was more forthright in its suggestions that:

- The neo-literates need to be provided with marketable skills to improve their livelihood opportunities;
- The JSS should be regularly monitored and evaluated by independent external agencies; and
- Accreditation process should be put in place to weed out low performers among JSSs.

Setback to Brand Image of JSS and Need for Reform

The Jan Shikshan Sansthan Scheme has continued for more than 4 decades at the expense of more than Rs. 75 crores every year. But on account of the mismatches between the vision and the track record, the brand value of the Scheme has been eroded considerably. There is no value to JSS' certificates in the job market which raises issues of credibility and quality of

JSS courses. None of the executive bodies responsible for sanction and funding of the scheme that were critical of the JSSs' track record, questioned the vision and philosophy of the scheme. The question before the government, therefore, is the reform agenda that can help re-align the JSS scheme along the SBP needs.

2. Context for Implementation

National Policy on Skill Development

The aims of SBP are in complete harmony with the vision of the National Policy on Skill Development, which aims to impart skill development to 500 million people by 2022. SBP aims to complement and reinforce this vision by striving to establish a fully literate society with equal emphasis on skill development and empowerment in terms of awareness and life skills, including work skills.

Broad Contours of Reform of JSS Scheme

Inspired by the National Policy on Skill Development, the new vision of the government in respect of JSSs is that they would be:

- Premier centres of skill development in the non-formal sector;
- Epitomes of quality, integrity and ethics;
- Outcome oriented;
- Contemporary in management structures/systems
- High brand equity
- Self-sustainable, and
- Beneficiary-oriented.

Each of the attributes has many component parts, as enumerated below. The JSSs being premier centres of skill development in the non-formal sector inheres that:

- Its courses would have standardized curriculum;
- Reputed and established bodies would set the curriculum which would assure value and credibility in the job market;
- JSSs would have adequate and appropriate infrastructure in respect of the courses offered;
- JSSs would possess well qualified Resource Persons;
- Assessment of JSS' courses and certification would be by independent bodies which would assure value for its certificates; and
- JSSs would forge interface with job market for easy marketability of the skills imparted

Epitomes of Quality, Integrity and Ethics towards performance

Epitomes of quality, integrity and ethics would entail certain attributes like:

- **Transparency** – all information relating to its functions, course, target group selection criteria, etc., being in public domain;
- **Accountability** would be another attribute and this would be taken care by transparency in good management practices in all core areas of JSS management.
- **Professionalism** in respect of selection of human resources, be it the selection of Programme Officers,

Resource Persons and other staff on full time and part time basis.

- **Premium on quality and not number:** in a milieu of high integrity and ethics, there needs to be no apprehension when mutually agreed premium on quality of courses offered and quality of skills/training imparted is sustained. When quality is the casualty, mere number of courses offered and beneficiaries covered would not matter.
- **Zero tolerance** to issues related to ethics and integrity: as against clearly laid down norms in the Annual Action Plan and funding in respect of courses and curriculum on offer, the target group, the management practices, etc., there cannot be any serious and willful deviation. Therefore, zero tolerance in integrity and ethics.

Outcome-based Approach

Outcome-based approach would not be unilateral or one-sided. The outcome norms would be pre-fixed based on annual action plans. Funding would be governed by success rates based on the outcome norms agreed in the annual action plans. The outcome approach is grounded on the principle of encouraging good performance.

Contemporary Management Systems/Structures

The emphasis on contemporary management systems and structures would be informed by least government interference beyond the agreed annual action plan. There would be rigorous internal and external audit of its performance. ICT applications are no longer a matter of choice. It is a necessity which is bound to enhance the quality of inputs as well as for capacity building.

Convergence with relevant institutions and agencies is underlined for the synergies it can bring about. Collective energies through convergence could spur JSSs for greater achievement. Optimum utilization of public funds in keeping with the perspective and vision of the scheme would be an important attribute of contemporary management system.

In the context of the new vision on skill development and SBP's interface, the government's emerging perception about the JSSs' role could be worth reiteration. This relates to:

- The need for prudence in selection of JSSs;
- The need to develop them into centers of excellence;
- The paramount importance of fixing mutually agreed quality and outcome norms, based on their annual action plans;
- Allowing maximum autonomy once the quality and outcome parameters have been laid down and approved;
- Bringing JSSs under rigorous monitoring;
- Adherence to strict financial discipline and ethics; and
- The need to sever links with an NGO, which does not adhere to the mutually agreed norms.

3. Some Specific Reforms Agendas

Based on the National Policy on Skill Development and the government's emerging vision on JSSs' interface with national policy, some specific agenda for reforms and innovations have been evolved by the government. These reforms and innovations are designed to become effective from the last year of the 11th Plan so that when the scheme comes up for consideration to continue during 12th Plan, its performance could speak for itself, unlike the criticisms that the JSS Scheme

had to face so far. The hallmarks of reforms and innovations are in respect of:

- Good Governance
- Financial Prudence
- Capacity Building
- Quality Assurance
- Self-sustenance
- Monitoring
- Evaluation, and
- Severance Policy

These hallmarks need explication in greater details. Clarity about the core attributes of reform agenda helps in building collective commitment to the scheme, its vision and philosophy.

Good Governance

The attributes of good governance are autonomy in the day-to-day administration and management of the JSS once the policies and programmes are decided in the meeting of Board of Management and approved in annual action plan.

The constitution of Board of Management and its functions would be along the lines indicated in the Guidelines. The BOM would be the overall controlling body of the JSS and would be assisted by its constituent bodies like the EC, the PAC, Purchase Committee, etc.

All the JSSs would sign a MOA (Memorandum of Agreement) with NLMA, which will define the relationship between parent NGO and NLMA. The MOA will also have an in-built clause regarding severance in case of breach of the MOA.

Self-disclosure through affidavit or web is an attribute of good governance that would come into force as part of the reforms agenda.

Financial Discipline and Prudence

Some of the attributes that come under scrutiny with regard to financial discipline and prudence are:

- Complete transparency in allocations and utilization of resources;
- Costing to be arrived at on unit cost basis, i.e., per beneficiary/vocational course-wise;
- Funds would be determined based on programme-wise unit cost and number of trainees proposed.
- JSSs could run paid courses to generate resources. But this should be besides, and not at the cost of NLMA approved courses. Government grants will have to be spent as per the guidelines.

Capacity Building

In terms of capacity building, JSSs need a complete face-lift in all areas. Having certified trainers in all its vocational courses is of prime importance. Soft skills development, especially ICT skills, is essential in respect of most staff of JSSs. Regular training of Resource Persons, and for this purpose, regular interaction with expert agencies is required.

JSSs are the only institutional set ups for skill upgradation in the non-formal sector. JSSs are critical for SBP's success which is also in synchronization with the National Policy on Skill Development. Therefore, JSSs' institutional tie-up with expert and resource agencies is extremely critical to channelize the expertise of such agencies to enhance the capabilities of the

JSSs.

The network of universities, NIFT, SRCs, Development Commissioner (Handicrafts), Tribal Cooperative Marketing Development Federation of India Ltd., National ST Finance and Development Corporation, etc., could go a long way in forging JSSs to be benefited from such expert institutions and agencies.

Quality Assurance

The weakest link in JSSs' courses has been its lack of value in the job market. Accreditation is the answer. Standardization of the curriculum and the courses, involving accreditation agencies like NIFT, NIOS, etc., could assure the much needed credibility to JSS courses.

Need assessment and surveys of job scope for JSS vocational courses would help to increase its job/self-earning potential. Job market value of JSS courses is governed by the credibility of assessment and certification.

One of the obligations implicit in JSS' engagement in skill building for SBP beneficiaries is in JSS' honesty to provide vocational training in such courses for which it has the necessary infrastructure. The other imperatives of quality assurance are the course duration as decided by curriculum authority and joint certification by the independent assessment body and JSS.

Monitoring and Evaluation

Monitoring and evaluation will be against the benchmark and output norms as agreed in the annual action plans. There would also be regular reviews and evaluation-based monitoring and scoring. JSSs would be subject to internal evaluations as per the norms evolved by NLMA from time to time. External evaluation of each JSS once in every five years is a pre-condition for continued NLMA support.

Scoring and gradation, based on web-based monitoring, could be useful for the purpose of future upgradation purposes.

Scoring and grading would also be used as the basis for weeding out JSSs that do not live up to the agreed benchmarks and output norms in respect of programmes and management.

Reform Process, Framework and Timelines

The reform process and framework would start with the sharing of the Approach Paper. As evident, it sets out the Reforms proposed in respect of JSS Scheme. In the context of the National Policy on Skill Development, the JSS Scheme is the NLMA arm of skill development in the non-formal sector, i.e., with regard to neo-literates and those with rudimentary levels of education.

The sharing of Approach Paper would be followed by detailed discussions and consultations with the JSSs Chairpersons and Directors and other stakeholders such as SLMA, the District Level Implementing Agency of SBP, etc. Approval of competent authority would be obtained in regard to the framework and timelines of reforms, and all approved reforms would be put into effect in the last year of 11th Plan, i.e., 2011-12.

This road map is to obviate the adverse reactions by the bodies like the Planning Commission when JSS Schemes comes for consideration to continue in the 12th Plan. It is also a road map to demonstrate how eminently the JSS Scheme could take on skill development in the non-formal sector.

New Initiatives

Some of the new initiatives undertaken by NLMA that could pave the way for the reforms and innovations in JSSs need to be shared with the JSSs. These include:

- Standardization of curriculum by accredited institutions like NIFT, NIOS, etc.
- Web-based monitoring through NIC portal;
- Impact evaluation – 90 JSSs per year: impact evaluations by external agencies will corroborate the web-based monitoring and the scoring and grading vis-à-vis clearly specified benchmarks of outcomes;
- ICT applications - dedicated network for e-learning: Efforts are underway to establish a dedicated network of e-learning with nodes in the Directorate of Adult Education, New Delhi and a select number of JSSs with adequate e-network infrastructure and capability. A dedicated e-network could be pressed into service for any amount of capacity building inputs on any aspect of JSS operations.
- Convergence – Signing of MOU with Tribal Cooperative Marketing Development Federation of India Ltd (TRIFED) and National ST Finance and Development Corporation ([NSTFDC], Ministry of Tribal Affairs).
- The collaboration secured with NIOS, NIFT, DG – E & L, are instances of inter-institutional collaboration to strengthen the brand image of JSS courses, accreditation and certification.
- Performance Audit: Premier audit agency in the country is being persuaded to lend its stamp of approval to the performance audit of the JSSs, given its value for undertaking the skill building initiative in the Saakshar Bharat enterprise.

A way forward: Conclusions

More than anything, the larger purpose of this Approach

Paper is the ignition of the JSS scheme to meet the vision of skill development of the SBP target group. Thereby, SBP stands to synchronize with the vision of the National Policy on Skill Development. To that end, the emerging policy perception of the government about the broad contours as well as specific areas of reform in the JSS Scheme – the Reform Agenda – have been indicated. As the MOS (MHRD), Govt., of India indicated, the best way to go about is to communicate the suggestions of all the stakeholders and thereby pave the way for the JSS Scheme to contribute to skill development process which the National Policy on Skill Development envisages.

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Education for Sustainability – Framework for Action and Lessons Learned

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Today, educators face a compelling responsibility to serve society by fostering the transformations needed to set the path to sustainable development. The time has come to ensure that the concepts of education for sustainability - *in the broadest sense* - are discussed and woven into a framework upon which current and future educational policy is based. Understanding the principles of sustainability and the interdependence of the environment, the economy, and social systems can help learn to make the changes necessary to become effective stewards of natural resources and the environment. Education for sustainability of which many other disciplines are indispensable components, will engage partners from all arenas - adult education, on-the-job training, other formal and non-formal education programs, and the media - to reach out to as many individuals as possible. Clearly, the time is right to engage in a dynamic process to educate not only children but all citizens about the economic and environmental realities of today's world. Individuals from business and government, the educational community, and non-governmental organizations (NGOs) need to come together to share common themes, ideas, and challenges related to education for sustainability.

This paper aims to give an insight into the framework within which skills and education can be imparted for environment and sustainability. It also: (a) *looks into the significant lessons learnt in implementation of education for sustainable development programmes*, and (b) *discusses role of students in sustainable development initiatives*. The paper

concludes that achieving a sustainable future will not happen unless the educational system imparts education for sustainable development to citizens and specialists who understand the interconnections among the environmental, economic, and social disciplines.

Key Words: Education-Sustainability-Skill-Framework of Action-Community.

1. To Begin With:

Education is essential to sustainable development. Citizens of the world need to learn their way to sustainability. The current knowledge base does not contain the solutions to contemporary global environmental, societal and economic problems.

Today's education is, thus, crucial to the ability of present and future leaders and citizens to create solutions and find new paths to a better future. Education for sustainable development (ESD) is not a particular programme or project, but is rather an umbrella for many forms of education that already exist, and new ones that remain to be created. The ESD promotes efforts to rethink educational programmes and systems (both methods and contents) that currently support unsustainable societies. The ESD affects all components of education:

- *legislation,*
- *policy,*
- *finance,*
- *curriculum,*
- *instruction,*
- *learning,*
- *assessment, etc.*

The ESD calls for lifelong learning and recognizes the fact that the educational needs of people change over their lifetime. There are many programmes using an ESD approach to learning which is critical for achieving sustainability. Many individuals and organizations around the world already have implemented

several ESD programmes through formal and non-formal channels of education. Examples of such programmes include:

- *a teacher weaving sustainability themes into primary education using participatory methods;*
- *a community development worker raising people's awareness on rights which are denied to them; or*
- *a public health worker training people to draw water from clean sources.*

This paper aims to give an insight into the framework within which skills and education can be imparted for environment and sustainability. It also:

- *looks into the significant lessons learnt in implementation of education for sustainable development programmes, and*
- *discusses role of students in sustainable development initiatives.*

2. Defining Education for Sustainability:

Education for sustainability is a lifelong learning process that leads to an informed and involved citizenry having the creative problem-solving skills, scientific and social literacy, and commitment to engage in responsible individual and cooperative actions. These actions will help ensure an environmentally sound and economically prosperous future.

Sustainable development, as defined by the Brundtland commission in 1987, is "*development that meets the needs of the present without compromising the ability of future generations to meet their own needs*". In a sustainable society, environmental protection and economic objectives belong to a common framework. In a sustainable world, environmental protection, economic objectives, and social justice should be linked in

harmony. The conceptual framework of sustainable development and its linkages with various social, environmental and economic issues can be best understood from the following diagram:



Diagram - 1: *Sustainable development and its linkages with social, environmental and economic aspects*

Many educators are helping society achieve sustainability by teaching the three “e’s” - *environment, economics, and equity* - along with the traditional three “r’s” -- *reading, writing, and arithmetic*. In so doing, they are fostering awareness of sustainability among:

- *individuals,*
- *communities,*
- *institutions, and*
- *governments.*

In coming decades, education for sustainability has the

potential to serve as a tool for building stronger bridges:

- *between the classroom and business, and*
- *between schools and communities.*

The ESD framework has four major principles:

- Promotion and improvement of high quality, relevant basic education;
- The reorienting of existing education policies and programmes to address the social, environmental and economic knowledge, skills and values inherent to sustainability in a holistic and inter-disciplinary manner;
- The development of public understanding and awareness of the principles; and
- The development of specialized training programmes to ensure that all sectors of society have the skills necessary to perform their work in a sustainable manner.

3. Sustainable Development and Environment:

Environment is not only a huge area, but also a huge ecosystem in which millions of creatures live. Environment provides raw material for economy. This raw material gained through the production process turns out to be a consumption product. Then, these raw materials and the energy used in production return to the environment as pollution. Therefore, sustainability of environment is reasonably important in regards of economical development.

In relation to environment, the first comprehensive arrangements concerning international cooperation have been considered in the early 1970s. In 1972 in Stockholm "*United Nations Human Environment Declaration*" (Stockholm

Declaration), the first global evaluation of many countries whose socio-economic structures and development levels differ from one another, was accepted. Sustainable development concept was first defined in 1987 with the Brundtland Report, prepared by World Commission on Environment and Development and since then began to be widely used.

One of the important developments which support the sustainable development vision has come into effect with the 1992 Rio Earth Summit. Rio Earth Summit, the largest meeting including 172 countries, was an important meeting in which the countries have approved of the economic and global issues to be achieved in accordance with the environmental values and sustainable development principles.

Some basic principles about the sustainable development which focus on the environmental dimensions are:

- Humankind is on the centre of the sustainable development. S/he has the right to have a healthy and efficient life in accordance with nature.
- On condition that they are not disturbing other countries' environment, all countries save the right to use their natural resources according to their own politics.
- A development right which meets the current and forthcoming generations' is necessary so that environment and development should be acknowledged.
- Environmental protection should be seen as a complementary part of development process.
- In terms of ecosystem protection and development, countries shall cooperate in global association spirit. In environmental protection, countries have common but different levels of responsibility.

- National authorities, in terms of “*the one who pollutes pays it*” principle, should make the environmental costs international and the use of economic devices improved.
- As to activities, which have effects beyond borders, the activist country should inform the related countries in time and provide them with necessary information.

Briefly, the living environment provided by sustainable development means using of water resources so carefully that current and forthcoming generations can benefit adequately, keeping the weather clean in order to breath fresh air, making use of the benefaction of nature and living in good health ‘*today*’ and in the ‘*future*’. The concept of sustainable development is an important milestone in environmental theory because it points how society itself should be organized. This ambitious interpretation is widely shared by business leaders, policy activists, and academics alike.

4. Achieving Sustainable Development through Educational Approach:

Historically, various conferences and organizations have offered definitions of environmental education. Under some of these definitions, environmental education includes the economic, environmental, and social dimensions contained in the concept of education for sustainability.

As attention to the concept of sustainability escalates domestically and abroad, efforts must continue to bring all stakeholders together in its pursuit. The roles of citizens, communities, industry, and government in achieving the goals outlined in recent national reports on sustainability suggest that efforts should be increased to ensure that thoughtful and comprehensive planning is promoted by the formal and non-formal education community. These efforts should focus attention on the delivery systems used to achieve these goals. If

sustainability is to be achieved, educators should take a leadership role, breaking new ground to prepare society for an age of accelerating change in a world of:

- *increasingly diverse and growing populations,*
- *an expanding economy, and*
- *changing global environment.*

5. Developing a Framework for Sustainable Development:

There are various subject areas under sustainable development. These include:

- *Health issues and the well-being of people:* Prevention and control of disease and injuries, as well as the long-term monitoring of the impact of pollution and climate change, are critical to human health and sustainable development.
- *Sustainable economic activities and increasing community prosperity:* In order to be sustainable, communities must have an appropriate economic base to ensure their survival.
- *Education and cultural heritage:* These are a fundamental prerequisite for sustainable development and capacity building.
- *Children and youth:* Their well-being and potential are essential to the future of communities and must be protected and nurtured.
- *Management of natural, including living, resources:* This must be based on sound science and traditional knowledge to maintain and develop local settlements.
- *Infrastructure development:* This enhances economic growth and the quality of life of people.

6. Course for Action:

Course of action will require the help of many disciplines focusing on the interconnections among the natural and built environment, and the economic and political forces that influence the world. These forces are fluid and subject to changing conditions. Sustainable development is, therefore, a process rather than a fixed goal. Vision of sustainability will develop and mature in the future as environmental, economic, and social forces undergo change. The principle that sustainability is a process will need to be reaffirmed continually as nations advance along the path to sustainability.

There is recognition that successful efforts for implementing education for sustainability depend on six core themes. Collectively, these themes outline a course of action to educate for sustainability. They are (1) *lifelong learning*, (2) *interdisciplinary approaches*, (3) *systems thinking*, (4) *partnerships*, (5) *multicultural perspectives*, and (6) *empowerment*.

6.1 Lifelong Learning:

Education is a process that is - or should be - ongoing throughout one's lifetime. As the Ontario Teachers Foundation has stated, learning is not "*a prerequisite to living but is its accompaniment*". Lifelong learning is the first major theme of the action. "*Lifelong learning*" refers to non- formal education that occurs after one's formal schooling has been completed. Learning is a process that occurs in non-formal and informal ways during an individual's lifetime. All forms of formal and non-formal education are part of the process of lifelong learning.

6.2 Interdisciplinary Approaches:

Education for sustainability requires an understanding of the interdependence and interconnections of humans and the

environment. Its elements include:

- a) *knowledge of global socio-geopolitical disciplines,*
- b) *biological and physical sciences, and*
- c) *human socio-economic systems.*

For example, education for sustainability will prepare policymakers for merging economics and the natural sciences with other disciplines when developing environmental policy. Environmental issues traverse studies of the natural sciences (biology, earth sciences), social studies (economics, anthropology, geography, and history), and the humanities (philosophy, the arts, ethics, and literature). Many schools have begun integrating environmental examples into some of their coursework, thereby fostering enthusiasm for science and other disciplines.

Ideally, disciplinary courses with social, economic, or environmental content should be accompanied by interdisciplinary subject matter on sustainability, which draws from a number of content disciplines. To the extent possible, educational curricula and pedagogy should reflect the interconnections among disciplines that are central to sustainable development. The benefit of this approach is that sustainability is an ideal organizing theme ideal for encouraging integrative thinking. Learning about sustainability necessitates breaking down the walls between disciplines, perhaps by focusing on a single real-world issue addressed from various perspectives. To support this kind of experience, existing education standards may need to be revisited to embrace the major elements of sustainability.

Whatever the approach, the process used and resources employed to integrate education for sustainability across the curriculum will remain a local issue to be addressed and continually assessed by communities, local and regional

programs, and their respective stakeholders. Course materials with regionally specific, hands-on examples will have to be developed, and teachers will benefit from training and practical assistance.

Equally important, interdisciplinary approaches should be encouraged as part of non-formal educational experiences. "*Non-formal education*" is used by educators to indicate those forms of learning acquired in informal contexts, such as the media, workplaces, and community activities. All learners - both children and adults - need to see the connections among discrete bits of knowledge gained on a daily basis if they are to respond to the challenges posed by a nation moving toward sustainability.

6.3 Systems Thinking:

Educators generally accept that the first goal of learning is to impart knowledge and the second is to teach skills such as problem solving, conflict resolution, consensus building, information management, interpersonal expression, and critical and creative thinking. Education encompassing the concepts of sustainability offers an exemplary vehicle for developing and exercising many of these skills which are increasingly being sought by employers. Increasingly, these are the skills that employers are seeking in a world of complex problems requiring integrative solutions.

As socio-economic problems and environmental issues become increasingly complex, advanced technologies can serve as a tool helping the human mind synthesize and integrate mountains of data. The importance of systems thinking cannot be ignored. Any concept - including sustainability - should be open to informed debate and sustainable development should not be taught as an ideology or as a goal, but rather as an ongoing process: not as a set of irrevocable answers, but as a way of continually asking better questions.

6.4 Partnerships:

In addition to bridging disciplines, education for sustainability will mean reaching beyond schools to involve businesses and individuals with specialized expertise throughout the community. In the 21st century, learning about economic and social development as well as the built environment and natural resources will be the collective responsibility of public and private institutions, communities, businesses, and individual citizens worldwide. Partnerships among governments, educational institutions (from schools to community colleges and universities), industries, nongovernmental organizations, and community groups are increasingly important.

Increasingly, businesses require a workforce that is both environmentally literate and skilled in interdisciplinary systems approaches to solving problems. Businesses can support formal education by participating in class work as mentors, by offering internships, by providing employees with opportunities for advanced training, and by employing business sites as classrooms. *Most importantly*, the business community and the education profession can engage in ongoing dialogue about common goals and how best to achieve them. National governments can support educational activities in the public and private sectors and build intergovernmental alliances to advance education and training by supporting educational activities. Educational institutions should seek ways to collaborate with nongovernmental organizations and industry to advance common objectives.

6.5 Multicultural Perspectives:

To be effective in reaching people across the country and around the world with a message that is relevant and meaningful, education for sustainability must encompass an

appreciation of diverse cultural perspectives. This requires that the content of educational materials reflect divergent cultural approaches to sustainability. Educational materials and programs should be made accessible to all interested communities.

Furthermore, educational programs should be rooted in the actual experiences of people in their own communities. These programmes should not assume a common understanding of sustainability's political and social context. *Finally*, young people from diverse cultural backgrounds must be provided with the training and access necessary to pursue environmental and scientific careers.

6.6 Empowerment:

Education is generally agreed to be the most effective way to impart knowledge and skills that can be applied outside the classroom in everyday life. The desired outcome is informed citizens who are prepared to participate responsibly in a sustainable society. Students can be empowered by giving their voice to new ideas and through action, such as voluntary community service, which is, itself, an educational tool. Non-formal education programs also provide good opportunities for learners to act individually and collectively by providing the knowledge and skills necessary to evaluate and discuss complex issues. Education for sustainability can provide a vehicle for engendering responsible citizenship, utilizing a variety of instructional models and guidelines that have been long accepted in the field of education.

Sharing experiences about successful actions that are engendered by education for sustainability in its formal and non-formal modes will accelerate the transition to sustainability. Information about existing models of sustainability can be disseminated through the media, multimedia technologies,

information clearinghouses, and other means, both nationally and internationally.

7. Eco-Schools Project:

This project is an international project carried out with the cooperation of 14 countries. Eco-Schools Project is a programme carried out to teach in schools about environmental awareness, environment management and sustainable development education. With participant approach, students in schools get both information about environmental issues and have an effective role in making their families, local administrations and civil society organizations aware of the environmental issues.

Students, in order to help carry out sustainable development process at local level, have an effective role in decreasing the environmental effects of school. Therefore, eco schools, going beyond the teacher in class, contribute to provide environmental awareness in other parts of the society. Study is launched with one of the basic environmental issues like garbage and contamination- water- energy and recycling. Eco-schools, after studying these three issues for about one or two years and making sure that the students comprehend the issues completely, can carry on their studies in the sub-branch fields like bio-diversity, extinct animals, etc. Studies carried out throughout the year are scheduled with an activity plan. To carry out studies in accordance with the plan, finding out the false parts and removing with the suggestions are handled by the students. Coordinator teacher reports the studies to the National Coordinator of Project at the end of the year. Coordinator evaluates the school's success by examining the activity plan and the report at the end of the year.



Figure – 1: *Eco-Schools Project*

8. Role of Students in Sustainable Development Initiatives:

Students by their status constitute one of the most enlightened members of the society. They are in most cases, the youths, full of energy, stamina and innovative skills. As educated people and to whom tomorrow belongs, they have a lot to offer in peaceful co-existence. In general, they are expected to be educators and informants of light and not darkness. Their ability to live and work together should have a positive impact on the larger society. Thus, students are expected:

- *To* avoid being used by unscrupulous individuals for their selfish ends.
- *To* demand for a peaceful resolution of crisis.
- *To* organize workshops, seminars, symposia on peaceful co-existence and economic empowerment through their organizations.
- *To* put in what they have learned in their institutions for

the development of the country at large.

- *To* avoid acts of demonstrations that normally ends up being used for destruction of lives and property.
- *To* liaise with elders and well meaning people on sensitive issues.
- *To* check the activities of their colleagues who may be a threat to peaceful co-existence.
- *To* constantly ask themselves what they can do to ensure peaceful coexistence.
- *To* avoid drug involvement and other illegal activities such as stealing, prostitution, harassment and intimidation of people.
- *To* get involved themselves in hard work for the advancement of their education and also help parents in all aspects.

The World Student Community for Sustainable Development (WSC-SD) is a multi-disciplinary network of motivated students with the ability to think and act both locally and globally, and who share the vision to make a difference. Its purpose is to be a leading international student organization that carries out meaningful projects which result in positive and enduring changes that improve lives and communities around the world.

The fundamental purpose of the WSC-SD aims to give motivated students, who are passionate about sustainability, opportunities to learn from each other and to collaborate. The WSC-SD hopes to offer students opportunities to get involved and to take action. Currently, the WSC-SD is comprised of 10 member student communities, 4 partner student communities and a growing network of individual members internationally.

The scope and the nature of the student communities differ just as the personal efforts of the individual members vary. The WSC-SD is making a difference in the world because of the projects being implemented by the members. Such projects occur at different levels. Currently, countless projects are being implemented by student communities around the world. The main activity of the WSC-SD is to support each other in taking action for sustainability. *Further*, at schools across New York, students, teachers and staff are making a difference in their communities with program to recycle, reduce waste, save energy and conserve resources besides the long range benefits of good environmental stewardship.

Sustainability skills include the ability to:

- *Consciously contribute to healthy ecosystems through activities such as reducing your carbon footprint, and other initiatives so humans and other species can continue to live on the planet.*
- *Generate support for change through strong communication skills, consensus building strategies, and with openness to the ideas and struggles of others.*
- *Articulate clear, strategic, and practical course for changes on our campuses and beyond that will contribute to sustainability.*
- *Challenge the status quo to achieve transformative change around sustainability.*
- *Take action on issues and get involved by joining organizations, assess the political, economic, and cultural landscapes contacting elected officials, or simply share information with colleagues, family, and friends.*
- *Apply effective change agent skills and implement them to achieve sustainability.*

- *Design sustainable programs, policies, and practices.*
- *Educate students to be lifelong learners and role models on sustainability awareness, knowledge, and skills.*

Each student should:

- *Be able to define sustainability.*
- *Be able to explain how sustainability relates to their lives and their values, and how their actions impact issues of sustainability.*
- *Be able to utilize their knowledge of sustainability to change their daily actions.*
- *Be able to explain how environmental, social, and economic systems are interrelated.*
- *Learn change agent skills (understands the sustainability issues; can analyze the issues and possible solutions from a systems perspective as well as a personality/group dynamics perspective; can identify and implement viable solutions to shift the organizational, societal or cultural practices and policies towards sustainability).*
- *Learn how to apply concepts of sustainability to their campus and community.*
- *Demonstrate a commitment to sustainability by actively applying their knowledge of sustainability to their: (a) lives, (b) professions, and (c) societies.*

Sustainability education should provide faculty and students with an opportunity to explore how their behaviors affect the quality of life of people and other living beings around the globe. It should also emphasize pedagogical learning approaches that are active and experiential, based on inquiry

and real world problems. It can be interwoven into all disciplines and can elevate the learning experience to one that is richer in relevance and meaning.

9. Lessons Learned:

One lesson learned from the several years of educational efforts aimed at addressing education about the environment is that there is an opportunity for improved collaboration. Individual roles for each stakeholder are important, but collective action is essential to reduce duplication and leverage scarce resources. All sectors of society should work toward complimentary goals so that education for sustainability can achieve its full potential. Educators, the private sector, government, and non-governmental organizations (NGOs) should evaluate their respective strengths and address how to better coordinate limited resources. Awareness of shared needs and common ground is the first step.

Educators have identified a number of obstacles that are impeding the integration of information about the environment and sustainability in formal learning settings. One obstacle is that the interdisciplinary content of education for sustainability does not easily fit into a discipline-oriented educational process. Other obstacles are the lack of general agreement among professional educators that education for sustainability is a priority and there is insufficient professional preparation for teaching the core content of sustainability issues. Until recently, there has been a lack of consensus on an effective system for evaluating programs and materials in order to ensure quality; however, the North American Association for Environmental Education (NAAEE) has developed material standards for evaluating environmental education curricula.

New approaches to learning may offer significant benefits. New approaches will be more readily accepted if the

benefits of teaching education for sustainability are understood. Professional training is needed to enable teachers to introduce new curricula and methods into the classroom. Still another challenge for educators is finding ways to incorporate diverse cultural perspectives. Administrators in universities and colleges should consider adopting sustainable procurement practices and persuade funders to support interdisciplinary research and teaching, which is increasingly needed for finding sustainable solutions.

NGOs frequently are faced with the challenge of trying to persuade foundations, businesses, and the public to sustain support for effective programs over an extended period of time, rather than changing focus annually. Many non-profit entities, both small and large, have learned that collaborative and synergistic approaches strengthen programmatic initiatives and contribute to longevity and the much-needed financial resource base.

Business leaders can contribute by working with educators to set priorities to ensure that their support for educational programs is allocated to those that are effective, produce measurable results, and survive long enough to have a real impact. *At the same time*, companies can participate in mentoring programmes and internships. In the past, the business sector has made a number of indirect contributions to education for sustainability, such as developing innovative systems-oriented approaches to problem solving. In addition to these kinds of contributions, business can finance training for their workers in the use of sustainable technologies and develop innovative approaches to protect the environment and ensure economic prosperity.

While there are many successful education efforts underway across the regions of the globe, there is an

opportunity for officials to address the lack of effective coordination among the educational activities of individual agencies. Duplication of efforts among agencies as well as a steady decline in fiscal support limit efforts to advance education for sustainability.

In addition, government, the scientific community, educators, and the media should ensure that information provided to the public is accurate, useful and clearly presented. The vehicles, by which information is furnished – ‘*internet*’, ‘*media*’, and ‘*publications*’ - are continually changing and require:

- *ongoing training*,
- *skill acquisition*, and
- *upgrades in equipment*.

10. Final Words:

The convergence of a number of trends and events in recent years suggests that a unique opportunity to advance education for sustainability has arrived. *On the one hand*, the field is benefiting from increased attention from professional societies, continued surges of public concern over local and national and international environmental issues and ongoing engagement by NGOs and governmental bodies. *In addition*, the impetus provided by the Earth Summit and other international efforts, is catalyzing increased public attention to education for sustainability. This trend is fostering interdisciplinary linkages among the natural and social sciences. Achieving a sustainable future will not happen unless educational system involves citizens and specialists who understand the interconnections among the environmental, economic, and social disciplines.

Today, education for sustainability is positioned to enter the international stage as a priority for the coming decade. Taken together, the initiatives and framework offer a starting

point. The hope is that the efforts and initiatives will stimulate further dialogue and action.

The overarching goal is to infuse the concepts of sustainability into all learning: from structured schooling in formal education settings to lifelong learning in non-formal programs. Education for sustainability can help prepare the society and international community for a *“fast-paced world of rapid scientific, social, and technological, workforce, and demographic changes”*.

Increasingly, citizens young and old are flooded with information. On the Internet, for example, they can find information about

- *global-scale environmental changes like global warming, loss of biodiversity, and the ozone hole; and*
- *How human activities contribute to these changes, how they are inter-related and how they affect ecosystems and human health.*

The most up-to-date scientific information is more readily available than ever before. The key question, *however*, is whether citizens will be able to understand how to use this information. Education is a vehicle that can ensure that technology and the capacity to use information are available to everyone.

Education is bridge *“from the past to the present”* and *“from the present to the future”*. A deep recognition of the importance of education is the necessary first step if the globe is to achieve the level of sustainability. Infusing the concepts of sustainability throughout learning experiences will help foster that awareness. Involvement of educators, government, businesses, and NGOs working toward common goals will lead to an understanding of multiple perspectives and informed

decision-making. In true sense, education for sustainability seeks answer to the following questions:

- *What if* every person benefited from an education promoting development that is environmentally sound, socially equitable, culturally sensitive and economically just?
- *What if* learning was about knowledge and also about doing, being, interacting with others and changing the world?
- *What if* formal learning was enjoyable, hands-on and relevant to life outside school while addressing the problems of our world?
- *What if* every person benefited from genuine learning opportunities throughout life, in the workplace, and within the community?
- *What if* education systems prepared learners to enter the workforce as well as handle a crisis, be resilient, become responsible citizens, adapt to change, recognize and solve local problems with global roots, meet other cultures with respect, and create a peaceful and sustainable society?

To sum up, the environmental dimension of the sustainable development is necessary for the continuation of the living life on the earth. Therefore, all countries in the world should follow a particular environmental policy. *However*, in this matter people should also be informed. Peoples' fulfilling of their responsibilities leads to a good deal of development by which the natural life is affected positively like decreasing of energy consumption and preventing environmental pollution. The thing which is necessary for peoples' awareness is to provide them as citizens who are:

- a) *environmentally aware, and*
- b) *Active participant about environment beginning from primary school.*

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INDIAN JOURNAL OF LIFELONG LEARNING AND DEVELOPMENT

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Scope of the Journal

The Journal promotes original academic research in adult education, humanities, culture, comparative education, social sciences, rural development, science & technology for development, gender & development, security issues, domestic politics, governance & social movements, grassroots governance etc.

Objectives

The Millennium Development Goal the emphasis has shifted towards people centered approach that recognizes human and social capital leading to sustainable development. In other words, developments from efforts include economic strategies tied with resonance development inputs. It is an under pinning factor for many emerging programmes. The main goal of our development policy is to create sustainable improvement in the quality of life among common people. In area of development programmes much stress was given to stakeholders oriented programmes, to facilitate increase in per capita income of individual families. Attempts are being made to empower people in all aspects like health, economy, polity, education and so on. Objectives of IJLLAD, specifically, are to publish original empirical research and theoretical studies on adult education, lifelong learning, extension, and economic relations, gender and development studies, civil society movements and studies on democracy, problems of marginalized sections, cross border terrorism and violation of human rights, ecology and environment, issues in governance at the local, national and regional levels

Department of Adult, Continuing Education & Extension

AIMS & OBJECTIVES

AIMS

The Department aims at conducting Lifelong Learning programmes to meet the demands of emerging knowledge society.

OBJECTIVES

- Impart education and training in Lifelong Learning in order to provide professional manpower for the development of human resource.
- Develop knowledge, skills, attitudes and values appropriate to the Lifelong Learning.
- Integrate theory and practice in the field of Lifelong Learning.
- Promote interdisciplinary collaboration for better understanding of human problems and reaching out to larger sections of community, specially deprived groups through Lifelong Learning programmes.
- Undertake research on social problems and issues particularly related to the formal and non-formal education.