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Editor's Note

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IIALE is now a Study Centre for IGNOU Programme

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Editor's Note

The month of April-May 2016 was not only hot because of mid-summer but also due to the assembly elections in some of the states like Assam, Kerala, Puducherry (UT), Tamil Nadu and West Bengal where political parties have had alignment and re-alignment among themselves to win maximum seats. The electioneering was so vigorous and hectic in which the top leaders of the political parties were criss-crossing the state by using the fastest mode of travel. Tamil Nadu in particular had seen a totally different scene in which two Dravidian parties almost stood alone against each other (of course one Dravidian party had taken a national party and a few slender groups with it and another almost stood alone). The remaining parties joined together as a big group to pose a challenge for the two Dravidian parties. Like other states this state also faced cut throat competition among the parties. One of the major issues was distribution of money to the voters. To counter this allegation Election Commission had to be extra vigil and formed a large number of flying squads to catch all those vehicles which transported liquid cash without proper permission and/or papers to prove the reason for such a transfer of amount on road. Whenever such a catch was made the Newspapers started highlighting the achievements of a squad but the readers were surprised as the squad could not establish the person(s) identity who transported such huge amount or the political party for which the person(s) was transporting that amount. As per the press release of the Chief Electoral Officer of Government of Tamil Nadu the total amount recovered by the squad was Rs.105.5 crore. In the meantime, the squad caught three containers near Tirupur carrying a sum of Rs.570 crore which was considered to be one of the biggest catches. This was caught in the mid of night. Subsequently, a nationalized bank claimed the amount as its own which is still countered by the political parties in Tamil Nadu stating that how can the bank transport such a huge amount without any security guards, that too on road and mid of the night.

Whatever may be and wherever it had happened catching of huge amount illegally transported and caught by Election Commission appointed flying squads is a slap on the face of democracy (also mockery of democracy) in which election is an important instrument wherein people choose their government by choice. If money is an important one in the election and

voters exercise their franchise for the amount received by them from the political parties, India cannot boast itself as the biggest democracy and people (literate or illiterate, rich or poor, young or old) choose their own governments by using their common sense based on the policies and programmes announced by the political parties in the election manifesto for the overall welfare of the people and advancement of the state (of course country also).

It is the time for the Government of India and Election Commission to sit together and formulate strictest rules to plug all the loopholes in the election process and stringent punishment including debar for those who do not follow the rules.

Dr.V.Mohankumar

The Place of Ethics and the Ethics of Place in Adult and Lifelong Education

Thomas J. Sork

Introduction

It is indeed an honour to be invited to deliver the 2015 James A. Draper Memorial Lecture. I first became aware of Jim Draper's work as a graduate student in adult education in the 1970s. Although I didn't study at the University of Wisconsin as Jim did, I had the good fortune to learn about adult education from many professors who were graduates of Wisconsin. One of the many values instilled in those who were exposed to the "Wisconsin Idea" was the importance of establishing strong connections between universities and the publics that support them so that university researchers could understand the issues facing the public and the public could understand the role and benefits of universities in society. As articulated by the University of Wisconsin—Madison "...the Wisconsin Idea signifies a general principle: that education should influence people's lives beyond the boundaries of the classroom. Synonymous with Wisconsin for more than a century, this 'Idea' has become the guiding philosophy of university outreach efforts in Wisconsin and throughout the world" (University of Wisconsin website, 2015).

I became familiar with agricultural extension—as one form of university outreach—as a farmer's son in California enrolled in the local 4-H program. Raising livestock and crops in my youth, I quickly learned how important it was to have accurate, research-based knowledge suited to "local" conditions and communicated in a way that I—and other members of the public—could understand and apply. Access to "usable" knowledge by the public was a hallmark of the U.S. cooperative extension system—established in 1913—that was a collaboration between federal, state and county governments and the land-grant university system.

I know that Jim's work in India began in the 1960s and he, along with colleagues in India and other committed adult educators, promoted extension and other forms of adult education throughout the country. Jim left a legacy

*This is James A. Draper Memorial Lecture delivered on November 6, 2015 at
India International Centre, New Delhi*

of not only a fine body of scholarship on international and comparative adult education, but also of leadership in promoting the beliefs that all adults have the capacity to learn, a right to access useful knowledge, and the ability to contribute to the generation of knowledge. His work in India as part of the Colombo Plan project to establish an adult education department at the University of Rajasthan is a fine illustration of his commitment to both encourage university-community engagement but also to better prepare those who work as adult educators. It is this commitment to the preparation of capable adult educators that I wish to focus on today. More specifically, I wish to urge greater attention to the ethical aspects of our work as more and more institutions—and other organizations—identify “community engagement” as a strategic priority and as governments encourage the development of partnerships to address pressing economic and social issues.

Before becoming a professor, I had worked in several university continuing education units. During this time, I was constantly confronted by various moral dilemmas and had not acquired the conceptual tools to adequately analyze or resolve them. I not only felt inadequate to resolve them, but was curious why the literature I had been exposed to in my studies of adult education had been silent on the ethics of practice. I have always suspected that this was, in part, because we adult educators regard ourselves as always taking the high moral ground and thereby avoid finding ourselves in morally-ambiguous or morally-dangerous territory. But if indeed that is what some of us believe, we have been deluding ourselves.

My primary area of work in adult education has been program planning with a related interest in professional ethics. From very early in my career as a professor, I included in my planning courses a “unit” on ethical issues. In the late 1970s, a doctoral student in my course had just completed serving on an ethics committee in his profession—biomedical communications—and was intrigued enough about the issues I raised in the course to suggest we co-author a paper. In preparing that paper, we searched widely for relevant work and found very little. When our paper was published (Singarella & Sork, 1983) we hoped it might provoke others whose work we likely overlooked to come forward and challenge some of our observations—to begin a print-based debate. Of course, young academics are often overly optimistic about the likely impact of their work. Although we received some positive feedback, the paper did not generate the degree of engagement we had hoped. One comment we offered in the paper that we considered at

least mildly provocative was “We doubt that the field of adult education is mature enough to reach agreement on a code of ethics which would apply to all practitioners. Further, we are not convinced that such a code would be desirable. Yet we are convinced that a thorough and ongoing exploration of ethical issues is essential to the continued growth and development of the field” (p. 250). What our article did accomplish was to let colleagues know that we were interested in the ethics of practice and had some provocative ideas...especially about whether a code of ethics for adult education was either desirable or feasible.

The first comprehensive book on the ethics of adult education was published by Teachers College Press, Columbia University (Brockett, 1988). This book contained, for the first time, a set of chapters on ethical issues in various domains of adult education practice including planning, administration, marketing, evaluation, teaching and advising along with chapters on social responsibility, ethical development, and research. Also included was a chapter that explored whether or not a code of ethics was desirable. The author’s unambiguous conclusion was...

Instead of trying to institutionalize adult education with a professional code of ethics, practitioners would be better absorbed in developing their own personal values and in gaining an understanding of the historical and philosophical foundations of their work...What is important for participant and practitioner alike in adult education is to recognize that there are choices to be made. It is experience and sensitivity in making such choices—not politically-inspired, standardized, professional codes of ethics—that will lead to a high standard of moral conduct in the practice of adult education. There is no need to develop a professional code of ethics. (Carlson, 1988, pp. 174-175)

The debate about whether adult education needs a code of ethics resurfaced with the publication of *Confronting Controversies in Challenging Times: A Call for Action* (Galbraith & Sisco, 1992) which included one chapter arguing in the affirmative (Sork & Welock, 1992)—that a code of ethics was needed—and one in the negative (Cunningham, 1992). Concerns about developing or adopting a code of ethics have largely been based on “fears” about professionalizing the field...at least following the pattern of traditional forms of professionalization found in medicine, law, nursing, social work, and so on. Those who hold the view that adult education should be regarded

as a vocation or “calling” rather than a profession fear the rigidity, exclusionary rules and power hierarchies that often characterize traditional professions. There is also the reasonable concern that developing and enforcing a code of ethics freezes in time and place a dominant set of values that may or may not be in the best interests of all adult learners, especially the marginalized and disenfranchised.

I now recount some events that occurred in the 1980s illustrating the need to recognize that the work of adult educators is always immersed in a thick soup of often-conflicting values and power relations. I will then follow the flow of developments since then and make the argument that, although some clear progress has been made in addressing a gap in our preparation programs, there is much work that remains to be done to raise the ethics of practice to the place it deserves in our collective consciousness and in *all* of our preparation programs.

The Wake-Up Call

In 1991, a significant event occurred in the United States that produced the kind of response among adult educators that I naively hoped would have been provoked by the earlier publication of various articles and books on the ethics of practice.

On the front page of the May 26, 1991, New York Times, an article began with the headline “Students in a class on investments say the lessons meant big losses” (Henriques, 1991). This story became known in the field as “The Miami Case” and generated a great deal of anxiety among administrators responsible for adult education programs. In a nutshell, the story was about a class on the basics of investing offered by the Dade County (Florida) School District’s adult education program. The instructor for the course was a broker employed by a Wall Street investment firm. The instructor won the confidence of the students to the point where they invested large sums of money with him, but they claimed that he placed those funds in riskier investments than they had agreed to. When their investments dropped substantially in value, they sued the instructor, his firm, and, most notably, the Dade County School District. The students accused the school system “of negligence in failing to supervise what was going on in [the instructor’s] classes” and claimed that “...selling investments to students violated both state law and

codes of ethics” (p. 26). This case raised fundamental questions about the obligations of providers concerning “commercial” relationships that develop between students and instructors in adult education courses. The practice of hiring “experts” from business and industry to teach adult education classes is widespread and most often works to the advantage of all concerned. But this case raised questions about the ethics of commercial relationships that develop between adult learners and instructors and the obligations of providers to protect the financial and other interests of students. (Sork, 2009, p. 20)

The fact that adult education was “featured”—and not in a good way—on the front page of a respected national newspaper was a wake-up call to many in the field who engaged in the widespread practice of recruiting course instructors from the firms or professions thought to have subject expertise. The Miami Case became a focus of discussion at conferences and several organizations took up the task of reviewing the case and proposing strategies for reducing the risk—or financial liability—of this and related practices.

Responses to The Miami Case ranged from earnest “hand wringing” to the development of policy guidelines for the hiring and briefing of those who might have “outside interests” that might come into conflict with institutional and student interests (LERN, 1992). A few organizations and individuals went further and proposed “codes of ethics”—or at least a set of principles to guide ethical decision making. Although all of these efforts were no doubt undertaken with good intentions, some ventured into dangerous territory by proposing principles to guide the actions of those they did not represent—like learners—or principles that would ensure continuation of the *status quo*—protecting the interests of those already in positions of power—even when the *status quo* was unjust or badly tilted in favour of the already-privileged.

A Few Potholes on the Road to Salvation

By the mid-1990s, enough of these efforts had been published or made available via websites and other means that I decided to analyze them for a conference paper (Sork, 1996). The point in doing this was twofold: to acknowledge the important work being done to bring the ethics of practice more into the mainstream of adult education and to identify problems with these efforts that would limit their usefulness and their widespread adoption. Although critical of some elements of it, what I found very useful about this

body of work was the careful articulation of principles—and their underlying values—directly linked to common areas of work within the field. Many of these addressed practices that could lead to intellectual, emotional, or financial harm or could in other ways disadvantage the already-marginalized. As those opposed to codes of ethics in adult education point out, codes can indeed be tools to protect the interests of providers of education rather than to protect learners from harm by providers, instructors, and others.

One of the many challenges faced by those who propose a code of ethics is to clearly identify who the code applies to. In established professions, various professional and regulatory bodies issue and enforce codes of ethics for their members...and membership in the organization is often required in order to be permitted to practice. If a code of ethics is violated, the organization can censure a member or, in extreme cases, prevent the member from practicing and doing further harm. In adult education broadly conceived, there are very few if any requirements to join a professional or regulatory body as a prerequisite to practice. So even if a code of ethics is in place, enforcing it would be problematic. And because adult education “practice” occurs in such a wide array of organizational and community settings, the relevance of a code can also be questioned. For example, one of the earliest code of ethics I have found specifically for those in adult education was developed by the Pennsylvania Association for Adult Continuing Education 30 years ago (PAACE, 1985). However, PAACE, like most geographically-based adult education organizations, invites membership from practitioners who work in a wide variety of organizational settings with a diverse range of adult learners. Further, membership in PAACE and similar organizations is not a prerequisite to practice. What is commendable about PAACE and other organizations that have produced codes of ethics is that they publically acknowledge that ethics is a dimension of our work and that there is a set of underlying values that should guide practice.

A further example of the difficulty that the scope and diversity of the field presents to those interested in the ethics of practice is provided by a project undertaken by the Coalition of Adult Education Organizations (CAEO; now the Coalition of Lifelong Learning Organizations) in 1993. Initially, the goal was to develop and adopt a code of ethics that would apply to CAEO member organizations in the USA. The leader of this effort (Stewart, 1992) explained in conversation that the governing body of the day could not reach agreement on what should be included in a code and therefore did not adopt one. So

that the considerable groundwork done would not be in vain, the CAEO issued a set of “Guidelines” and a long list of ethical principles that member organizations could draw from to develop their own codes of ethics.

This brief analysis of efforts to develop codes of ethics would not be complete without acknowledging several proposals for “universal” codes for adult educators. These efforts were intended to demonstrate that there are at least some overriding principles that should guide our work with adult learners. The first of these was an “Interdisciplinary Code of Ethics for Adult Education” (Connelly & Light, 1991), followed by a proposed “Code of Ethics for All Adult Educators” (Wood, 1996) and, more recently, “Toward Developing a Universal Code of Ethics for Adult Educators” (Siegel, 2000). Each of these efforts was commendable as a bold gesture to propose a set of “universal” principles as a foundation for practice, but each also suffered—as all codes of ethics do—from being developed in a specific temporal and cultural context that privileges the dominant forms of practice and current beliefs and values.

Moral Geographies of Adult Education

It should be clear by now that, at least in North America, there has been concern about the ethics of practice for more than 30 years. A significant body of literature has developed on the ethics of practice in different aspects of adult education work—planning, administration, marketing, teaching, counselling, evaluation and so on—and numerous proposals have been put forward for formal codes of ethics to guide practice. What was absent in the early years of these developments was any empirical data on the type and extent of ethical issues encountered in practice. This void was addressed initially by McDonald and Wood (1993) who conducted a survey of practitioners in the state of Indiana, USA, who worked in several different sectors of adult education. This was followed by a replication study by Gordon and Sork (2001) conducted in British Columbia, Canada. In both cases, the surveys revealed a long list of issues, concerns and dilemmas faced by practitioners. Following is the list, in decreasing order of frequency, based on the more recent study but which roughly parallels the earlier study by McDonald and Wood:

- Confidentiality
- Learner-adult educator relationship

- Finance
- Professionalism and competence
- Conflicts of interest
- Evaluating student performance
- Ownership of instructional materials
- Intra-organizational concerns
- Credentials
- Unsound training design
- Employment practices
- Enrolment and attendance

In addition to confirming that practitioners in several different sectors of adult education—in both the USA and Canada—confront similar ethical issues, each study also asked respondents if they believed a code of ethics for adult educators was needed. In the Indiana study, 52 percent of respondents (n=249) and in the British Columbia study, 73 percent of respondents (n=261) supported the need for a code of ethics.

Two of the messages we can take from these empirical studies are that practitioners working in similar sectors in two different—albeit similar—countries share a common concern with the ethics of practice and the majority surveyed agree that a code of ethics for the field is needed. But what do we know about the experience of practitioners—and the value base—in other countries with distinctly different cultures from the USA and Canada?

Occasionally I encounter a novel concept that provokes a rethinking of earlier understandings and perceptions. One such concept I became aware of about 15 years ago was “moral geographies.” The version of this concept I learned about first was articulated by Smith (2000), a geographer, who argued that the morality people practice varies according to geographical context. This is an idea that seems obvious intuitively, but we live in an era of globalization in which standardization, transportable skills, and interchangeability are promoted. The work on ethics and adult education I’ve referred to so far developed largely within an Anglo-Western cultural context in which certain values related to democracy, aims, rights, and obligations are often taken for granted. The field of adult education generally suffers from a lack of comparative research that helps us understand diverse contexts of practice and how those differences relate to the ethical sensitivities and moral beliefs held by practitioners. The idea of moral geographies applied

to adult education should cause us to critically question anything proposed as “universal” or “global” since these words assume that any differences based on geography, broadly conceived, are either not significant or can be legitimately trumped by the dominant discourse.

About 10 years ago during a study leave (sabbatical), I visited with adult education colleagues in departments in eight countries about what I then labelled a “global core curriculum for adult education.” During my conversations with them I was acutely aware of the dangers of claiming anything as “global,” and yet I wanted to test the idea that some aspects of our work—and some of the values that underpin it—might have a high degree of transnational transferability and acceptance. What I found, predictably, was many different views on this notion ranging from “this is a bad and dangerous idea that you should drop immediately” to “our field needs such a project to gain greater legitimacy and to open more job opportunities globally to our graduates.” The outline of my proposal lacked detail especially about the moral/ethical underpinnings of the field because I assumed there would be differences—possibly substantial—from one country and context to another in the values that guide practice. I was distracted from doing further work on this project, but remain intrigued by the tension between our different moral geographies and the desire for transferable, global qualifications that prepare people to work in transnational spaces. But others have taken up the challenge of developing curricula for the preparation of adult educators who work in diverse cultural contexts.

International Engagement, Sustainable Development, and a New Urgency

As lifelong learning has gained prominence in national and transnational policy discourses, interest has grown in both the professionalization and transferability of skills in adult education. This interest has led to the development of several competency frameworks and curricula intended to have broad transnational application. During the past few years, I have been collaborating with a colleague in Germany, Professor Bernd Käpplinger, who shares my interest in program planning. Our initial interest was in *if* and *how* these frameworks and curricula address the capabilities/competencies related to planning programs which we regard as a fundamental aspect of practice (Käpplinger & Sork, 2014).

We recently collaborated with others (Käpplinger, Popoviæ, Shah, & Sork, 2015) to look at several of these efforts to determine the degree to which any consensus was emerging on what competencies are required for “good practice.” Although there is evidence that each of the projects we reviewed accomplished at least some of its purposes, there is not yet a clear consensus on the range of competencies necessary for practice in a global or transnational context...and maybe that is a good thing! Most of the frameworks/curricula we reviewed avoid directly addressing the moral/ethical dimensions of practice. The closest that most get to taking up these issues is in encouraging *critical reflection* and understanding diversity, power relations and one’s own values.

Zarifis and Papadimitriou (2014) make useful observations about the importance of critical reflection in the professionalization process:

Reflection can guide adult educators as they encounter the complexity that is inherent to their practice, potentially influencing the choice of how to act in “difficult or morally ambiguous circumstance.” In this vein, the development of reflective practice has been associated with enhancing an individual’s character or “virtue,” fostering a “habit of mind,” “dispositional tendency,” or “morality” with which to approach pedagogical reasoning and ethical or values-related dilemmas that may arise. It also helps in developing “phronesis”—adaptive expertise or practical wisdom to guide professionally competent practice. (p. 157)

From what I have seen thus far, I am not convinced that we are giving enough explicit attention to the ethics of practice in our preparation programs. Developing the ability to be critically reflective is undeniably a key aspect of competence but I remain concerned that there is not greater attention devoted to developing and applying the conceptual tools needed to carefully analyze “difficult or morally ambiguous circumstances” and decide on courses of action. Current preparation programs may indeed address these matters in more depth than is suggested by either the competency frameworks or the curricula reviewed, but it remains to be seen how well the current generation of practitioners being prepared will be able to engage with the challenges ahead.

I have come to agree with many who claim that we are in the midst of a global crisis that requires immediate action on many different fronts if we

are to avoid catastrophic consequences. In late September, 2015, an ambitious set of *Sustainable Development Goals* was adopted by the United Nations General Assembly. UNESCO earlier issued the *Roadmap for Implementing the Global Action Programme on Education for Sustainable Development* (UNESCO, 2014) in which they state that “Educators and trainers are powerful agents of change for delivering the educational response to sustainable development. But for them to help usher in the transition to a sustainable society, they must first acquire the necessary knowledge, skills, attitudes and values” (p. 20).

If the urgency to take decisive and sustained action is as compelling as I suspect, then adult educators will face many challenges from the diversity of interests of those who are in the best position to take needed actions and those who are most likely to be negatively affected if action is not taken soon. I hope—but doubt—I am being overly alarmist about the urgency to take action. If I am even partly right, then it suggests an important leadership role for those of us involved in the preparation of adult educators.

What is Needed in the Preparation of Adult Educators

I like to think that Jim Draper is looking in on us as we discuss the ethics of practice in dynamic, challenging India. I expect he would be impressed and dismayed; impressed by the great strides India has made in addressing issues of literacy, equality, population, diversity, health, and the challenges of rapid development. He would be impressed in the *Twelfth Five Year Plan* by the stated desire for a paradigm shift from basic literacy to lifelong learning. But he would be dismayed by the brief and superficial treatment given this important and complex shift by those who drafted the Plan.

We should not expect policy makers to have a good understanding of the work we do in adult education or to even acknowledge the importance of our work to achieving a sustainable world. I believe we have a compelling moral obligation to help those joining the field—and indeed, those who are now in it—to develop a deep and complex moral framework that will guide them in their work and help them engage with the challenges ahead. There can be no overarching ethical framework that will be equally applicable in every cultural context, but there could be some shared fundamental values that we all place at the centre of our work.

It is also possible that, as a field, we suffer from being too timid in our approaches. I suggest that whatever moral frameworks we develop or observe must make space for “transgressive” practices. The challenges we face globally may require that we give ourselves permission—even encouragement—to occasionally deceive, infringe and transgress in order to achieve a more liveable, equitable, peaceful planet. The ends do occasionally justify the means.

The work that has been done in the past 30 years on ethics in adult education can be useful if we decide to increase the attention given to this aspect of practice. But more work is needed, especially of the comparative kind that Jim Draper promoted, because our moral frameworks and the decisions that flow from them need to be relevant and responsive to both the global and local. I remain hopeful that adult educators will continue to play vital roles in helping achieve a better world in which future generations will appreciate our efforts to turn things around rather than heap scorn on us for waiting too long to take needed action.

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Development of Life Skills at the Elementary Stage: A Need of the Time

Saroj Yadav

It is generally argued that all educational efforts particularly those in school education focus on skill related objectives. Development of life skills at very formative stages of life will enable the children to become more confident, socially responsible and more creative.

Importance of Life Skills at the Elementary Stage

Life Skills Development has been an integral part of the process of socialisation. It is a lifelong process that helps individuals grow, mature and learn to have confidence in one's own decisions and discover sources of strength within and outside oneself. These skills enable children to protect themselves from health risks, build competencies to develop positive behaviours and have healthy relationships with others. Life skills thus will enable children and young people not to use tobacco, eat a healthy food, and making safe and informed choices about relationships. For instance, critical thinking and decision-making skills are important for analysing and resisting peer and media influences to use tobacco; interpersonal communication skills are needed to negotiate alternatives to risky sexual behaviour. Skills-based health education is placed in a variety of ways in the school curriculum "(WHO,2014)

Generally these skills are viewed as the basic courtesies of living and working with other human beings. Some of the skills develop naturally, almost automatically and some through environment, whereas some skills are developed through learning and practice. Education, and particularly school education plays a vital role in life skills development among individuals, as it exposes them to varied experiences during their formative years and has abundant potential of providing them relevant simulated situations to learn and practice. The following points merit consideration in respect of the urgent need to provide the needed space to life skills development in the school curriculum at the elementary stage.

- Education in life skills is necessary because skills in relation to everyday life form the foundation for promoting physical, social and mental well-being, healthy interaction and positive behaviour among individuals. These are expected to enable them to translate knowledge, attitude and values into actual abilities, i.e. “ *what* to do and *how* to do”.
- It can influence the way one feels about oneself and others. This helps in developing among them self-identity and self-confidence.
- Knowing *what* needs to be done or knowing *what* needs to be changed does not mean that the learners automatically know *how* to bring about behaviour .Life skills, if properly developed provide the know-how and the tools to actualise behaviour changes.
- As is evident from the analysis of emerging health, hygiene and other growing up issues, children are not adequately equipped with life skills to deal with these issues.
- The rapid social change, consequent upon modernisation, urbanisation, globalisation and the media boom, has made the lives of young children, their expectations, values and outlook very different from those of older generations. This is more so regarding reproductive and sexual health issues, as the young people are not sufficiently equipped with life skills to help them deal with these sensitive issues. The threat of AIDS pandemic and the fast growing risk of substance abuse among children and adolescents demand efforts to be made urgently for life skills development among them.

Life Skills: Definition

Life skill education has been relatively a new concept introduced to the system of education. It is said to have emerged in the context of an educational programme operationalised as a prevention strategy against multiple types of substance abuse (Botvin, 1980-84). Since then the term life skills has been popularly used particularly in the context of health and reproductive health and HIV and AIDS (WHO, 1997 & UNICEF, 1998).

Moreover, the concepts like *life skills education* or *life skills based education* sound misnomer. These are also being promoted in response to the need to reform traditional education systems for bringing them closer to the realities of modern social and economic life, establishing an interactive relationship between schools and the outside world. But for doing so a much broader approach framework, based on various theories like, social learning theory (Bandura, 1977), problem behaviour theory (Jessor, Donovan and

Costa, 1991), and constructivist theory (Piaget, 1972; Vygotsky, 1978) are being tried out. Furthermore, the use of life skills education as a synonym of or a euphemism for HIV and AIDS education or even sex/sexuality education is simply the result of programme-driven compulsions. These are perhaps done to enhance the acceptability of these areas.

Life skills as defined by WHO are “the abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life.” As a psychological competence life skills are different from other significant skills that individuals may have, such as literacy, numeracy, technical and livelihood skills. *In fact life skills are abilities that translate knowledge, attitudes and values into healthy behaviour.*

The WHO has identified five basic areas of life skills that are relevant across cultures: (i) Decision-making and Problem solving; (ii) Creative Thinking and Critical thinking; (iii) Communication and Interpersonal skills; (iv) Self-awareness and Empathy; (v) Coping with emotions and Coping with stress. Subsequently, two more areas were added: (i) Teamwork and cooperation and (ii) Advocacy. (WHO, 1993)

Another attempt (PAHO, 2001) has been to identify three basic categories of life skills as follows:

- Social or interpersonal skills:
communication, negotiation/refusal skills, assertiveness, cooperation, empathy;
- Cognitive Skills:
problem solving, understanding consequences, decision-making, critical thinking, self-evaluation;
- Emotional coping skills:
managing stress, managing feelings, self-management self monitoring.

Life skills identified and operationalised under the present approach framework are for two distinct target groups: **students** and **teachers**.

LIFE SKILLS FOR STUDENTS

The main objective of educational intervention for life skills development among students is to enhance their coping resources and personal and social competencies to manage health issues and concerns. What they

need most is a critical understanding of these issues and concerns, an ability to communicate with others and the resourcefulness to negotiate with persons and situations.

The life skills that may be considered crucial for students, therefore, are *Critical thinking, Interpersonal communication and Negotiation skills*. It does not mean that other life skills are not important. In fact these three are being focused particularly to enhance their ability for making decisions, solving problems, expressing their feelings, needs and ideas to others and handling their emotions and stress. The following three life skills being identified are two-dimensional: critical thinking about *self* and *others* (including the issues and concerns), communication with *self* and interpersonal communication with *others* and negotiation with *self* and with *others*.

LIFE SKILLS FOR TEACHERS

Since the conventional teaching methods may not be effective in this context, the teachers need to develop certain specific skills to be able to contribute to the process of life skills development among students. In order to ensure effective curriculum transaction for skill development in adolescence education, the teacher has to be equipped with the following three core skills:

Communication Skills

Communication is used in a number of ways - to inform, educate, persuade, motivate, help, reinforce or advocate. It is the ability as well as a process to express and convey information, ideas and experiences, both verbally and non-verbally. Interpersonal communication is a "person-to-person, two way, verbal and nonverbal communication. As such, it can be one-to-one or group communication. It may be very effective in communicating technical or non-technical information and also the emotional or sensitive component, so important in interpersonal interaction. The communication skills for teachers have certain important sub-skills, such as rapport building, active listening, attending, speaking and questioning.

Skills for being Non-judgemental

While teaching any value-laden area, it is essential for the teacher to be non-judgemental. He/she is not expected to impose his/her own values and

beliefs. This is more so in respect of growing up concerns. It is possible only when the teacher avoid conveying personal values, especially while discussing value laden issues. He/she has to respect the diversity of background of the learners, their values and beliefs. He/she has to convince students that no idea or opinion is absurd or unwarranted. The teacher need not be prescriptive, as experiences prove abundantly that preaching is counter-productive.

Skills for Empathy

Being empathetic may not be considered as a skill or a set of skills in itself, but skills are required to understand the situation of a particular student with whom the teacher is interacting. Empathy is the ability to feel and appreciate the situation in which another person is placed, even though one is not familiar with that situation. It is the ability to understand how others perceive situations and to see things for value and belief systems of others. It is necessary that the teacher understands how a particular student feels in a specific situation and what is her/his point of view.

Key policy interventions for imparting life skills for young Children Integration of life skills education in National Curriculum Framework (NCF 2005)

The National Curriculum Framework (NCF) 2005 that guides the school curriculum across the country, provide children opportunities to construct knowledge and acquire life skills, so that they cope with concerns related to the process of growing up. Development of life skills such as critical thinking skills, interpersonal communication skills, negotiation/ refusal skills, decision making/ problem-solving skills, and coping and self-management skills is also very critical for dealing with the demands and challenges of everyday life (NCF 2005, p40).

Age appropriate context-specific interventions focused on adolescent reproductive and sexual health concerns, including HIV/AIDS and drug/ substance abuse, therefore, are needed to provide children opportunities to construct knowledge and acquire life skills, so that they cope with concerns related to the process of growing up (NCF 2005, p57). The curriculum must expose children to practical life skills and work experiences of varied kinds. A variety of activities at this stage of schooling should be made available, including participating in cultural programmes, organising events, travelling

to places outside the school, providing experiences to develop socially and emotionally into creative and confident individuals sensitive to others, and capable of taking initiative and responsibility (NCF 2005. p 68.)

Integration of life skills in Syllabus and Text Books of EVS, Science and Social Science

The syllabus for Environmental Studies (EVS) up to Class V has been perceived as an integrated curricular area for the entire primary stage. The syllabus is woven around six common themes close to the child's life such as family and friends, food, shelter, water, travel, and things we make and do. The matrix of each theme contains leading concepts and also suggested resources and activities. However, in Classes I and II, EVS components are integrated with language and Mathematics.

Sciences for upper primary stage have been built around seven core themes food, material, the world of the living, moving things people and ideas, how things work, natural phenomena, and natural resources. While integrating assessment into learning process, it emphasises on a learner friendly approach in the development of instructional materials.

In the social sciences, the syllabi focus on activities and projects, which would help learners to understand society and its institutions, change and development. The social sciences components are reflected in the environmental studies at primary stage. At the upper primary level subjects like History and Geography provide inputs to the child's growing grasp of socio-economic and political institutions and impart to children the ability to probe and explore and covering specific skills. The new textbooks based on these syllabi have equipped children with the cognitive means to study evidence and data so that they can make sense of issues and debates facing society.

Integration of life skills related to health in the syllabus of Health and Physical Education

Health is a critical input for the overall development of the child since it influences significantly enrolment, retention and completion of school. This subject area adopts a holistic definition of health within which physical education and yoga contribute to the physical, social, emotional and mental aspects of a child's development.

Theme	Key Concepts	Activities / Processes
Class I Eating habits Use of Toilets	Hygiene and cleanliness Proper use of toilet Cleanliness after toileting	Demonstration and practices Sharing of experiences, Discussion and demonstration
Class II Use of Toilets	Proper use of toilet Cleanliness after toileting	Sharing of experiences, discussion and demonstration
Cleaning up after meals	Cleanliness (self and environment) Healthy habits	Sharing of experiences, Discussion and demonstration
Class III Healthy Habits: Hygiene	Maintaining cleanliness of our body (hair, eyes, nose, teeth, ears, nails, skin) Proper toilet habits Importance of proper clothing and footwear Proper play and rest	Demonstration and discussion Action songs
Cleanliness of Surroundings	Maintaining cleanliness of classrooms, playground, toilets and bathrooms, home, room, utensils Proper management of garbage	Demonstration for using various equipment like broom and dust pan; disposal of waste Discussion
Class IV Food hygiene and Storage	Basics of food storage and hygiene	Demonstration, Discussion
Class V Personal Hygiene	Cleanliness Different types of toilets	Demonstration and discussion on all aspects of personal hygiene and Cleanliness Experience sharing on habits of personal hygiene
Class VI Growth and Development	Physical characteristics - Concepts of Body image	Group-discussion and experience-sharing
Class VII Process of Growing-up Menstruation	Difference between boys and girls during growing-up Puberty Menstruation Common menstrual Problems Emotional changes Sexual Health, Hygiene and Genital Hygiene Need for cleanliness during Menstruation	Interaction Discussion Life skills focused activities - Question Box
Class VIII Water and hygiene sanitation	Water hygiene and sanitation, water management, kitchen garden, using grey water	Harvesting structure in the school Raise and maintain the kitchen garden Demonstration of water management in home and school

Implementation of Programmes and Projects

Projects like National Population Education Project, Adolescence Education Programme, Yuva School Life skill programme 2009 and many other organisations are conducting activities related to life skills development in schools Education. Some of them are given below:

National Population Education Project (NPEP)

National Population Education Programme (NPEP) launched in 1980s being implemented in 30 States and Union Territories. Till 2006, MHRD was the executing agency and NCERT was the coordinating and implementing agency. In pursuance of the decision of Cabinet Committee on Economic Affairs (CCEA), Government of India, the Ministry of Human Resource Development (MHRD) transferred four components of the Scheme on Quality Improvement in Schools (QIS) to National Council of Educational Research and Training (NCERT). The *National Population Education Project* (NPEP) is one of the components of QIS being implemented by NCERT. The overarching objective of this project are: the institutionalization of population education in the school education system, to develop awareness and positive attitude towards population and development issues leading to responsible behaviour among students and teachers and, indirectly among parents and the community at large, to impart authentic knowledge to learners about adolescent reproductive and sexual health (ARSH) concerns, inculcate positive and responsible behaviour.

Adolescence Education Programme (AEP)

Adolescence Education Programme (AEP) funded by UNFPA is also the component of NPEP. It aims to develop awareness and positive attitude toward population and development issues leading to responsible behavior among students and teachers and, indirectly, among parents and the community at large. At the national level, the Adolescence Education Programme (AEP) is coordinated by the National Council of Educational Research and Training (NCERT) in partnership with the Ministry of Human Resource and Development (MHRD) and United Nations Population Fund (UNFPA). This programme is a major initiative within the larger Quality improvement in Schools scheme of MHRD. NCERT is also the coordinating agency of Adolescence Education Programme (AEP) supported by UNFPA and the same is being implemented by national agencies: National Council

of Educational Research and Training (NCERT), Council of Boards of School Education (COBSE till 2013), National Institute of Open Schooling (NIOS), Central Board of Secondary Education (CBSE till 2013), Kendriya Vidyalaya Sangathan (KVS), and Navodaya Vidyalaya Samiti (NVS). It aims to provide opportunities for the reinforcement of existing positive behaviour and strengthening of life skills that enable young people to protect them from and to cope with risky situations they encounter in their lives.

Yuva School Life skill programme 2009

In order to promote holistic development of children the Department of Education, Govt of NCT, Delhi along with SCERT, Delhi started the development of the YUVA School Life Skills Programme (SLP) which utilizes a combination of “Life Skills” that will address the important and emerging issues that have an impact on the society and nation, help build student’s thinking, social and negotiating skills, learning capacities, personality, effective relationships and promote their health. Life Skills Education developed as part of a whole school initiative to support the healthy psychosocial development of children and adolescents, for example, through the promotion of child-friendly practices in schools. Thus the involvement of ALL Teachers, Principals, and other staff members was ensured for a successful and complete roll out of Life Skills Education in the system. The YUVA School Life skills Programme (SLP) was a response to the voices of concern from parents, teachers, the media, and all arms of civil society. It was a specific and coherent plan of action to help children become happy, healthy, responsible, and productive citizens and covers a very large spectrum of themes such as promoting positive values, civic and social awareness, nutrition, health and hygiene and a separate module for teachers and parents.

NGO initiatives on Life skills education

Several NGOs added comprehensive life-skills curriculum into the educational initiatives for schoolchildren in India.

Yoga: A healthy way of living for Upper primary and secondary stage

Yoga is one of the most powerful drugless systems of treatment. Yoga helps to develop healthy habits and lifestyle in children and develop humane values in children. Yoga also develops physical, emotional and mental health through yogic activities.

NCERT has developed a series of two textual materials title “Yoga: A Healthy Way of Living” for Upper Primary and Secondary Stage.

Right to Education 2009

The RTE Act confers on children the right to elementary education on the basis of equality of opportunity and without discrimination on any grounds. It provides every child the right to quality education that enables him or her to fulfil his or her potential, realize opportunities for employment, develop life skills, as also the right to respect for her or his inherent dignity. It also emphasises the incorporation of Work education, Life skills and vocational skills.

Peer Facilitators club under AEP

Importance of peer based education has been emphasised in many policy and research documents. Youth derived an important measure of support from their peer networks on personal matters. (IIPS, 2006-07). Responsible handling of issues like independence, intimacy, and peer group dependence are concerns that need to be recognised and appropriate support be given to cope with them. Research studies have also revealed that the learning from peer group has its own advantages as children get an opportunity to interact with their friends in an open mind to discuss any issues in a school setting. Peer facilitators club were introduced in KVs and JNVs to discuss many issues and concerns among young adolescents including life skills component.

Development of Module on Life skill for Upper primary level under AEP 2015

NCERT is in the process of developing a module on Life skill for Upper primary level with the following objectives.

Objectives	Content Outline
<p>Primary To enable children to identify situations which make them uncomfortable and express to a trusted adult</p>	<ul style="list-style-type: none"> • Body parts. Hygiene and genital hygiene, Healthy eating habits • Awareness about touch, cajole, remarks Student activities to identify feelings of discomfort e.g. smoking • Expression of feelings without fear and shame

<p>Upper Primary To understand and accept the various physical and psycho-social changes and development during adolescence</p>	<ul style="list-style-type: none"> • Physical changes in girls and boys during adolescence • Hormonal changes and development of secondary sexual characteristics • Menstruation among girls, nocturnal emission among boys, genital hygiene. • Individual variations in reaching developmental milestones • Nutritional needs, mal-nutrition, anaemia, healthy eating practices, gender, nutritional discrimination • Psycho-social changes (infatuation, attraction, sexual advances) • Myths and misconceptions related to menstruation, masturbation, wet dreams
<p>To enable young people to understand relationships with peers, family and society and make informed choices with respect to different relationships</p>	<ul style="list-style-type: none"> • Nature of relationship between family and neighborhood. • Student activities on developing skills to distinguish between good and bad influences • Varied experiences of dealing with good and bad influences of classmates • Different ways of expressing one's feelings of friendship. • Importance of expressing one's feelings boldly and with confidence in the family and in the school. • Awareness about exploitation of children
<p>To understand basic concepts, stereotypes and inequalities related to gender and sexuality</p>	<ul style="list-style-type: none"> • Concepts of gender and sexuality • Irrationality of roles, and stereotypes related to gender and sexuality • Myths related to gender and sexuality
<p>To build awareness of various kinds of violations</p>	<ul style="list-style-type: none"> • Nature and forms of discrimination- disability, gender and sexuality • Awareness about sexual harassment, exploitation and violence- • Student activities to help share feelings/ experience of discrimination with peers, teachers and parents • Students activities to build confidence to overcome fear, shame, self- blame and hesitation

Major research studies undertaken on life skill and its implications for the Central Government States and UTs

AEP Concurrent Evaluation, 2011

Concurrent Evaluation of Adolescence Education and Life Skills Programme is a national-level study conducted by NCERT and UNFPA in 2011. It assessed knowledge and attitudes and life skills of adolescents and teachers towards issues related to their health and well-being. The study tried to find out the influence of AEP on school environment, and identified gaps in programme design and implementation. The findings suggested modest programme effects was observed in developing students' life skills,

for instance in the areas of Self-esteem, decision-making and assertiveness, Trust, openness, handling emotions and friendship, handling disagreements, including issues with parents and family, trying out persuasive communication strategies to convince peers and parents of their viewpoint dealing with problems in school, including stress related with studies. The modes of transacting AEP was participatory and activity -based. This had helped to generate a better atmosphere in class. Students asked more questions; teachers were focused more friendly and open. Student-teacher relations were found positively affected. There was a spill-over effect, with AEP teachers using such methods in other classes too. AEP was helping teachers to begin appreciating children and the peer group as positive resources. The nodal teacher training has helped improve teachers' knowledge, attitudes and ability to transact through participatory teaching methods.

High/Scope Perry Pre-school Enrichment study (1962–1967) on African-American children, aged 3–4 years, and living in deprived areas of Michigan in the United States had daily, morning classroom sessions with children and teachers promoting skills including decision-making, language development, problem-solving, empathizing and dealing with conflict. The research study found that participants showed significantly lower violent crime. Chicago Child-Parent Center (CPC) study programme showed significantly lower levels of arrest for violent offences. Participation in the preschool programme was also associated with lower levels of child maltreatment.

Promoting Alternative Thinking Strategies

PATHS is a social development programme that targets children from kindergarten to grade 6 (ages 4–12 years) had studied the children at high-risk of antisocial behaviour. Evaluations of the universal programme (excluding high-risk children) found lower levels of peer-rated aggression and hyperactive disruptive behaviour and a more positive atmosphere in participating classrooms. High-quality programme implementation and strong support from school principals are thought to be critical to its success.

Child Abuse Study - Ministry of Women and Child development (MWCD), Government of India (2007) Study on Child Abuse: India 2007, New Delhi.

The study highlighted Child sexual abuse exists all over the world, in different cultures and communities. Child sexual abuse includes any exploitative sexual activity by a person who, by virtue of their power over a child, due to age, strength, position or relationship uses the child to meet their sexual or emotional needs. In a recent nationwide survey in India in which 12,447 children across 13 states participated; 50% children reported some form of sexual abuse. Fifty three percent victims were boys. (*Study on Child Abuse, Ministry of Women and Child Development, 2007*).

Impact of Life Skill Training on Self-esteem, Adjustment and Empathy among Adolescents (Yadav, Iqbal, 2009)

This study was done to see the impact of life skill training on self-esteem, adjustment and empathy among adolescents. The result showed that subjects improved significantly in post condition on self-esteem, emotional adjustment, educational adjustment, total adjustment and empathy. Overall training was very effective as subjects improved in the post condition on all measures, thus showing that Life skill training do show positive results in bringing change in adolescent's attitude, thought and behavior by providing supportive environment to them. (Srikala and Kishor, 2010) researched on empowering adolescents with life skills education in schools – School mental health program: Does it work? The research on implementation and impact of the NIMHANS model of life skills education program was studied on 605 adolescents from two secondary schools. The study perceived positive changes in the students in the program in class room behavior and interaction. LSE integrated into the school mental health program using available resources of schools and teachers was seen as an effective way of empowering adolescents.

Khera and Khosla 2010)

In their research found core life skills play an essential part of adolescents. The study investigated the relationship between self concept and core life skills selected randomly on 500 adolescents studying in secondary classes of sarvodaya schools situated in south Delhi under gone for YUVA (SLP). The Major findings of the study was that there is a positive co-relation between Core Affective Life Skill and Self Concept of adolescents which means those who posses these essential skills were having better confidence in all aspects.

UNICEF (2012)

Global Evaluation of Life Skills Education Programmes evaluation has found positive impact of LSE on individual students and on students' interactions in groups. There is evidence, including first-hand evidence from children, teachers and parents, that LSE has had a positive impact on children's self-esteem, self-awareness and self-confidence.

A Study of Life Skills of Pupil Teachers (Sandhu, 2014)

This study found that majority of the students has just average level of life skills which were not adequate. There was a need to train the teachers and consequently develop life skills among the students. There was no significant difference in life skills between male and female pupil teachers as well pupil teachers belonging to urban and rural area. However, a significant difference was found between science and arts pupil teachers. Science pupil teachers were found to possess higher level of life skills as compared to arts pupil teachers.

Another study (*PUJAR, 2014*) concluded that the intervention on life skill education was helpful for the rural adolescent girls to take positive actions and improving their coping skills of stress and problem solving ability. Life skills are the building blocks of one's behavior and need to be learnt well to lead a healthy, meaningful and productive life. Attempts should be made to understand the adolescents' problems and guide them in acquisition of life skills. The intervention on life skill development is a good support system for adolescents at the community level. Impact of Life Skills Education on Adolescents in Rural School found significant impact of Life Skills Education training on adolescents.

Yuva School Life Skills Programme

Its Role in Promoting Physical and Mental Well-Being of Students (Himani, 2014) research showed that the ideas presented in the YUVA-SLP modules are for ideal conditions. The study concludes that the teachers did not have proper understanding of overall well-being of students. As well as students did not trust their teachers about discussing matters of physical changes they were experiencing. It recommends that YUVA-SLP's content should be reviewed and made suitable for current needs. Teachers should be given

proper training and adolescents' well-being need to be the major focus while giving training to teachers.

In another study on Life Skills Development: Empowering the Youth Volunteers of Nehru Yuva Kendra Sangathan Volunteers (Aggarwal, Kumar, Capila, 2015) studied on Nehru Yuva Kendra Sangathan (NYKS) volunteers' was undertaken to provide in-depth insights into the participation of youth volunteers in the activities of NYKS and the impact of those activities on the lives of youth volunteers. The scores of youth volunteers on Life Skills Assessment Scale indicated that more than three-fourth of youth sampled were having average life skill or more.

The study on Impact of School Related Factors on Life Skills among School Going Adolescents (Meenakshi, Kaur 2015)

This study aimed to assess the impact of school factors i.e. stream of study, type of school and academic achievement on life skills among school going adolescents. It was found that adolescents from private schools have better life skills than government school adolescents. Science stream school going adolescents possess more life skills than commerce and arts stream school going adolescents. Commerce stream adolescents possess significantly more life skills than arts stream school going adolescents. High achieving school going adolescents possess significantly more life skills than low achieving counterparts.

Recommended Future Course of Action

Young people today are facing immense challenges. The study shows them need to be reflective, thinking and discussing many issues relating to their changing selves, and changing society. They have a range of aspirations as well as diverse issues to deal with. They require knowledge on many fronts and understanding, support and guidance from adults.

Universalization of the Programme

Schools are being recognized as places where children can be helped to understand and negotiate some of the difficult areas of life. Students have unmet needs for information and guidance, which parents are not able to provide, and schools should shoulder the responsibility. Clearly, it is advisable

that life skill education should continue within the school system, and in fact be expanded to lower level of school education.

Integration in Curriculum and other Teaching Learning

Adolescence education can be effectively transacted only when its elements are integrated in the school curriculum. With a view to facilitating effective integration of adolescence education in the content and process of school education, it is necessary that the framework of adolescence education reflects basics health concerns relevant to various cultural settings comprehensively. School syllabi and textbooks of all the subjects have to be reviewed to identify the scope of integration of elements of adolescence education and also the relevant entry points in each subject. Needed materials for facilitating effective integration may have to be prepared. Intensive orientation of curriculum framers, textbook writers, teacher educators and other concerned educational functionaries will make great contribution; Life skills materials may be improved with more data, activities and case studies, CDs and power point presentations, and addition of context-specific material may be considered. Some teachers suggested glossary of terms, and translation of manual into regional languages. Views and experiences of participants could be included in the manual. Emphasis should be given to areas like Health and Physical Education Arts Education to be a compulsory subject from the primary, to the secondary stages. However, it needs to be given equal status with other subjects, a status that is not being given at present.

Curricular Activities

However, the integration of elements of adolescence education in syllabi and textbooks may have to wait till they are revised in due course of time. But in view of its urgency, the imparting of adolescence education should not be postponed until its elements are integrated in syllabi and textbooks. The teaching learning process may be initiated forthwith by adopting the co-curricular approach. Co-curricular activities, especially designed for adolescence education, may be organized in schools as early as possible. Students' activities like Question-Box, Group Discussion, Value Clarification, Role Play, Case Study, Painting/Poster Competition, Essay Competition and Quiz Contest may prove very effective in not only providing accurate and adequate information to students but also inculcating in them positive attitude and more importantly developing the needed life skills.

Strengthen Teacher Training

Strengthen teacher training on life skills, by ensuring quality of nodal teacher trainings, and holding refresher trainings. Different nodal teachers may require different levels of individual attention to answer their doubts, and also for learning (both content and innovative pedagogical methods). This may require longer training time. The trainings should help teachers become comfortable with difficult subject areas including life skills. Orientation/ training of principals should receive much more attention. This aspect needs to be strengthened, so that all principals are aware of life skills are about and develop the required motivation.

Strengthen quality of life skills transaction

Transaction of life skills transaction is affected by teachers' motivation and comfort levels, teaching methods as well as the enabling atmosphere provided in terms of principals' support, teachers' workload and time/ classes allotted for life skills sessions. The participatory methods used for life skills sessions will be beneficial for learning levels, teacher-student relationships and classroom atmosphere. Life skills may be made a part of curricular mode but within a vastly improved school teaching-learning system. Certain life skill sessions may be held separately for girls and boys. This includes some sessions on physical changes. Separate sessions would help students to ask questions more openly, with less of inhibitions. The knowledge components should be the same for all students, while the transaction may be sex-segregated.

Assessment of Students

As regards assessment of students, it is advisable that life skills be kept outside the framework of examinations. Yet, some method of assessing students' understanding needs to be worked out, as the programme becomes a regular part of the school system. The methods of assessment may be similar to those used for CCE. Here again, the programme may be a forerunner in coming up with innovative modes of assessment.

Online Support and Guidance

Online support and guidance should be provided to teachers who are transacting life skills, since they often require more information than is

provided in materials. Scope of interactive online forum which can answer students and teachers' queries and Electronic discussion forum as initiated by NCERT need to be on a firm and sustained footing. Other methods of providing ongoing support and information supplementation to teachers may also be explored. The online forum could also be a space for sharing experiences, and providing feedback.

Innovative campaigns should be launched to prevent substance abuse, and challenge gender stereotypes and discrimination.

Orientation/ sensitization sessions

Orientation/sensitization sessions for parents and community members and media persons on life skills in the school, and orientation sessions for parents, need to be held systematically.

Conclusion

To conclude for effective life skills development, it is felt that the conventional pedagogical methods may not be effective for life skills development among the learners. Only those methods are expected to be effective that are primarily interactive and participatory and are focused simultaneously on providing knowledge and developing positive attitudes and skills. It is very important to lay special emphasis on *experiential learning*. Learners are to be engaged in a dynamic teaching learning process, so that the learning leads to an active acquisition, processing and structuring of experiences. In a passive learning the teacher passes on knowledge mostly through a didactic teaching method and the learner is the recipient of information. But education for life skills development requires the teaching learning process to be both *active* and *experiential*.

Efforts for life skills development requires along with generic life skills also need more focused life skills approach that is not *programme-driven* but *based on pedagogical principles*. In the context of health concerns specifically adolescent reproductive and sexual, it is very important to plan and conduct activities for the development of life skills in respect of definite content areas like *process of growing up, HIV AIDS and substance abuse*.

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A Study on Challenges and Opportunities of Mainstreaming Transgender Students in Higher Education Institutions in India

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Introduction

The term transgender is applied in gender studies to refer to any person whose own sense of gender does not match with the gender assigned to them at birth and who may express gender in non-traditional ways (Bilodeau, 2005; Burdge, 2007; Sausa, 2002). Transgender is an umbrella term used to refer to any person who does not affirm to the gender stereotype (National Center for Transgender Equality, 2014).

In India transgender people especially Hijras have been visible on auspicious occasions such as marriage and birth of a child in the family. They are considered to bring fortune and luck and their blessings are sought during significant celebrations in Indian Families. Despite this belief, this is the most traumatized and discriminated community.

India has achieved significant growth and development and has improved on crucial human development indices such as levels of literacy, education and health. There are indications however, that not all disadvantaged groups have equally shared the benefits of the growth process. Among these, the transgender community, one of the marginalized and vulnerable communities in the country is seriously lagging behind on human development indices including education. An appalling fact is that despite affirmative action (reservation policies, Right to Education, etc.) the disparities remain substantial among the transgender community in India. Majority of the population is uneducated or undereducated thereby excluding them from participation in social, cultural, political and economic activities. Along with teachers' apathy towards transgender community, exclusion from society, poverty, continued discrimination and violence are a few contributing factors which can be attributed to the poor participation of transgender community in educational activities.

Some of the chilling facts related to education status of Transgender community observed in India are listed below:

- Transgender community faces high level of stigma and physical, sexual and emotional violence in educational institutions leading to most of them dropping out of their studies at school level itself.
- Exclusion from society and family is one of the main hindrances to education opportunities.
- The insensitive teachers and staff contribute to the discrimination and exclusion of transgender people in educational institutes.
- The low level of education forces the transgender community to other occupations like sex work making them vulnerable to HIV and other sexually transmitted diseases or forces them to begging.

However it is in contemporary India that efforts are made to consider the identity of transgender beyond gender binaries.

In its move to foster academic benefits to transgender students, UGC also issued a notification in January 2015 directing all the higher education institutions and varsities to provide transgender friendly resources such as separate washrooms, scholarships and create a trans-inclusive academic environment. UGC also encouraged academicians, committee experts and researchers to carry meaningful and ethnographic research to understand the challenges faced by the transgender students. Over the years there has been an increase in the number of students who identify themselves as transgender but they are ignored and are battling with their identity issues (Beemyn, 2003; Carter, 2000; Lees, 1998).

In the light of the landmark judgment dated 15.4.2014 passed by the Supreme Court of India to consider transgender as third gender, a few Higher Education Institutions also invited applications from the transgender students by incorporating third gender as an option in their application forms for the admission to Undergraduate courses in academic session of 2015-2016.

In the light of the increase in number of transgender students and the initial measures taken by the Universities, this study aims to explore the preparedness of Higher Education Institutions in Delhi towards mainstreaming transgender students and aims to suggest suitable measures for embracing them in Higher Education Institutions.

In the recent census in the country the count of third gender came to 4,90,000 (Times of India, 2014), although the transgender activists believe the number to be six or seven times higher. Gopalan from Naz Foundation commented that this count was on the lower side since it was difficult to get an accurate figure of people identifying themselves as transgender. In this count, 55000 were in the age bracket of 0-6 years. The census also revealed the literacy level which was reported to be 46% in transgender population as compared to 74% in the general population. The low literacy rate can be accounted to the dropout of transgender population from school due to discrimination and harassment. Following table gives the number of third gender persons in different states.

State-wise number of third gender persons

State	No. of Third Gender persons in (' 000s)
Uttar Pradesh	137
Andhra Pradesh	44
Maharashtra	42
Bihar	41
West Bengal	30
Madhya Pradesh	30
Tamil Nadu	22
Odisha	20
Karnataka	20
Rajasthan	17
India	488

Source: Times of India, May 2014

Literature Review

Family, Faith and Education has always occupied a central role in shaping the growth of children as citizens during their teenage years. However, Lesbian, Gay, Bisexual and Transgender (LGBT) group experiences isolation from all these prime institutions. They face non-cooperation and rejection from their families, fellow students and religious communities. Further the educational institutions also remain unforthcoming and add to the marginalization of LGBT students. Hence the three most

significant institutions in the tenure of a transgender youth obstruct the path for their development and active participation (Russell, 2002).

Also college is often the place where transgender students question their gender identity especially when they are away from their parents and friends for the first time (Lees, 1998). Many transgender students hesitate to disclose their identity on account of fear of exclusion and discrimination and reveal their identity only when it is necessary (Beemyn 2003). Therefore Higher Education Institutions are an appropriate source for giving relevant insights into their unique challenges and experiences.

Review of relevant literature brings to light that many college campuses and higher education institutions have failed to address the requirement of transgender students in the area of education, healthcare, bathrooms, locker rooms, residential facilities on the campus and support services. Such trans-exclusive practices not only create an environment of discomfort for transgender students in colleges but also spread a message that the college authorities are ignorant about this population and do not care about their academic success and program completion (Beemyn, 2005). The transgender students also lacked support from staff and faculty on the college campuses. Moreover the faculty members and staff on the college campuses were not adequately aware and trained to address the needs of transgender students (Beemyn, 2005).

It was also brought to light that although most of the student affairs professionals on campuses were acquainted with the sexual identity struggle and dilemmas of the GLB students, they were less aware of the gender identity struggle of the transgender students (McKinney 2005). Many college campuses and higher education institutions had failed to address the requirement of transgender students in the area of education, healthcare, bathrooms, locker rooms, residential facilities on the campus and support services. Such trans-exclusive practices not only create an environment of discomfort for transgender students in colleges but also spread a message that the college authorities were ignorant about this population and did not care about their academic success and program completion (Beemyn, 2005).

Rankin (2006) in his study suggested that future research is much needed to understand the campus climate and the issues and apprehensions of LGBTQA students for providing a pool of relevant information to policy makers and planners. He suggested that the major challenge in colleges was not

just formulation of policies and programs but its successful implementation and execution.

Just the formulation of trans-inclusive policies at the institutional level would not suffice, colleges need to educate and make the entire campus aware of the gender identity and wipe out the prejudice and fear against this group as “Gender identity is not just a “trans issue,” but rather, everyone’s issue” (Negrete, 2007,p.29) as gender norms are formulated by the society at large.

According to Schneider (2010), there are very few studies on the experience of transgender college students and the literature which is available reflects a lack of resources and support for these students across the country. Most higher education institutions provided little trans-specific resources and services. With the increase in the number of transgender students and activism regarding this population, the diversity would continue to grow in the years to come and there is an acute need for facilitation of gender identity and expression in higher education.

The strength of transgender students in colleges is constantly increasing and the colleges and Universities are not prepared enough to handle the distinctive challenges faced by these students. Scott et al (2011). This calls for efforts on the part of educators and practitioners to undertake empirical research to uncover the issues faced by this community so that steps can be taken to improve their quality of life.

Singh, Meng, & Hansen (2013) also conducted a qualitative research with a sample of 18 transgender students to examine the resilience strategies used by the trans* youth in an academic setting. Four themes emerged from the semi-structured interviews conducted by them which are listed below: Firstly trans* affirming language whereby the trans* youth approached the faculties and staff for the correct usage of pronouns. Secondly training regarding trans* and gender identity issues. Participants believed that educators played a vital role in the career advancement of students and hence should be aware of trans* concerns. Similarly gender confirming students should also be sensitized to make the campus trans* friendly. Thirdly there should be trans* inclusive policy and arrangements such as gender neutral washrooms, dorms , athletic space and legal assistance. The policies should specifically mention trans* inclusion. Fourthly trans* specific health care facilities and lastly a community of trans* allies on campus.

Sathya & Thasian (2015) in their study on educational discrimination faced by transgender students in Chennai quoted that 64% of young trans* men and 44% of young trans* women faced bullying during their schools from their classmates as well as teachers. The counselors at school were also not adequately aware of handling and solving the problems of transgender students as a result of which the drop out at school level was high in non-gender confirming students. Some initiatives were also been taken by the Tamil Nadu government in issuing orders for admitting Trans* students in government colleges and allocating an amount of INR 50 Lacks towards transgender welfare board. In the focused group discussion with 24 transgender people from Chennai, the author found that trans* students faced severe discrimination from teachers, school authorities and classmates. Teachers showed a lack of interest in them. This led to a fear in continuing with higher education. Due to lack of education, very few employment opportunities were left with them and they were involved in begging, sex work, dancing at festive occasions. Due to social exclusion and abandoning by family, they were forced to join their community and indulge in begging and sex work. Authors recommend that policies should be formulated at primary education level to include them in the mainstream and providing a safe environment. Scholarship should be provided to broaden equality in education, vocational centers should be opened to enhance their skills, gender education should be made compulsory in curriculum. It was also suggested that every school and college should have a trained counselor and also non-discrimination policies should be implemented in true spirits.

Objective of the Study

In the light of the above, the objectives of the study are listed below:

- To understand the preparedness of the academic institutions/colleges in Delhi to enroll and accommodate transgender students.
- To suggest suitable measures for mainstreaming transgender community in Higher Education Institutions.

Research Methodology

Semi-structured interviews were conducted with the key resource persons such as academic staff, faculties and gender sensitization committees in the Universities and Higher Education Institutions in Delhi. Key resource persons were interviewed on questions pertaining to the

applications received from transgender students, the awareness amongst faculties, infrastructural support by colleges, directives from higher authorities, orientation program and the suggestions to give the transgender students a congenial environment while their stay on campus.

Findings of the study

The interview conducted in women's colleges in Delhi reported that although Universities has started having the option of other gender in their application forms for undergraduate courses after the Supreme Court's directive of recognizing transgender community as third gender; girl's colleges do not have this option. According to a faculty in one of the premier girl's college in north Delhi, the college is quite progressive in its approach but certain things need to be taken care by the University since it is a government funded college. The transgender students are excluded from joining the girl's colleges as the "other" gender option is missing in application forms. She reflected that the college is quite progressive in its approach towards gender inclusion but certain decisions need to be taken by Higher Authorities.

The faculty interviewed also reported that they were not aware of any directive or guideline from the UGC or University on the transgender issues. The College has a Women Development cell; however in a progressive move they have renamed it as a Gender Development Cell using it as a platform for gender Forum and discussing upcoming issues related to gender. It also has a well designated counselor who is specially designated to counsel the students and to attend to gender related issues. The college also runs a certificate course on women laws which have aspects of sexual orientation to sensitize the students about laws related to prevention of women in cases of sexual harassment and discrimination based on gender.

When asked about the preparedness of the college related to trans* students, she reflected that there was no formal orientation program organized by college authorities for sensitization on trans* issues. According to the faculties there needs to be more awareness amongst teachers and students as many teachers on the campus would not be aware of such issues and may not know how to be adaptive to a trans* student in the class. Also they suggested that there needs to be clear directives from the Universities as to the basic norms for transgender students since colleges cannot voluntarily incorporate any policy or practices. The Universities need to think of

innovative ways to integrate them by giving them some exclusive space in the beginning and then mainstreaming them with other students. There is no separate anti-discrimination policy which includes protection of transgender students. The policy is not modified in the light of inclusion of trans*students. According to the faculties the acceptance of trans* people in North India is very low and people are quite conservative as compared to states like Tamil Nadu , West Bengal and Orissa. Trans people are more assimilated in Orissa and other states and they have family support while in the north India, they are on the fringes.

They said that there is a need for creating a space for these students by at-least having a separate washroom and a separate hostel room since a transgender student may be uncomfortable in using a categorized washroom. They also suggested that toilet is a place where the chances of harassment may be high and hence such facilities should be provided to incorporate them.

In yet another women's college, the staff and faculty members interviewed commented that they see the problem of inclusion of trans* students from the entry level since merit in colleges is very high. They believe that a separate quota should be there to admit the transgender students in the main stream. Also the faculty members see a lack of positive attitude towards transgender students in cisgender students and some faculties. A faculty remarked that she has seen and experienced marginalization of students from economically weaker sections by class mates and therefore including trans* student in a classroom can be a big challenge for students and few faculties. She also said that there is no Transgender student in any college of the University and hence there is no need of any policy or documentation required related to them. The colleges will work on transgender inclusive policies once there is any transgender student admitted in any college of the University and it faces any problem related to the same.

The staff and faculty members in coeducational institutions did not seem to be much receptive about transgender students. They were not willing to speak on transgender students and reported that there is no transgender student in their college and also they did not receive any directive from the higher authorities or Vice-Chancellor to have a separate anti-discrimination policy.

Few faculties and staff of other Higher Education Institutions interviewed reflected that transgender students drop out of school in early age so the %age applying for higher education is quite meager. Also the students who get through colleges are irregular owing to bullying by class mates. Teachers also don't actively participate to sensitize other students or to help students in coming out due to lack of interaction. Few faculty members felt that female students and teachers are more sensitive towards transgender issues as compared to their male counterparts. Education has become so competitive that even very bright students are not able to secure admission in the school of their choice or to choose the stream of their choice. Some measures need to be taken to include transgender students in the main stream through increased scholarship, separate quota and sensitizing their committee to make them aware about the education opportunities in schools and colleges which are being opened for them.

Faculty members and staff of the colleges interviewed also shared that the mind set of teachers, students, college authorities and higher education institutions has been changing since the Supreme Court verdict. They also said that now there is more acceptability of transgender students. Although there is a need for encouraging the parents of trans* students to send their wards to colleges. They believed that the stereotype has been recast now.

Key Findings

The key findings which are the outcome of the interviews conducted in different colleges are as follows:

- None of the college interviewed both on-campus and off campus reported to have a transgender student in their college. They also shared that they are not aware of any transgender student in any of the colleges of the University.
- The Higher Education Institutions had a grievance committee where all complaints related to sexual harassment were heard. However there was no separate committee to address issues related to transgender.
- There was an Anti-Discrimination policy in all colleges and institutions. However the same was not refined or revised in the light of admitting transgender students or to prevent any form of harassment against them.

- The faculty members and staff shared that no orientation program was organized to sensitize the staff members or teachers related to transgender issues.
- Except one women's college in the North Delhi, no other college reported to have a separate counselor to counsel students when they faced any sexual harassment or gender related issue.
- Few Faculty members and staff members in coeducation colleges were not comfortable in discussing transgender issues and withdrew from the conversation when interviewed.
- The colleges did not have any separate resources or infrastructural support for transgender students.

Suggestions

The suggestions given by the key stakeholders who have been interviewed for bringing transgender students in the mainstream are as follows:

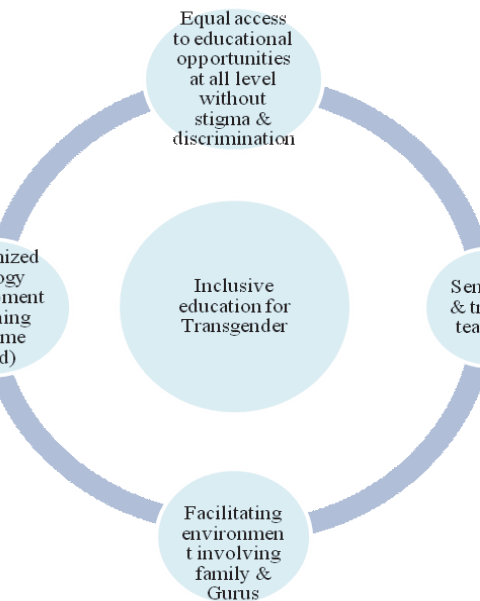
- The tolerance to different life-style has to be cultivated in the academic fraternity through change in curriculum.
- More opportunities should be created for them through reservation and quota system.
- The harsh vocabulary such ashinjra, chhaka should be replaced with more politically correct words.
- Parents should be encouraged to send their wards to the college and teachers should also be sensitized.
- Infrastructure such as separate washroom and rest rooms should be made to prevent sexual harassment in such places.
- Anti-Discrimination policy should be revised in the light of the changes required for transgender students.
- There should be clear directives from the higher authorities such as UGC or the Vice-Chancellor for more trans-inclusive policies and resources.

Discussion and Conclusion

In the midst of many achievements in education sector, there lies a severe flaw in the approach of education institutes in dealing with the issue of inequality and inclusive education for the transgender community. There is no contrary belief that addressing stigma and discrimination at early stage

ent and employment.

Mainstreaming Transgender Stu



One of the key steps is to infuse equality in our educational system (at all levels).

These steps may help in improving the access

Weaker Section (EWS) category to provide them necessary benefits as per the Right to Education Act.

- Sensitization towards Transgender/Hijra should be included in student counselling at schools. It is essential in creating an opportunity for students to interact with trained counsellors as they experience gender dilemmas.
- A chapter on TG/Hijra can be included in the adolescent education curriculum in the school to sensitize the larger society on Transgender. This can be an effective step to address stigma/discrimination at school level.
- Advocate and build capacities of people and organizations working in education sectors (NGOs, education activists, teachers, principals and other authorities) to facilitate the mainstream efforts.
- State and Central Education Board (ICS/CBSE) and the University Grants Commission (UGC), National Council for Vocational Training (NCVT) along with other relevant authorities should be encouraged to evolve a system to sensitize their schools/universities/educational institutions with respect to the need of the community and mainstream them into the system.
- Review the existing schemes and educational program to assess their suitability to the transgender and hijra community.
- Develop advocacy, social mobilization and communication strategies at various levels (society, transgender community, governments) to address the structural barriers to improve utilization of existing educational schemes/courses and create an enabling environment for inclusive education for the community.

The mainstream education system lacks sensitivity towards the community and there is a huge gap in understanding the culture, gender, and sexuality of transgender community. The social deprivation and harassment of the community has never received attention by academicians and policy makers. The better understanding of the socio-cultural and human rights aspects of discrimination against the transgender and Hijra community would help in attitudinal shift towards the community. The mainstreaming efforts would require a review and reform of structural constraints, legal procedures and policies that impede access to mainstream education. Affirmative actions are needed to reduce stigma and discrimination associated with the community and to improve the access to educational opportunities at all level. Schools and colleges need to play a supportive

role in such instances, stepping in to ensure that education and/or vocational training is made available to the community.

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A Need Based Psychological Approach to Effective Learning

D. Janardhana Reddy

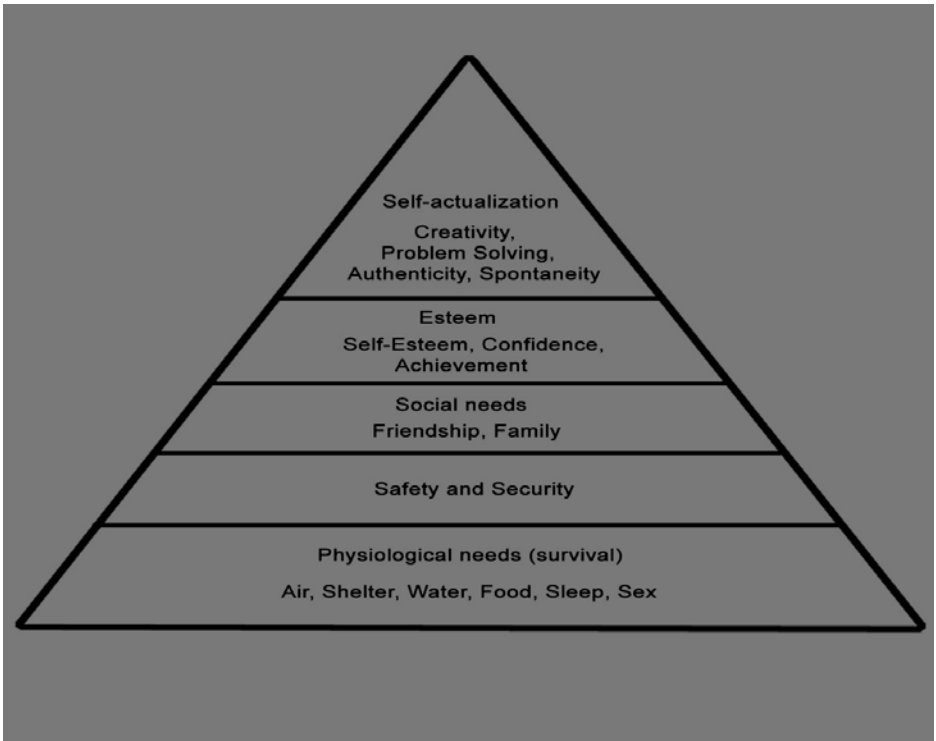
Introduction

The motivational theorists and psychologists like Abraham Maslow, David McClelland, Clayton Alderfer and Frederick Hergberg have explained that individuals are motivated by the needs. For them, needs are the sources of motivation. While Maslow has formed hierarchy of needs theory and identified five needs, McClelland has developed acquired needs theory and identified three needs. Maslow's five needs include physical needs, safety and security needs, social needs, esteem needs and self-actualization needs. McClelland's three needs are: need or achievement, need for power and need for affiliation. Another motivation theorist namely, Alderfer classified needs into three categories – existence needs (E), relatedness (R) needs and growth needs (G). The ERG theory is very similar to Maslow's theory. But Alderfer restructured five needs into three with little emphasis on sex needs. Need-based theories of motivation also include Herzberg's two factor theory. He identified two sets of factors-hygiene factors and motivators- that affect motivation. Maslow's theory has gained a worldwide popularity and it is widely applied in education and management. This paper discusses Maslow's theory of hierarchy of needs and its relevance to teaching-learning process.

Maslow's Theory of Hierarchy of Needs

There are different schools or forces in psychology like psychoanalysis, behaviorism and humanism. While psychoanalytic theorists contend that human behavior is determined by unconscious mind, behavioral theorists argue that environment determines human behavior. But humanistic psychologists, known as a 'third force', took a different route and focused on human potential, free will, and conscious choice. Humanistic theory suggests that people are capable of controlling their own lives, making their own choices, setting goals and working towards achieving them. Abraham

Maslow (1943), like Carl Rogers, did a pioneering work in humanistic psychology and developed a popular theory called hierarchy of needs to explain human behavior. He stated that these needs produce a drive and a desire and motivate people to initiate action for accomplishment of needs. Initially, he identified five main needs in order of importance namely physiological needs, safety and security needs, social needs, esteem needs and self actualization needs. These needs are further divided into basic needs or deficiency needs (D-needs) and growth needs or being needs (B-needs). The deficiency needs, when unmet, motivate people to act for their fulfillment. The theory suggests that people fulfill the basic needs first before moving on to other advanced needs. Usually, people would focus more on fulfilling his basic needs like thirst, hunger, sleep etc. Then, the safety and security needs will take the lead. Once these are satisfied, other needs like love, affection, friendship will bother the individual. Soon after, people will crave for respect, fame and recognition in the society. Therefore, it is necessary for teachers/instructors to have an understanding of these needs to ensure its effective application in teaching learning process. Hence, a brief description hierarchy of needs is given below:



1. Physiological needs

Physiological needs include food, water, body comforts, sleep, sex etc. These are basic needs for human survival. If these are not met, human body cannot function properly and they cannot concentrate on learning. For example, hungry people are motivated to eat and not to make friends or gain knowledge. However, these needs tend to be satisfied for most of the people.

2. Safety and security needs

When people have satisfied their physiological needs, they become motivated by safety and security needs like protection and freedom from threatening forces. These needs include personal security, financial security, health and well-being, safety against accidents, illness and their adverse impacts etc. Further, emotional security i.e. an environment free from fear, anxiety, stress etc. is also a part of security needs. In a study by Yamamoto et al (1966), more than 1700 school students reported that the most stressful events in their lives were those that threatened their security and those that threatened to embarrass them.

3. Social needs

After the fulfillment of physical and safety needs, people are motivated by love and belonging needs such as the desire for friendship, family, love, affection, group activities etc. People want to love and be loved by others. In the absence of these elements, many people become susceptible to loneliness, social anxiety and depression. In the case of love and affection, there are three groups of people. The first group refers to those who are satisfied by their love needs adequately in early years. They do not panic when they are denied love. These people have confidence that they are accepted by those who are significant to them. Second group of people consists of those who have never experienced love and belongingness and therefore they are incapable of giving love. Maslow believed that these people will eventually learn to devalue love and to take its absence for granted. The third category includes those people who have received love and belongingness in small doses. People who have had a taste of love and received little amount of love have stronger needs for affection and acceptance than do people who received either adequate amount of love or no love at all (Fiest-Fiest, 2009).

4. Esteem needs

Once the individuals have satisfied their needs for love and belonging, they begin to develop positive feelings about themselves and begin to satisfy their needs for self-worth and self-esteem. Maslow (1970) identified two levels of esteem needs – reputation and self-esteem. Reputation includes prestige, recognition, and fame a person has achieved in the eyes of others. Self-esteem refers to person's own feelings of worth and confidence. Self-esteem is based on more than reputation and prestige. It reflects a desire for 'strength, achievement, adequacy, mastery, competence, confidence and independence'. In other words, self-esteem is based on real competence and not merely on others' opinions. These two levels can also be categorized as 'lower' version and 'higher' version. The lower version of esteem is the need for respect from others. This may include a need for status, recognition, fame, prestige and attention. The higher version refers to the need for self-respect. For example, a person may have a need for strength, competence, mastery and self-confidence. This higher version takes precedence over the lower version because it relies on an inner competence established through experiences. Esteem needs can also be classified as internal and external. While internal needs are related to self-respect and achievement, external needs include social status and recognition. Deprivation of these needs may lead to an inferiority complex, weakness and helplessness.

5. Self-actualization

Maslow described the need for self-actualization as "the desire to become more and more of what one is, to become everything that one is capable of becoming". In other words, 'what a man can be, he must be'. Self-actualizing needs include self-fulfillment and the realization of one's full potential. Self-actualizing people maintain their feelings of self-esteem even when they are rejected or scorned by other people. In other words, self-actualizers are not dependent on the satisfaction of either love or esteem needs and they become independent from the lower level needs. According to Maslow, only a small percentage (1%) of the population reaches the level of self-actualization.

Aesthetic and Cognitive needs

Maslow later refined his model to include a level between esteem needs and self-actualization. He identified two other categories of needs – aesthetic

and cognitive. People are also motivated by the need for beauty and aesthetically pleasing experiences (Maslow, 1967). People with aesthetic needs desire beautiful and orderly surroundings. When these needs are not met and when they are in disorderly environments, they become physically and spiritually ill (Maslow, 1970). Similarly, cognitive needs refer to a desire to know, to understand and to explore. When cognitive needs are blocked, all needs on Maslow's hierarchy are threatened. Knowledge is necessary to satisfy each of the above needs. For example, people can gratify their physiological needs by knowing how to secure food, safety needs by knowing how to build a shelter, love needs by knowing how to relate to people, esteem needs by knowing how to acquire self-confidence and self-actualization by fully using their cognitive potential.

Information Needs Model

Norwood (1999) proposed information needs pyramid model, similar to the Maslow's hierarchy of needs, to explain the kinds of information the individuals seek during their daily life and at different levels of development. Following are the different levels of information needs.

- Edifying information needs (Growth needs – spiritual or transcendence)
- Empowering information needs (Self-worth and awareness)
- Enlightening information needs (Social/relationship needs)
- Helping information needs (Safety and security needs)
- Coping information needs (Basic and lowest level – immediately useful needs)

At the basic and lowest level, individuals seek information in order to meet their immediate needs or to cope with situations. This is called coping information. This information is primarily about satisfying immediate needs such as booking train tickets or about satisfying physiological needs. The next level of information addresses safety and security needs. Norwood defined it as helping information. Individuals at this level need information that helps them in having a safe and secured life. Enlightening information is sought by individuals seeking to satisfy their love and belongingness needs or social needs. For example, they seek information relating to social networking. Empowering information is sought by people at the esteem level. They look for information on how their self-esteem can be developed. Finally, people in the growth levels of cognitive, aesthetic and self-actualization seek

edifying information. Individuals at this stage would seek information on how others could be edified.

Why do adult learners become demotivated?

Adult learners join adult education centers as they are motivated to learn. However, some of them may dropout from the centers. One needs to understand the reasons for dropping out. Why they got de-motivated? Many studies have identified the reasons. Some of the reasons are:

- Lack of recognition
- Boredom
- Lack of involvement
- Not being listened to
- Lack of encouragement
- Criticism, ridicule
- Too much occupational and domestic work
- Lack of respect from instructors

Similarly, some of the students in schools and colleges discontinue their studies or fail in their examinations or exhibit poor performance. There could be several reasons for dropping out phenomenon or poor performance. One major reason could be the non-fulfillment of their psychological needs.

Educational Implications of Maslow's Theory & Teachers' Role

Knowledge of Maslow's hierarchy of needs helps both teachers and students in structuring the lesson plan, managing the classroom activities and learning the content. Students or adult learners come to schools, colleges or centers with different needs. For example, one may come to center/school to meet people (gregarious need) and another may come for knowledge acquisition (cognitive need). In other words, what motivates one person does not necessarily motivate another. Further, needs constantly change. As one need is met, we desire other needs. This means that the teachers must adapt to learners' changing needs to sustain their motivation. Conducive environment at the place of learning, both physical and psychological, facilitates active participation of learners and ensures higher levels of learning. Hence, the classroom should meet as many psychological needs as possible, especially the security, belonging and esteem needs including physiological needs like food and water. If these needs are not met

in the classroom, it is likely that the students may not focus on teaching learning process. Students are happiest and work best if their needs are met. Satisfying the needs is healthy and blocking gratification makes people sick. Further, ways of fulfilling our needs are different though we have the same set of needs. For example, one may meet his/her need to belong or friendship by going to a party, whereas another person might go for a walk with a friend. Hence, it is vital for teachers to know what these needs are and how to go about meeting them. Keeping these factors in view, following opportunities (a few examples) may be provided by the teachers at the places of learning to help students/learners satisfy their needs.

1. **Fulfillment of Physiological needs**

The first and most basic need of people is the need for survival which includes food, water, shelter etc. The Government schools have introduced the scheme of mid-day meal scheme to satisfy the 'need for food' of students. But there is no such provision in adult and non-formal education programs. However, the teachers of the centers should ensure, before initiating teaching and learning process, that the students or learners are free from hunger needs. Other facilities like comfortable seating and lighting, good ventilation need to be provided. Further, many a time, training classes were conducted or continued beyond scheduled hours ignoring the feelings of hunger or fatigue. This affects the concentration of participants on learning. Hungry people cannot focus on learning activity. Hence, it is better to avoid extending the classroom teaching beyond 1.00 PM. Lunch and tea breaks should be given at the appropriate time.

2. **Meeting the safety and security needs**

Human beings need safe environment. It is observed that some of the centers or schools were functioning at inconvenient places in terms of distance and locality. Interactions with learners, particularly women, revealed that long distance between residence and centers, fear of ridicule, unsafe locality like presence of arrack shops near centers were some of the reasons for their inability to go to centers/schools. Similarly, bullying and ragging are also the threatening factors in schools and colleges. Hence, non-threatening environment should be ensured in and outside the classroom. Further, the attitude of the teachers should be accepting and non-judgmental, pleasant and nonthreatening. Provide praise for correct responses/actions instead of punishment/criticism for incorrect responses.

3. **Fulfillment of social needs/love and belonging needs**

These needs are met through satisfactory relationships with family members, friends, peers, classmates, teachers and other people with whom individuals interact. Adults or students have a desire to learn in an environment where they are accepted unconditionally with good interpersonal relations. They like to talk to others, share ideas, express love and concern for others. Opportunities may be created for learners to exchange their ideas, share their knowledge, skills and experiences and to cooperate with each other. Group activities like brainstorming, discussions, meetings, cultural activities etc. may be arranged to satisfy social needs. However, instructors/teachers need to know that introverts may not show interest in social activities and they may like to be alone. Further, instructors need to have a free communication with learners and make them feel that they are at home. In case of failure to meet these needs, people may feel lonely, rejected and dislike other groups. They may even withdraw from the scene. In contrast, if these needs are met, individuals love themselves and others, trust friends and loved ones.

Other ways of satisfying the needs

- Teacher-student relationships: Teachers need to understand likes, dislikes and concerns of students, be available for students in need, listen to students, be friendly with students, and be supportive, value student thoughts, opinions & judgments.
- Student-student relationships: encourage class meetings and discussions, use of group work and collaborative learning, participation in extra-curricular activities etc.

4. **Fulfillment of esteem needs**

Human beings have a desire to be recognized for personal accomplishments. Most people want to be respected and appreciated by others. Teachers can address the esteem needs of students by recognizing their accomplishments. For example, a simple act of applause for a good response might be appropriate to meet this need. Awards and rewards may be provided for outstanding performance. In sum, organize activities that bring achievement, success and recognition. Further, instructors should seek the opinion and suggestions of learners/students on various issues to make them feel important, besides involving them in decision making

process. If the esteem need is not satisfied, persons may feel inferior, weak, envy, helpless and frustrated. They may be afraid of failure, criticism and new situations like learning activities. They would also be angry with those who denied recognition and respect. In contrast, if these needs are satisfied, they would be self-confident, content, cooperative, generous, kindly and be prepared to take risks and try something new (e.g. learning).

Other ways of satisfying the esteem needs:

- Regular praise from teachers (praise is better than prize),
- Focusing on what pupils have done well in their work,
- Display of students' work in classrooms,
- Involvement of students in decision making,
- Celebration of students' success in newsletters, meetings and local media,
- Focusing on strengths and assets of students,
- Adoption of multiple modes of teaching – learning strategies,
- Appreciation of students in public and critical remarks, if any, privately,
- Consideration of individual needs and abilities while planning lessons,
- Addressing student difficulties immediately,
- Provide positions of status to students,
- Involvement of students in activities of importance.

5. Self-actualization needs/Realizing full potential

At the top of the pyramid is the need for self-actualization, which is a person's desire to become everything he or she is capable of becoming i.e. using one's capacities and talents fully. People with these needs constantly strive for betterment. They see problems as personal challenges and they rely on their own experiences and judgment. Organizers of adult education program or NFE need to provide opportunities for further education and provide support to complete new tasks. If this need is met, people will have a strong desire for growth in their chosen areas. They will be creative, energetic and positive. If it is not met, persons would feel restless and bored. They think that life is meaningless and avoid developmental activities.

Knowledge and Understanding

According to Maslow's theory, the motivation for knowledge cannot occur until the deficiency needs have been met satisfactorily. It is the primary area

of focus on education. To satisfy these needs: allow students to explore areas of curiosity, provide lessons that are intellectually challenging and also provide continuing education facilities.

Aesthetic needs

Aesthetics refers to the quality of being creative, beautiful or artistically pleasing. To fulfill these needs in schools, colleges or adult education centers, the following measures may be undertaken.

- organizing classroom materials in a neat & appealing way,
- displaying student art work in an appealing manner,
- putting up interesting & colorful wall hangings,
- replacing overly worn classroom materials periodically,
- having the rooms painted in pleasing colors with large window areas,
- proper maintenance of physical surroundings

Summary

Motivation theorists like Abraham Maslow, Clayton Alderfer and Frederick Hergberg argued that human behavior is influenced by the presence of needs. According to Humanistic psychologist, Abraham Maslow (1943), people are motivated to achieve certain needs. He developed a theory of hierarchy of needs to explain human behavior and identified a set of five needs that motivate people. These needs, in order of priority, are: physiological needs, safety and security needs, love and belonging needs, esteem needs and self-actualization needs. Later, he extended the theory to include cognitive needs and aesthetic needs in between fourth and fifth layer of needs. His theory suggests that people fulfill lower order needs first before moving on to the higher order needs. The lowest four levels represent deficiency needs and the upper three levels represent growth needs. Maslow's theory has great impact on education and made a significant contribution to teaching and learning. It would be difficult for adult learners or students to focus on learning activity if the physiological and psychological needs are not satisfied. For example, students with low self-esteem will not progress academically at an optimum level until their self-esteem is strengthened. They look for ways to satisfy these needs in classroom. Hence, it is the responsibility of teachers to know what the students' needs are, to understand the concept of Maslow's hierarchy of needs and to develop classroom activities accordingly (Jones & Jones, 1990). Similarly, Ray (1992) stated that "in the

educational scene the teacher has the primary responsibility to develop, encourage, enhance and maintain motivation in the student". Hence, teachers have a greater role to play in designing suitable teaching learning activities to ensure effective learning.

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lands. Traditional knowledge has been defined as “a cumulative body of knowledge, know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment”.

Role and Value of Traditional Knowledge

There is today a growing appreciation of the value of traditional knowledge. This knowledge is valuable not only to those who depend on it in their daily lives, but to modern industry and agriculture as well. Many widely used products, such as plant-based medicines, health products and cosmetics, are derived from traditional knowledge. Other valuable products based on traditional knowledge include agricultural and non-wood forest products as well as handicraft. Traditional knowledge can make a significant contribution to sustainable development. Most indigenous and local communities are situated in areas where the vast majority of the world's genetic resources are found. Many of them have cultivated and used biological diversity in a sustainable way for thousands of years. Some of their practices have been proven to enhance and promote biodiversity at the local level and aid in maintaining healthy ecosystems. However, the contribution of indigenous and local communities to the conservation and sustainable use of biological diversity goes far beyond their role as natural resource managers. Their skills and techniques provide valuable information to the global community and a useful model for biodiversity policies. Furthermore, as on-site communities with extensive knowledge of local environments, indigenous and local communities are most directly involved with conservation and sustainable use.

Traditional and Non-traditional Knowledge

Many Natives hold traditional knowledge handed down to them from previous generations through oral tradition. This traditional knowledge is the cornerstone of Native cultural identity and survival as a people. Some aspects of traditional knowledge are common and shared throughout the Arctic. Other aspects are more localized and specific to certain communities, families and even individuals. However, Native knowledge is not just traditional. Natives also possess knowledge that does not have its origin in traditional lifestyles, spirituality, philosophy, social relations, customs, cultural values, etc. In other words, Natives have obtained an extensive body of nontraditional knowledge through direct exposure (e.g. cultural

interaction and formal schooling) and indirect exposure (e.g. television and other media) to non-Native values, attitudes, ways of thinking, philosophies, institutions. Together, these two sources of knowledge, traditional and nontraditional, articulate to produce a frame of understanding and validation that give meaning to the world around them. In fact, it can be argued that all Native knowledge, traditional and otherwise, is contemporary. It has given meaning from a frame of reference that is continually being updated and revised. Viewing native knowledge as traditional and static invites denial of the relevance and efficacy of the application of Native knowledge to contemporary issues and problems. In other words, Native sometimes feel that the use of traditional knowledge to denote all that they know imposes a way of life on them that is shackled to the past and does not allow them to change.

The Convention, Indigenous and Local Communities

The international community has recognized the close and traditional dependence of many indigenous and local communities on biological resources, notably in the preamble to the convention on biological diversity. There is also a broad recognition of the contribution that traditional knowledge can make to both the conservation and the sustainable use of biological diversity. The Conference of the Parties has established a working group specifically to address the implementation of Article 8 (j) and related provisions of the Convention. This working group is open to all Parties and, indigenous and local communities' representatives play a full and active role in its work. Traditional knowledge is considered a "cross-cutting" issue that affects many aspects of biological diversity, so it will continue to be addressed by the Conference of the Parties and by other working groups as well. In particular, in decision VII/19 ,D the Conference of the Parties requested the Ad Hoc Working group on Access and Benefit-sharing with the collaboration of the Ad Hoc Working Group on Article 8(j) and Related provisions to elaborate an international regime on access to genetic resources and benefit sharing with the aim of adopting an instruments to effectively implement the provisions in Article 15 and Article 8 (j) of the Convention and the three objectives of the Convention. This is an ongoing priority of the Convention.

Role of Women and Children in Traditional Knowledge

Traditional knowledge that is held by women needs special consideration

for a number of reasons. Native women, as the primary harvesters of medicinal plants, seed stocks and small game, are keepers of the knowledge about significant spheres of biodiversity in their own right, and as such, are the only ones able to identify the environmental indicators of ecological health in those spheres. Perhaps even more central in importance is the fact that women share with men the responsibility for stewardship of values in their societies. They feel a keen responsibility to future generations for action undertaken today that affect the world in which we all live and for their descendants. It is women, for the most part, who transmit to the next generation these values as part of their stewardship role. Their multi-generational perspective must be taken into account. Many Natives view the extraction of their traditional knowledge from its broader cultural context as a form of theft and, understandably, have been reluctant to share the depth and breadth of what they know with outside interests. They also fear that, because many wildlife managers and decision-makers do not understand their culture, customs or values, their traditional knowledge will somehow be used against them (e.g. setting quotas and other hunting regulations). At best, piecemeal extraction of traditional knowledge from its larger cultural context invites misrepresentation and misinterpretation. At worst, it represents a form of misappropriation and cultural exploitation.

Traditional Knowledge in Himalayan Region Communities

Traditional knowledge is being exploited at an alarming rate by the modern herbal medicine, pharmaceutical, food, perfume, and cosmetics industries. Indigenous and local people are increasingly becoming victims of piracy. The concern is that patents are being granted for non-original inventions that are directly or indirectly based on traditional knowledge and therefore do not meet the fundamental requirements for patentability. The wound healing properties of turmeric and the pesticide properties of neem were both patented in two of the most notorious patent cases in which the legal patent system failed to recognize, or search for, prior rights over such 'inventions'. These patents were based on the biological resources and associated traditional knowledge and practices of indigenous communities in the Indian subcontinent and the Amazon, which were obtained without respect for indigenous peoples' rights over their resources, intellectual efforts, and developments. The holders of traditional knowledge need to establish their rights over such knowledge to ensure that they reap the benefits of their cultural discoveries and products and receive compensation for their investment in generating, holding, and promoting this knowledge for the

conservation and sustainable use of biodiversity. Unfortunately, modern intellectual property rights (IPR) law is based on the notion of individual property ownership, which is an alien concept to many indigenous and local communities in the Himalayan region. Such laws favour corporate agencies and individual creators of innovations or products. Traditional knowledge is dynamic and is usually the combined effort of many community members and evolves over time; hence, it is not easy to identify the creator. Global IPR regimes as well as national IPR laws need to be amended to ensure the protection of traditional knowledge holders and to recognize and reward indigenous and local communities for their intellect and creativity. This would encourage further invention and maintain biodiversity insitu.

Traditional Healing System

In India, folk medicine is highly conditioned by the impact of folk deities and, sometimes it is so deep rooted that medicine and folk deities become an integrated whole. Ayurveda has evolved as the natural way of healing or naturopathy and for centuries, it was the only system of medicine in the country. At the same time, the concept of 'Yin Yang' developed in China. With the passage of time, these systems progressed into independent branches of learning. These age-old systems, based on herbs and diet, offer an effective and mild ways of restoring health, with the minimal risk or side effects. Naturopathy based on an ancient and traditional system takes human beings back to the fundamental of nature. Natural cures cleanse the body and enhance the body's system to treat itself and protect itself from germs. Local health tradition is a vague term mostly used to set apart ancient and culture bound health care practices, which existed before the evolution of modern scientific medicine. Some frequently used synonyms for local health tradition are indigenous, un-orthodox, alternative, folk, ethno, fringe and unofficial medicine or healing. While discussing the legal aspects, Stephan interpreted the term 'traditional medicine' in a broad sense as:

- a. Formalized traditional systems of medicine such as Ayurveda, Unani, and traditional Chinese medicine.
- b. The traditional healers as defined by an African expert group in 1976 is: A person who is recognized by the community in which he lives as competent to provide health care by using vegetable, animal and mineral substances and certain other methods based on the social, cultural, and religious background as well as on the knowledge attitudes, and beliefs that are prevalent in the community regarding

physical, mental and social well-being and the causation of disease and disability.

- c. The practice of chiropractic, naturopathy, osteopathy, homoeopathy and even Christian Science.

The definition of Jan Stephan encompasses all aspects of health care systems other than the modern medicine. Forest area and human population data of states in the Himalayan region indicate an increasing trend of population growth and decreasing trend of forest area. However, there seems no statistically significant relationship between the two parameters. Nagaland, a state where the rate of population increase is observed to be the highest, shows the lowest extent of deforestation. Manipur, Meghalaya and Tripura exhibit more or less similar rates of population growth but differ considerably with respect to the loss of forest cover during the same period. Data on forest cover and population merely at two points of time are indeed inadequate for drawing any precise trends or relationships. Further, demands on forest by the increasing population may not necessarily get expressed as deforestation in a true sense.

Traditional Knowledge for Sustainability

To avert the threats, natural and social sciences have helped by acquiring and applying knowledge about ecosystem conservation and restoration and by strengthening the policy and practice of sustainable development. The concept recognizes that the well-being of human society is closely related to the well-being of natural ecosystem. The intellectual resources on which the sustainability science is building the need is to take into account the knowledge of local people as well. We need therefore, to foster a sustainability science that draws on the collective intellectual resources of both formal sciences, and local knowledge system of knowledge. Management of natural resources cannot afford to be the subject of just any single body knowledge such as the Western science, but it has to take into consideration the plurality of knowledge systems. There is a more fundamental reason for the integration of knowledge systems. Application of scientific research and local knowledge contributes both to the equity, opportunity, security and empowerment of local communities, as well as to the sustainability of the natural resources. Local knowledge helps in scenario analysis, data collection, management planning, designing of the adaptive strategies to learn and get feedback, and institutional support to put policies in to practice. Local knowledge systems have been found to contribute to sustainability in

diverse fields such as biodiversity conservation and maintenance of ecosystems services, tropical ecological and bio-cultural restoration, sustainable water management, genetic resource conservation and management of other natural resources. Local knowledge has also been found useful for ecosystems restoration and often has ingredients of adaptive management.

Folk Medicine

Folk medicine incorporates healing practices and ideas on health care which are confined to a particular group in a culture, and are usually transmitted orally or word of mouth. It may also be known as Traditional, Alternative, Indigenous or Complementary medicine. These terms are often comparable however, only Indigenous and Traditional medicine are well harmonizing with folk medicine, while others can be considered in contemporary context. A few folk preparations are of incredibly high therapeutic value. Folk medicine has been promoted by various folk communities. Unlike Ayurveda, this stream of health has no codified speculative foundations. Customs or traditional rituals rooted in the beliefs of communities formed its basis. Thus, folk medicine is a folk epistemology that brings together the diversity hidden in folklore. However, folk medicine can further be categorized as tribal or rural medicine. Many folk therapies are practiced by Indian tribes and rural people for curing diseases. For instance, oil massage therapy, which traces its roots back to 3000 years, can cure a variety of physical and mental diseases, strains and tensions, arthritis, spondylitis, paralysis, obesity, sinusitis, migraine and rheumatism; magnetic therapy, involves the use of positive forces of a magnet to treat diseases; mud therapy, which is regarded as 1000 years old therapy, involves the use of mud paste on body to protect against diseases such as migraine, insomnia, mental disorders, sinusitis, asthma, indigestion, arthritis, viral infection, general ill health. A range of traditional therapies have been described for incurable diseases including *talam* 12 for treating insomnia, improving eyesight, curing skin disorders and headache; *Chakra Basti*, 13 for curing dyspepsia and alleviating constipation; *Greeva Basti* 14 for curing the cervical spondylosis and chronic pain in the neck region and *Netra Dhara* 15 for treating cataract and improving eyesight. In addition, there are numerous folk traditions linked with curing of snake and insect bite, birthing, bone setting, curing of jaundice, herpes, etc. which are carried out by specialized healers. Apart from herbal drugs, communities have been making use of animal products in various medical preparations. The animal body parts are

not only used for healing purpose but also in magico-religious purpose, both by aboriginal and western societies across the globe. In India, almost 15–20 % of Ayurvedic preparations are derived from animals and different ethnic groups use animal-derived substances for healing human ailments. Thus, though various developmental processes have led to the homogenization of cultures, contemporary societies are fighting against diseases and sufferings using their traditional therapeutic procedures. Traditional and complementary or alternative medicine provides an important health care service to persons both with and without geographic or financial access to allopathic medicine. It has confirmed efficacy in areas such as mental health, disease prevention, treatment of non-communicable diseases and enhancement of quality of life for people with chronic diseases as well as for the ageing population. The World Health Organization has encouraged and supported its member states in incorporating traditional and complementary or alternative medicine in national health care systems so as to ensure its genuine use.

Maintaining Ownership and Control of Traditional Knowledge

Natives own the intellectual property rights to their traditional knowledge, even if much of it has yet to be written down. No one has the right to document or use traditional knowledge without permission. And, when their knowledge is recorded by others, Natives have the right to insist that it not be taken out of context or misrepresented. When traditional knowledge is cited by others, Natives also have the right to insist that the source of this knowledge be properly acknowledged. In other words, Native have the rights to own and control access to their traditional knowledge. Native possess both collective and individual traditional knowledge. Most traditional knowledge is shared among community members. But some traditional knowledge may be specific to an individual. For example, some elders and resource-users will, because of different life experiences, be the only source of certain types of traditional knowledge.

It remains up to the individual to decide whether s/he wishes to share his/her knowledge with outside parties. However, we recognize that there is an urgent need to assume and maintain control over how local and traditional knowledge is collected, interpreted and used by non-local interests. Thus, we are in the process of formally taking responsibility for, and control of, any traditional knowledge studies to be carried out in Native communities. This is not to suggest that biologists and other researchers

are not welcomed to participate in traditional knowledge research. Rather, by having this type of research controlled locally, it will ensure that:

- Community needs and interests will be served first, and
- The real contributions of local and traditional knowledge will have the potential to be realized.

Conclusion

The effort to realize and uphold an optimum state of health has always drilled the minds of men and as a result, a number of healing systems have evolved around the world. Communities have devised systems to alleviate the tiresome arising out of illnesses using their own technique, which vary from one community to another. The history of the relationship between plants and healing medications takes us back to the evolution of medicine itself. The Himalayan region is rich in biological resources and traditional knowledge. In former times, and still today, traditional knowledge and practices provided the basis for the wellbeing and livelihoods of the indigenous mountain communities, maintaining their health and replenishing the environment. In modern times, traditional knowledge and biological resources have been used by the food industry, the pharmaceutical industry, and the cosmetic industry, and there is a long history of traditional knowledge in the evolution of modern food crops. In the Central Himalayan region, a magical therapy, called jagar is practiced against diseases. According to people, this is the greatest cure for many non-curable diseases, especially the psychiatric disorders. Jagar is generally organized at night and takes one night or twenty-two nights depending upon the severity of the wrath of the local God. In India, folk medicine is highly conditioned by the impact of folk deities and, sometimes it is so deep rooted that medicine and folk deities become an integrated whole.

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University in Society: An Evolving Strategy

Sujit Kumar Paul

India is facing problems of population, poverty, illiteracy, corruption, and unemployment. In order to solve these problems, we need a mobilized and participatory society. This can only be possible through an effective programme of continuous learning. Promoting education for life must get priority in our national agenda. Presently, extension education, distance education and continuing education are the main modes of providing life-long education in our country. Life-long education should enable people to develop awareness of themselves and their environment and encourage them to play their social role at work, in the government of the country and in the community. Life-long education should provide wide access to information and empowerment of masses and make efforts for an achieving and aspiring society. Learning is the process of acquiring knowledge. It is the acquired behaviour which is part and parcel of life - 'a process of living'. If there exists a genuine learning society, then its entire citizen must engage themselves in education right from birth to death.

Education is one of the essential necessities of human kind. It is because of his education, a human being is able to discriminate between right and wrong, between good and bad and between useful and harmful. Education from the very beginning has been considered to be of vital importance both for development of individual as well as effective functioning of society. Education awakens knowledge and develops analytical capacity to understand the different situations that people come across and to adjust according to their requirements. Education is indeed a good skill to have. The main value which education has promoted is ambition, a desire to go ahead of others, to outshine others. Connecting people to jobs is not the only function of education; education is mainly that which connects people to higher values, which transcend people, liberates them, which turns people into candles where the flame is forever trying to rise, spread light. The significance of the role of education in the development had been part of the development discourse from its very inception. More recently, 'basic education' for children, youth and adults has come to be central to the efforts

dedicated to sustainable development. It has come to be well understood that 'Education for all' is a necessary concomitant of participative democratic politics, for participation in the economy, for adoption and use of technology in the process of modernization, and for renewing and enjoying cultures. Education for sustainable development will have to be generously resourced to be able to serve the need of children and youth by formal schooling, and the needs of adult men and women offering them non-formal education in out-of-school setting. Education is truly peoples' education without which it is impossible to talk about building peoples' republics. Education is needed both for modernization and democratization. The process of education goes on throughout life.

Education, according to the great Indian poet and philosopher Gurudev Rabindranath Tagore, is the all-round growth and development of the individual in harmony with the universal, the Supreme person who has in himself the various levels or planes of consciousness and experience corresponding to man's physical self, life, mind and soul. Tagore had brought out a unique institution that aimed at connecting hearts to each other, whether between the teacher and the taught or among the learners themselves. Tagore started his own movement for self-reliance through his Visva-Bharati. His understanding of nature and dissemination of the knowledge process through the elements that control the body, mind and soul of human beings has made Visva-Bharati a unique global village. Visva-Bharati located in the twin campus of Santiniketan and Sriniketan, was founded by Gurudev Rabindranath Tagore with a motto - "Where the world makes its home in a single nest". Establishing a link with the world was one aspect of the Visva-Bharati ideal of totality from its very inception. On the other hand was its ideal of total activity, the attempt to make education relate to life in all its aspects. Sriniketan was deliberately made into a laboratory for this endeavour although the spirit of it was always there in the Santiniketan education. Visiting the villages and getting acquainted with them had, for instance, been part of the curriculum for the students and teachers of Santiniketan.

Tagore was convinced that education cannot be imparted fruitfully and meaningfully unless the teachers are close to the students and hence developed the *tapovan* (hermitage) model of education. In this system, teachers and pupils lived together and education was imparted in the freedom of nature without unhealthy competition and routine examination. It was obligatory for the teachers and students of the school to visit the neighbouring villages to probe and understand the problems of the villagers. He explains

the significance of Visva-Bharati - "If schools in a true sense are established in India, then its sciences of economics, agriculture, hygiene and in fact all its operative sciences, should be spread out to the surrounding rural areas, centering around the original institution. This institution will then occupy the central place of Indian life style. This institution will arrange tilling the best way, look after the cattle and weaving in ideal manner and by adopting cooperative method will achieve financial self-sufficiency. They will have to associate with neighbouring residents intimately; I have proposed to name this kind of institution as Visva-Bharati".

The aim of education for Tagore is to realize the 'complete man', the 'eternal man', and the 'universal man' in one's being. Tagore was unsatisfied with the popular method of education which according to him is not useful for practical purpose and which cannot properly educate man to be a "universal man". Tagore emphasises that man is essentially a social being and hence his ideal of education should be, how to be a useful member of society, to be a good citizen of the country. He believes that man is at the same time social, political, and spiritual, and hence his education aims at development of all aspects of man's personality. The basic element of his educational system is to unfold the faculties of mind in an atmosphere of freedom, - the school creates that environment. For proper education he gives much stress on the surrounding atmosphere. He believes that an educational centre should aim at providing children with opportunities for realizing that they live in a neighbourly world with diverse kinds of people.

It is well known that Gurudev Tagore was not happy with the then educational system introduced by the British Colonists in India and his lack of faith in the formal education system of the British soon prompted him to formulate his own concept of education. In fact, Tagore was the pioneer of non-formal education movement in India both in concept and action.

He says that education should not only be informative, but it should make our life in harmony with all existence. According to him that ideal can best be realized, in "*Tapovans*" of ancient India. In Santiniketan, he founded his school in natural surroundings - a modern form of ancient '*ashramas*' of India. The education which students acquire from only books cannot help them in their social life, but when they come in contact with living persons and nature, they can get best education. He says, "Where mind is developed, there should be open space around it. In nature one's mind can get that open air variously and beautifully." He believes that in '*tapovanas*' one's

consciousness gets united with the surrounding nature. One can learn from sky, trees, air and animals and that give him the best education. All students and teachers should live in close contact of one another so that they can be bound by mutual relationship of love and understanding. It helps a student to be a good member of the society. According to Tagore the aim of education is to strengthen our sense of values as well as to provide us training to apply them.

Tagore's philosophy and his principles of education were not the outcome of any training he had received at a pedagogical institute or a University, for he had attended neither. His philosophy was the philosophy of an artist and of a poetic genius.

Tagore viewed that the soul of India lies in her villages and only when the villages are awakened and realize its full potentialities, will India be truly independent and usher in a new era of social and economic order with justice. It has been widely recognized that education shapes the life of a person and exposes the lifestyle and occupation depending upon the level of education. Values are the outcome of education one receives from the family, social environment and the educational institutions. Tagore believed that the education of the people would change their attitudes and behaviours to a great extent, which will empower them to think positively and contribute meaningfully to self and the society at large. Tagore felt that the care of semi-starved, malaria-stricken people, who live in poverty and despair, had to be included in the scheme of education.

For the purpose of comprehensive development of quality of life, Tagore thought of education as the most important tool, and thus introduced, in Visva-Bharati a system of education in which the constructive as well as the creative potentiality of man be meaningfully appreciated and universalized. The system of education was not to simply impart encapsulated information to the students but to favourably nourish their natural freedom and love for self-expression. The students were made aware of their cultural heritage and specifically oriented to learn and work with pleasure in close and intimate association with the surrounding nature, man and society. His system of education was also intended to reinforce the moral bonds among man, nature and super nature.

Tagore once mentioned in one of his writings "... education should be a part of the daily life, and should be conducted in the same tune as the pace

of life, and must not be treated as an item to be put in a cage called the class. And, the environment that regularly and directly or indirectly educates us should also be linked with the process. One side of this natural school should concern observations and the other side should involve experimentations, and above all, the school should promote happiness in the minds of its pupils". The appeal of spreading happiness in the minds of pupils through the process of education is now kind of stumped under the literal pressure of text and exercise books. The horizon of knowledge is ever-expanding, but there has been no change of the fact that a day remains restricted to only twenty-four hours! The primary victims of this phenomenon have been sports and games, which are so very essential for physical and mental development of children. Unfortunately, children have no time for sports and games any more. Everyday commuting long distances and private coaching etc. also take their toll on the children's time. This is a very unhealthy situation. The poet could foresee this when he said, "I refuse to call it a happy situation when one gets pressurized by the process of education". The objective of education is to ensure the development of the energy that is latent in the students and to believe that rural development depended primarily on the spread of education in villages, and the comprehensive development of a country like India, which is primarily comprised of villages, is possible through rural development only. He engaged himself in developing a sense of self-confidence amongst the villagers through a process of education. Simultaneously, he also emphasized on skill building amongst them in agriculture and other vocations. He also believed that Art and Music has role to perform in such a venture.

Any institution that exists in society continues to command social recognition as long as it remains useful for society. In fact, the very existence as also the continuance of all social institutions depends upon their functional utility, especially in the area of their operation for the social system in which they exist. A University as the highest-level educational institution concerned with generation and dissemination of knowledge in contemporary society has to be socially relevant and useful for which it is necessary that it must direct all its pursuits in such a manner that its end product may promote the multi-faceted but integrated development of society in which it exists to enable its members to live a healthy and happy life. Traditionally, universities in India were concerned with teaching and research only. The widely accepted function of the university is communication of existing knowledge and extension of the frontiers of knowledge through research and creative activity. Universities have to reach out to the community and hence new models

and varying alternatives have to be evolved with stress on flexibility, diversification, evolving newer techniques and widening of horizons.

The concept of university as an institution intended to provide higher education in all possible subjects is an illustration of how an inaccurate idea, once formed can gain such wide currency that, after a time, the true and original concept is obscured and even forgotten. The inaccuracy is traceable to the confusion in the popular mind between the Latin word *universitas* and the English word "universe". The word "university is an English translation of the Latin word *universitas* which originally meant any community or corporation in its collective aspects. It denoted a corporate group of persons, organized for teaching or for advancing scholarship. The word *universitas* had thus no bearing whatsoever on the range of studies. In course of time, the word came to mean an academic corporation with a juristic character which enjoyed certain powers and privileges connected with the higher learning and were recognized as such by Church or a civil authority.

University education all over the world, and especially in England and America, has undergone changes, and it is very necessary that our University should keep abreast of modern ideas and tendencies. A modern university should provide for a multilevel training system which will be able to meet the country's needs more effectively and enable a greater number of people to continue to use and develop their skills at different periods of their lives. Being an active agent of social change, the universities have continuously to satisfy the needs of modern society, find out whether the education system is capable of meeting these needs and then accordingly plan the future strategy. When asked "what will be the ideals of Indian Education once the country become independent?" Gandhiji responded by saying "character formation should be the basic ideals of education. Once the country became independent, we would think of an education system that would inculcate a sense of courage and strength and many other desirable qualities, so that people are motivated to dump pettiness under the force of their search for high ideals". Reflecting on Tagore's thoughts, he had further said 'comprehensive development of the various desirable qualities latent in human minds should be basic aim of education. The human society should be treated as the class room, no book should be considered to be better equipped to teach". Tagore was led by such thoughts while dedicating himself in raising the standards of living in the villages adjacent to Sriniketan and

even today, Visva-Bharati has been doing its best to keep his thoughts alive. He firmly expected to engage the products of the education system.

One widely accepted function of the university is communication of existing knowledge through research and creative activity. If university succeeds in achieving its basic obligations, communication and extension of knowledge, it brings into its wake the evidence of its success. The University Grants Commission (UGC) in their policy frame on Higher Education recognized Extension as the third dimension of the Institutions of Higher Education in addition to the earlier two-fold dimensions of teaching and research. As per the UGC policy frame, if the University system has to discharge adequately its responsibility to the entire education system and to the society as a whole, it must assume extension as the third important responsibility and give it the same status as research and teaching. This is a new and extremely significant area, which should be developed on the basis of high priority. The acceptance of Extension as the third dimension equal in importance to teaching and research was in the context of a growing realization that universities and colleges having institutional resources such as knowledge, manpower and physical, have an obligation to develop the spirit of community services with particular reference to overall and diverse learning needs of all the segments of the community. This third dimension aims to promote a meaningful and sustained rapport between the Universities and the community. It aims to extend knowledge and other institutional resources to the community and secondly to gain insights from contacts between knowledge resources and socio-cultural realities with a view to reflecting these in the entire curricular system of higher education including teaching and research. It is a two way process between the experts and the people, an intellectual intervention in the community burning problems which need to be overcome by education. Guidelines of 1988 of UGC accepted the philosophy of lifelong learning and continuing education as a part of the total education programme to get teachers and students of the university involved in extension education. With the formulation of the UGC policy frame of 1977, a process of involving the university system to participate in extension programmes through the Centres for Adult Education. In 1983, the UGC converted the Centres for Adult Education into full-fledged university departments for adult, continuing education and extension. All the extension programmes in each university were to be brought under the umbrella of this department. The objectives of the University through this department are:

- a. To enable the universities to establish the necessary linkage with the community, with a view to fostering social change through meaningful relationship which are mutually beneficial by offering need based and relevant educational programmes that may ultimately facilitate self-reliance;
- b. To Provide opportunities for disseminating knowledge in all walks of life in different segments of population to enable individuals and groups to fill-up the gaps in their intellectual growth, professional and technical competence and understanding of contemporary issues;
- c. To cater the felt needs of all sections of society but specially to the needs of the less privileged and underprivileged sections in order to secure their effective participation in development;
- d. To enrich higher education by integrating the education and extension work in the system and thus provide opportunities to remove its isolation;
- e. To provide an opportunity to the faculty and the students to an exposition of field experiences and to sensitize themselves with the problems and realities;
- f. To enable the participation of faculty and students in extension, research and action research in selected areas in relation to major problems of development.

It is well known that the impact of globalization has placed new demands on the education system. Transformation with rapid change is taking place everywhere. The student and youth have to be prepared by the university to adopt change and learn new skills in accordance with the new demands of the world of work. In other words, the university system has to prepare the student to be a lifelong learner. Then only will the student be able to sustain his knowledge and skills at an international bench mark level. While universities have to enhance student employability skill through a formal system, on the other hand, the non-formal stream of education is being developed by the Ministry of Human Resource Development for reaching education to the unreached. There is a rapid growth of the National Institute of Open Schooling and State Open Schools and improvisation of quality teaching through the development of a momentum in Sarva Shiksha Abhiyan (SSA) under the Education for All Programme and also under RTE. Universities also have to integrate formal and non-formal education by opening their doors to adult learners for lifelong learning programmes by making the university an adult learner friendly institution. Under the Tenth

and Eleventh Five Year Plan Guidelines on Adult and Lifelong Learning and Extension of UGC, the departments have to play a more dynamic role.

The universities that have decided to participate in the programme recognize the priorities in the programme, like helping the weaker sections of the society. Several universities are inclined to consider the question of linking the social welfare work with the curriculum. They realize that the extension activity should be considered at least as important as teaching and research and that the teachers who do good work in the community service for the society should get recognition in terms of promotions, appointments to higher positions, and for other lucrative assignments. Similarly, students who do good work should be given academic credit and preference in the employment market. Higher education is assuming an increasingly important role in the educational system of our country. It is expected to respond to the new demands and challenges arising out of a rapid transformation of the society. In addition to the traditional functions of higher education, teaching, training and research, as a means for the transmission and advancement of knowledge and for the provision of qualified manpower, new emphasis is now being laid on the obligation to adopt the higher education system to the many needs of the society in which it operates. A balance is to be struck between the new and the traditional functions. On the one hand there is need to study and experience the problems of the community so that the institutions of higher education would be able to fulfill their responsibilities towards society while at the same time remaining true to their own mission. In other words, it needs to be considered how the universities are to reconcile their traditional role with their new role and mission of serving the community.

In the early years of independence in India, there was a deep controversy among social workers in rural areas about the relative importance of education and economic development. Some held that education would solve all problems and once they were educated, they would devise ways and means to improve their style of living. Others held that it is no use of teaching hungry masses and education would take care of itself when the people's standard of living improved. However, this controversy proved to be futile, as the realization dawned that both these processes were complementary and could go on side by side.

In the history of rural development programmes in India, Rabindranath Tagore is known as a pioneer for his Sriniketan Experiment on Rural

Reconstruction initiated in 1922, with the ideal “to bring back life in its completeness into the villages making them self-reliant and self-respectful, acquainted with the cultural tradition of their own country and competent to make an efficient use of modern resources for the improvement of their physical, intellectual and economic conditions”. For the purpose of comprehensive development of quality of life, Tagore thought of education as the most important tool, and thus introduced, in Visva-Bharati a system of education in which the constructive as well a creative potentiality of man be meaningfully appreciated and universalized. The system of education was not to simply impart encapsulated information to the students but to favourably nourish their natural freedom and love for self-expression. The students were made aware of their cultural heritage and specifically oriented to learn and work with pleasure in close and intimate association with the surrounding nature, man and society. The Institute of Rural Reconstruction was established at Sriniketan primarily as an extension of his education system initiated at Santiniketan to the surrounding villages and be viewed as a center for experiments in rural reconstruction. This long-standing tradition of extension work at Sriniketan has enabled us to fit new programme of rural education and extension into its existing frame of work more easily.

In the modern context of emerging institutions and thrust in development, rural India is witnessing existing changes in terms of peoples’ articulation of new demands, gender assertiveness, environment consciousness and grass root movements. Simultaneously, dimension of rural development and its problems are assuming greater complexities due the emerging socio-political scenario in India. Considering the emerging situation the extension department of Visva-Bharati has reorganized its activities and adopted an integrated approach to work in three vital areas viz. Research, Extension and Training. This department has been actively engaged in improving the condition of the villagers since its inception. Over the years the department has been giving emphasis on extension work. The idea is to encourage the villagers to become self-reliant through formation of village development societies, self-help groups, youth organizations, women societies etc. Visva-Bharati, however, is concerned on the one hand with its researches for the improved agricultural technologies, hybrid variety of seeds, better fertilizer and pesticides; combination of traditional and foreign arts and artifacts for small scale and cottage industries, better techniques for agro-based industries; on the other hand, through its extension activities the knowledge and experiences are transmitted to the village people. It helps to bridge gap

between their traditional knowledge with the modern one and make a new avenue for a better and improved quality of life.

Our universities, as integral parts of our national life, owe it to themselves and the nation to contribute to the preservation and extension of our cultural traditions in the context of the modern world, which through its many international organizations affords increasing opportunities for the cross-fertilization of the various national cultures. This is the time for our universities to reshape their courses of study by placing a greater emphasis on our indigenous languages, our literatures, our history and our ancient culture by making the study of these subjects obligatory on those who wish to qualify for their degrees. Emphasis should be given to participate both the students and teachers in the extension work and apply their learning for the betterment of the society.

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Out of Pocket Expenditure on Hospitalisation and Households Coping Strategies in Tamil Nadu

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Introduction

Out of pocket expenditure (OOPE) on health care refers to money spent by households and individuals for health and treatment related costs, from “out-of-their pockets”. Thus OOP payments are non-reimbursable fees which the household or family is responsible for paying directly to the health care provider or for purchase of related goods and services without the involvement of a third party. A recent World Health Statistics report for the year 2012 shows that about 60% of total health expenditure in India was paid out-of-pocket. According to World Health Organisation, OOPE in health that exceeds 40% of total household consumption expenditure may be considered “catastrophic” for the household, in that they are likely to cause serious economic distress and even push the household into poverty. Studies have used varying threshold levels of between 10-40% for the share of OOPE in total household consumption expenditure.

A national level study carried out in India by National Sample Survey Organisation (NSSO) in the year 2004 reported that the average total out of pocket annual expenditure spent by households for inpatient care was Rs 6225/-. Another study from Vadodara, Gujarat by Michel Kent Ranson et al (2011) found the median OOP expenditure per day reported for hospitalisation in rural areas were Rs 390/- and Rs.1530/- respectively at public and private facilities, and as high as Rs 678 and Rs 4330 in public and private facilities in urban areas. Other studies also show that households which used private hospitals for inpatient care spent an exorbitantly high percentage of their ability to pay. Institute of Health Management Research (IHMR) indicated that seventy one percent of private hospital users compared to 15 percent of public users in the poorest households faced catastrophic at 40%

Study was part of National level survey conducted in seven states of India on Out-of-pocket expenditure on health care supported by PRAYAS – Chittorgarh and Oxfam India.

threshold level in West Bengal in the year 2008. A more recent study from Tamil Nadu by Vaishnavi SD and Umakant Das (2011) also found that about three fifths of households which sought treatment in private hospitals incurred catastrophic payments at the 10% threshold levels.

Numerous studies have indicated that the poor become utterly vulnerable when they seek medical care for major ailments (Michel Kent Ranson and etal 2011, Krishna A 2006). Studies examining source of health care financing show borrowings and selling of assets was the main source reported by poor households for in-patient care (IHMR 2008, Vaishnavi SD and Umakant Das 2011 and Michel Kent Ranson etal 2011). Every year, about one quarter of those hospitalised in India are estimated to slip into poverty due to catastrophic payment for availing health care. Krishna A (2006) study from rural Andhra Pradesh reported that health care expenses, high-interest private debt, social and customary expenses are the three main factors that result in many families' descent into poverty. A recent research by Gupta I (2009) on national level estimates on OOPe and poverty has clearly shown that health expenditures account for an average increase in poverty by as much as 3.6 % and 2.9% for rural and urban areas.

Tamil Nadu is one of the southern states of India which has made significant progress towards universal access to maternal health care services. In 2010-11, nearly all births (99.8%) were institutional and the public sector was predominantly used for maternal health care (Government of India, Family Welfare Statistics 2011). The state has a good network of public health facilities as compared to other states of India. In spite of these developments people in Tamil Nadu heavily depend on the private sector for their other health care needs and more importantly, for in-patient care. Consequently they face heavy out of pocket payments and catastrophic economic shocks. The present study attempted to document the burden of out- of- pocket expenditure on hospitalisation to rural households and trace their coping mechanisms/ strategies.

The specific objectives were:

- To document the out of pocket expenditure on hospitalisation at public and private health care facilities.
- To assess the proportion of households incurring catastrophic payment on hospitalisation at public and private facilities, and how this varies by household economic status.

- To explore and compare different coping strategies adopted by rural households for financing in-patient health care.

Data and Methodology

The data for the study was drawn from a household health expenditure survey carried out by Rural Women's Social Education Centre (RUWSEC), a NGO working for women's health and rights issues in Tamil Nadu. This survey was as a part of national study conducted in seven states of India by PRAYAS Rajasthan and supported by Oxfam India.

A stratified multistage sampling design was adopted for selection of households for the study. Using probability proportion to size, 30 sample villages (first sample units) were selected from three districts; Coimbatore, Virudhunagar and Vellore in Tamil Nadu. Complete house-listing was done in small villages and large villages having an approximate population of 1200 or more were divided in to a suitable number of hamlet groups and from them, two hamlets groups were selected for complete house listing. The purpose of house listing was to identify household with one or more hospitalised persons in the 365 days preceding the date of survey.

For the purposes of this study, hospitalisation was defined as admission of person to avail medical services as an indoor patient in any medial institution that has provisions for admitting sick persons as in-patients. Women admitted for abortion, delivery care and contraceptive services were not included.

There were 9121 households in the 30 villages and of them, 2184 reported having one or more hospitalised persons during the reference period. It implies that nearly one out of every four households in the sample (23.9%) had an instance of hospitalisation.

From the list of hospitalised households, eight households per village were selected randomly for the detailed household-based survey. Thus, 240 households were chosen for the interview, of which 237 were finally covered by the survey. We used the NSSO 60th round survey schedule for the study. The tool was translated in the local languages and administered.

Standard ethical procedures were adopted in the research, the objectives and methods of the study were clearly explained to the participants. Written

consent from participants was obtained before collection of data. Field data collection was carried out during April - June 2011.

The study defined out-of-pocket expenditure as including two major components: 1) Medical expenses which include doctor or surgeon's fee, medicines, diagnostic tests, bed charges, attendant charges, physiotherapy, personal medical appliances, food and other materials, blood, oxygen cylinder, ambulance services etc and expenditure not elsewhere reported. 2) Non medical expenses, which include transportation (other than ambulance), food expenses and lodging charges of escorts, informal expenses like telephone charges, soap, tooth paste etc. Thus, the total OOP expenditure here refers to the sum of medical and non medical expenditures, incurred by households for one or more inpatient care services during the recall period of 365 days.

In order to estimate the cost burden associated with health payments at household level, annual OOP expenditures were scaled downed to one month, in order to be able to compare with household consumption expenditure data which is available at the monthly level. In the present paper the OOP payments equal to 40% of household consumption expenditure or more is considered as catastrophic.

Variables used

Independent variables

- *Caste*: There are two major caste categories; a) Scheduled Caste b) 'Others' which includes backward, most backward castes and forward caste households
- *House Type*: On the basis of structure of the house in which household resides, it is classified in to three types a) Kucha (Huts) b) Semi Pucca (Brick wall with tiled roof) c) Pucca houses (Concrete houses)
- *Land owing status*: Based on the possession of agricultural land, households classified a) Land owned and b) Landless households
- *Monthly Per capita Consumption Expenditure (MPCE)*. Using monthly household consumption expenditure and number of persons residing in the household, MPCE is calculated. Then they are classified into four quartiles.

Dependent variables

- *Place of Hospitalisation*: Proportion of households which sought treatment in private hospitals.
- *Cost of Health care* : Median out of pocket expenditure incurred for hospitalisation to the households
- *Extent of Catastrophic health expenditure*: Proportion of households who spent 40 or more percent of their monthly household consumption expenditure for treatment
- *Source of health financing*: Proportion of households borrowed and or sold their assets to finance health care expenses.

Findings from the study

Profile of the sample households

Almost all the households (94 %) except 14 were Hindus. Only one third of them were scheduled caste households, a large majority of them belonged to 'other' caste group (56% other backward castes and 11% forward caste). Every second households in the sample (50%) resided in pucca houses (Concrete roof with well furnished floor and walls) another forty four percent lived in semi pucca houses (Tiles with cement floor). Only six percent of the families (6%) lived in kuccha houses (Huts). Though it is a rural sample, majority of households (67.5%) did not own any agricultural land.

On looking into household consumption expenditures pattern we found that exactly half of the families spent Rs. 4,100/- or less per month and another 27 percent fall between Rs.4,100/- 6,000/-. The other 23 percent incurred over Rs.6,000/-. The mean and median household consumption expenditures reported in the study were Rs.4,896/- and Rs.4,100/- respectively.

A large majority of the households (67%) had four or more persons and the remaining one third had three or less members. The average household size was four. The average monthly per capita consumption expenditure calculated in the sample was Rs.1,390 which is very close to NSSO 2009-2010 survey results of rural Tamil Nadu (Rs.1,160/-). Here, it must also be noted that the survey was done two years after the NSSO survey.

In a majority of the households (82.7%) only one person had been hospitalised. Thirty six households (15.2%) had single person with multiple

episodes of hospitalisation and/ or place of treatment. Five households had more than one person hospitalised during the reference period.

Type of provider/institution

This study indicates that private hospitals are predominantly used for inpatient care services in rural Tamil Nadu. Two-thirds of the households in the study (68.4%) sought treatment at private hospitals and another five percent used both public and private institutions. Only one out of four of the households (26%) exclusively accessed government health facilities. Similar findings are reported in earlier studies done in Tamil Nadu by different researchers (Duraisamy, 1998 Peters et al, 2002 Vashinavi and U Dash, 2009).

In the following analysis, households which used both public and private sectors are considered as 'ever users' of private hospitals and households exclusively used public sector services are treated as 'never users' of private facilities for the reference period of one year proceeding the date of survey. It is seen from the **Table-1** that nearly three fourth of the households (73.8%) in the study sought treatment at private hospitals. Although the proportion who sought treatment in private sector was slightly more in households of better -socio economic status as compared poorer households, the association between place of treatment and households' background characteristics were not statistically significant. In other words, irrespective of households' socio-economic status, there is heavy dependence of private hospitals for in- patient care.

Table- 1
Source of hospitalisation by household characteristics (in%)

Background characteristics	Never users of private hospitals	Ever users of private hospitals	Total N
Caste			
SC	30.38	69.62	79
Others	24.10	75.90	158
House Type			
Kuccha	28.57	71.43	14
Semi-pucca	27.88	72.12	104
Pucca	24.37	75.63	119
Landowning status			
Land less	27.50	72.50	160
Land Owned	23.38	76.62	77
M P C E Quartiles			
First (<= Rs. 750)	25.00	75.00	64
Second (Rs.751-1000)	32.73	67.27	55
Third (Rs.1001-1500)	27.69	72.31	65
Fourth (Rs. 1501 and above)	18.87	81.13	53
Total	26.16	73.84	237

Out of Pocket Expenditure

The total annual out of pocket payments to households on hospitalisation was varied widely and ranged between Rs. 50/- to Rs 3,060,00/- . Since the mean is affected by extreme values, we have considered median OOPE.

It is seen from the **Table-2** that households which depend on private providers spent a much higher amount for in-patient care. The median annual OOP payments of ever users of private facilities was Rs.19,583/- which was about 14.5 times high as compared to OOPE of households which utilised government sector health facilities (Rs.1,350/-). Among never users of private institutions, the median OOP payment did not vary much by social and economic characteristics of the household. But among ever users of private health facilities, OOPE varied significantly. Non schedules caste, land owning and households residing in pucca houses spent a significantly higher amount than the others. Importantly, the median annual expenditures by households at private facilities increased significantly by MPCE level. In the bottom MPCE group it was Rs.13325/- and increased to Rs. 15000 for the second MPCE, then reached its maximum of Rs.33,400 for the top MPCE group. Thus, households in the highest MPCE quartile spent 2.5 times more for inpatient care at private sector as compared to those in the lowest MPCE quartile. This may be because of differences in selection of hospitals. Poor families may use small hospitals and rich could opt for big or multi specialty hospitals.

Table -2
Annual hospitalisation expenses to households (in Rupees)

Table -2 Annual hospitalisation expenses to households (in Rupees)						
Variables	Ever Users of Private Hospitals			Never Users of Private Hospitals		
	Mean Rs	Median Rs	N	Mean Rs	Median Rs	N
Caste						
SC	23704	18050	55	2475	1475	24
Others	41309	19833	120	5362	1262	38
House type						
Kaccha	22990	20275	10	4443	1100	4
Sem i-pucca	32014	11500	75	6052	1300	29
Pucca	40332	22475	90	2410	1450	29
Land owning						
Land less	32369	19025	116	5006	1475	44
Land Owned	42476	21300	59	2383	1165	18
MPCE Quartiles						
First (<=Rs.750)	24635	13325	48	2630	1250	16
Second (751-1000)	36449	15000	37	9107	1715	18
Third (1001-1500)	26263	18700	47	2412	1300	18
Fourth (Rs.1501 and above)	58032	33400	43	1375	975	10
Total	35776	19583	175	4245	1350	62

When we scaled down the annual OOP expenditures to monthly OOP expenditures, we observed that the overall median monthly OOP expenditure to the households for inpatient care was Rs. 796/- which accounted for 19.4 per cent of the household monthly consumption expenditure. Thus, even the median is above the threshold for catastrophic expenditure of 10% or 20% used by many studies.

Table-3
Catastrophic Payments at 40 % Threshold Level

Caste	Percentage	Total
SC	27.8	79
Others	38.0	158
Land owning		
Land less	33.8	160
Land Owned	36.4	77
House Type		
Kuccha	35.7	14
Semi-pucca	31.7	104
Pucca	37.0	119
MPCE Quartiles		
First (<=750)	39.1	64
Second (751-1000)	34.5	55
Third (1001-1500)	24.6	65
Fourth (1501 and above)	41.5	53
Use of Private Hospitals *		
Never users	3.2	62
Ever users	45.7	175
Total	34.6	237

Around 35 percent of the study households faced catastrophic payments at 40 percent threshold level. We found that the proportion of households facing catastrophic financial shocks did not vary significantly by caste, house type and land owing status of the families, or by MPCE quartile. The incidence of catastrophic payment was noticeably high among MPCE quartile. Importantly, there was a significant difference by type of provider/institution. Forty six percent of the households who ever-used private health care services faced catastrophic financial shocks but among those who only used government facility it was only three percent **Table-3**. In other words 15 times as many ever-users of private providers/facilities faced catastrophic health expenditure as compared to exclusively public- facility users. The findings suggests that almost every second household which sought

treatment in a private hospital experienced catastrophic financial shocks. The association between the type of provider and catastrophic is highly significant.

Table – 4
Incidence of catastrophic payments at different threshold levels by provider (in percentage)

Catastrophic payments Threshold levels	Never Users of Private hospitals	Ever Users of private hospitals	Total
	N= 62	N=175	N=237
10%	13	78	61
25%	7	61	45
40%	3	46	35
75%	2	23	18
100%	2	19	14

It is clear from **Table - 4** above that the incidence of catastrophic payments at different threshold levels by type of provider. The proportion of households which incurred catastrophic payments declined with increased threshold levels at 75 and 100 percent. However, even at the 100 percent threshold level, 14 percent of the rural families experienced catastrophic payments. This means that 14% of households in this study spent more than their average monthly per capita household consumption expenditure for inpatient health care, indicating financial ruin of such households.

Source of financing for inpatient care expenditure

Overall, only 11 out of 237 households (5%) in the study received some financial assistance from the state government or insurance payments toward meeting their in-patient care expenses. Five households received support for surgeries under Chief Minister's Health Insurance Scheme (ranged from Rs.10000 – Rs.120000/-). Four households received assistance from employers of a member of the household (Rs.5000 – Rs.2.6 lakhs). The remaining two households received payment from medical insurance companies (Rs.2800 and Rs. 80000/-).

As the OOP payment burden to households for inpatient care was very high, families adopted different coping mechanisms/strategies to manage it. There are four major sources of health care financing reported and they are - household income/savings, borrowings, contributions from friends and relatives and selling of physical assets or mortgage. The common pattern that we observed was first the households manage the expenditure with

their direct entitlements or their income and/ or savings. If the mobilised resources are not sufficient, then they go for borrowings and selling of physical assets as a part of coping strategy.

Overall, when we take into account of multiple responses, about 80 percent of the households used their direct entitlements (current income and savings) to pay for inpatient care expenses and 58 percent borrowed money for the OOP payments. Contributions from friends and relatives were the third main source reported. It is very important to note that one out of five households (21%) in the sample sold their physical assets to finance health care. Likewise, one out of five households (48/237) in the sample were/was not able to spend a single rupee from their income or savings, their entire OOP payments were exclusively financed through borrowings and selling of assets.

Only 29 percent of the households managed their out-of-pocket expenses from a single source. Nearly half of the households (47 %) drew money from two sources, and another 24.5 percent had to depend on three or four sources. **Table – 5** shows that the incidence of borrowings was significantly higher among landless and poor households. The proportion of households using borrowings is lower in the top two MPCE quartiles as compared to the lower quartiles. Similarly, the proportion of households borrowings money for health financing was significantly higher among landless group as compared with those who owned land. Thus, borrowings was the most important source of coping among poor families.

Table – 5
Coping Strategies for health care financing (in percentages)

	Income/ Savings	Borrowings	Contributions	Selling of Assets	Total N
Caste	*				
SC	87.3	64.6	34.2	17.7	79
Others	75.9	55.1	41.8	22.8	158
Landowning status		*		**	
Land owned	80.5	49.4	42.9	31.2	77
Landless	79.4	62.5	37.5	16.3	160

House type				**	
Kuccha	92.9	71.4	35.7	14.3	14
Semi-pucca	76	64.4	32.7	12.5	104
Pucca	81.5	51.3	45.4	29.4	119
MPCE Quartiles				*	**
First	78.1	65.6	25	18.8	64
Second	80	69.1	34.5	12.7	55
Third	78.5	50.8	41.5	21.5	65
Fourth	83	47.2	58.5	32.1	53
Users of Private Hospitals				**	
Never users	74.2	48.4	27.4	3.2	62
Ever Users	81.7	61.7	43.4	27.4	175
Total	79.7	58.2	39.2	21.1	237
Row percentage total exceeds 100 due to multiple responses					
* P < 0.005 and ** P < 0.001					

On the other hand, selling of physical assets was more in the land owning and top MPCE households. Landowning families and those residing in better houses were more likely to manage the OOPE through selling of assets as they had the means to do so. It is worth noting that the proportion of households who sold their assets was many times higher among private hospital users (27.4%) as compared to government facility users (3.2%).

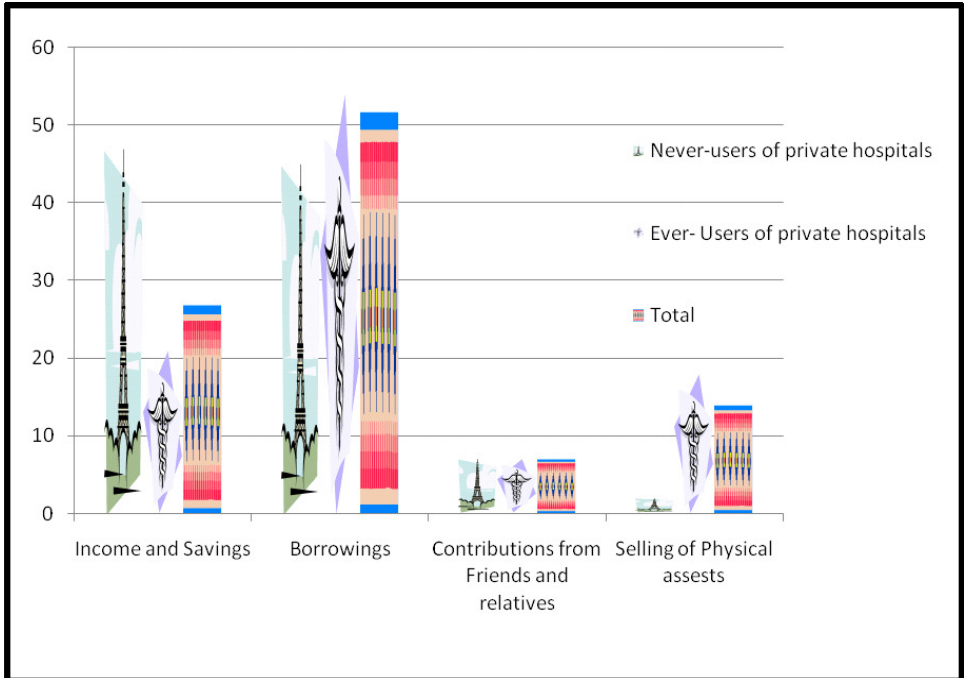
The proportion of households which received funds from friends and relatives for treatment increased significantly with MPCE level. This suggests that some part of health payment burden of better-off households was shouldered by relatives and friends.

Primary Source of Coping Mechanisms

Even though 80 percent of the households tried to manage the expenses from their income and savings (direct entitlements), in many cases its share to the total OOPE was small and other sources predominate. So, in order to find out the major source of health financing we have done an analysis of locating primary source (Primary source refers to single major source in which major part of the payment was financed) based on the amount drawn from each source. It is seen from **Chart - 1** below that when we consider primary source of financing, borrowings emerged as a single most important source of inpatient care; in total a little more than half of the households mainly depended on borrowings. For 14 percent of households, the predominant source of OOPE was money from sale of physical assets. Only 27 percent of the households were able to cover a major part of OOP payments from their income and savings. The other six percent of the households were fortunate

to manage the expenses predominantly from contributions received from friends and relatives.

Chart -1
Primary Source of Coping mechanism by source of hospitalisation



The **Table - 6** below shows that the proportion of households reporting that borrowings and sale of assets as their primary source of health financing to be slightly higher among scheduled caste, landless and those residing in kachha houses. However, these associations were not statistically significant.

The primary coping strategy differs significantly by type of provider. For hospitalisation at a government health about 47 percent were able pay out of their income and savings, whereas among private hospital users 54 percent borrowed and another 18 per cent sold their assets. These results point to two important inferences; one is that even for accessing public facilities significant proportion of households (28/62) borrowed money to meet OPE. The incidence of borrowings and selling assets was very high among households which depended on private hospitals (72.5%). The

incidence of borrowings and selling of assets was significantly higher in the households who incurred catastrophic payments than the others.

Table-6
Primary Source of Coping : Proportion of households spent from extended entitlements for health care (Borrowings and selling of assets)

	Percentage	Total N
Caste		
SC	70.90	79
Others	63.30	158
Land Owning status		
Land less	66.25	160
Land Owned	64.94	77
House Type		
Kuccha	71.43	14
Semi-pucca	65.38	104
Pucca	65.55	119
MPCE quartiles		
First (<=750)	73.44	64
Second (751-1000)	65.45	55
Third (1001-1500)	64.62	65
Fourth (1501 and above)	58.49	53
Use of Private Hospitals**		
Never Users	46.77	62
Ever Users	72.57	175
Catastrophic at 40% *		
No	61.30	155
Yes	74.40	82
Total	65.82	237

As the type of provider and incidence of catastrophic health expenditure was highly correlated, we took only type of provider as independent variable and did a regression analysis. The result indicates that as compared with public sector users households which ever used private hospitals were 3.7 times more likely to use borrowings and/ or selling of their physical assets as the primary source of health care financing.

Conclusions

Despite the fact that Tamil Nadu has good net work of rural public health

facilities and services are provided at free of cost, the utilisation of private hospital was found by this study to be predominant for in-patient care services. Similar findings are observed in earlier studies. (Vaishnavi 2009 and Peters et al 2002).

A third of the study households experienced catastrophic health expenditure at the 40% threshold level. Overall, borrowings were the major source of health financing mechanisms adopted by the rural households and more importantly its incidence was significantly high among socially and economically disadvantaged households.

Households, which accessed private hospitals incurred exorbitantly high out-of-pocket expenditures. The proportion of households incurring catastrophic payments among users of private hospitals was more than 15 times as that among households which only used government health services. Borrowings and selling of assets were the principal means of financing OOPE among households using private sector health facilities. A question arises on whether the charges levied by the private institutions are justified, and whether there is not a need to impose some kind of price-ceilings by nature of treatment. Currently, the Tamil Nadu State government has introduced a family insurance scheme for life saving surgeries for poor households. It would appear that unless there are regulations governing pricing including price ceilings for the private sector, State Insurance schemes may be incapable of preventing catastrophic health expenditures and the further immiserisation of already vulnerable population groups. The incidence of selling assets was emerged as the primary source of coping among better off households. So, these heavy out of pocket expenditure on hospitalisation would definitely have longer effect on households consumption expenditures and lead to severe poverty.

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Major Issues and Challenges in Teaching Learning Practices of Primary Teachers in Maharashtra

**Shikha Jain
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“I hear and I forget, I see and I remember, I do and I understand.”

- Confucius, 450 BC

“Tell me and I forget, teach me and I remember, involve me and I will learn.”

- Benjamin Franklin, 1750

Introduction

Experience is a great way of learning. A great deal of teaching involves providing a secondary experience through which the learners acquire cognitive knowledge consciously and perhaps, emotions pre-consciously. The situation of the learning in the class-room is actually something far away from the reality of practice and daily living. Consequently, there has been an increasing emphasis on having a primary experience – entering a practice situation and learning through the senses – and so experiential learning is becoming more popular (Jarvis, 2010). In teaching practices more experience-based learning should be provided, so that students might actually learn like a real-life situation in the school itself. In addition, role play and simulation are being devised so that learners can experience something at least of what it is actually like to be in a ‘real’ situation. In this research, the focus is given on teaching – learning issues of primary schools and hence improving teaching practices of primary teachers.

Literature Review

Kolb’s experiential learning theory defines learning as the process

whereby knowledge is created through the transformation of experiences, knowledge results from the combination of grasping and transforming experience (Kolb D. , 1984).

Learning is the holistic process. Experience is the major source of learning. Learning is the process of creating knowledge. Experiential proposes (constructivist) theory of learning, whereby social knowledge is created & recreated in the personal knowledge of the learner. (Kolb, 2005).

The term “teaching practice” has been accepted almost universally and uncritically by all concerned with the preparation of teachers and its use has embraced all the learning experiences of student teachers in schools. This concept has been handed down from the earliest days of the development of training colleges. After carefully assessing teaching practice, one can observe that the underlying principles of the current practice of student teaching are probably of extremely ancient lineage (E.E & Okoye, 1994).

McGee and Fraser (2001) emphasized that it is in teaching practice that student teachers are baptized with the experience to gain knowledge of how teachers go about the many and complex task involved in actual classroom practice (McGee, 2001).

Roberstson and others pointed out that some students will require additional support, including adjustments to teaching and learning activities and/or assessment (Roberstson, E.; Zreika, S.; Albans, C; & Smith,S., 2006).

V. Manjula and other(2016) regarding importance of training and development stated that ideally, vocational training is demand-oriented and builds specific skills tailored to prospective employers’ needs. Other vocational training programmes help women build a wide set of soft skills, such as conflict resolution, team building, and communication, which they can use in a variety of jobs(Manjula, 2016).

It is obvious that teachers are the backbone of the education system and are central to the reform effort. But for too long in India, teachers have been blamed for poor performance of students and the low levels of learning. The quality of an education system is limited by the quality of its teachers; the only way to improve learning outcomes is to improve classroom transactions.

Sampling and Method

From all the Secondary School Certificate Board (SSC Board) English medium Schools of Pune city 10 schools were selected with the help of random sampling. Ten teachers from each sample school were selected for the purpose of study and questionnaire was administered among the total of 100 teachers. **Survey method** was employed to identify teaching practices' issues of primary teachers.

General Information of the teachers

In the present research study the data was collected from the primary teachers of English medium private schools (SSC Board). About 99% teachers were females who are mostly married. Majority of them were taking classes from IV to VIII standard. The medium of instruction while delivering the lecture in the classroom was English; except Hindi and Marathi subjects. The subjects taken by the teachers are English, Hindi, Mathematics, Science, Social Science, Value Education, General Knowledge, etc.

The years of teaching experience also play a major role in effective teaching practices. Effective practices are based on reflective process. It was observed that 36% of teachers have the teaching experience of more than 12 years. Around 28% have an experience between 2-7 years and 25 % between 7-12 years. Only 11% of them have teaching experience between 0 – 2 years. The data also shows that the maximum teachers who have responded the questionnaire were experienced.

Learning Style of Primary Teachers

The questions were designed to find out the preferred learning style(s) of the teachers. Over the years teachers must have probably developed learning 'habits' that help them benefit more from their experience. The questions helped to pinpoint learning preferences so that they can do better in teaching practices by selecting learning experiences that suits their style. The different type of learners in Kolb learning cycle is – activists, reflectors, theorists and pragmatists. In this study learning style inventory administered on Primary teachers for the purpose of testing their learning styles.

Table - 1.1
Different Types of learners

S.No.	Different types of Learners	Responses Recorded	%	Level of Significance	X ²
1	Pragmatists	23	23%	0.01 0.05	2
2	Activists	22	22%		
3	Reflectors	31	31%		
4	Theorists	24	24%		
	Total	100	100		

The Table - 1.1 shows that the calculated chi square (X^2) value is 2; which is less than the table value (7.82) at the level of 0.05 as well as less than the table value 11.34 at the level of 0.01. It means there is no significant difference in distribution of learning styles among primary teachers. There is no learning style which is dominated among primary teachers. Therefore, the null hypothesis is accepted. This research reported that 31% teachers are reflectors in learning styles and 24% are theorists. Teachers having learning styles as activists are 22% only. But the frequency of the teachers is equally distributed among learning style preferred. It means teachers are keen on trying on ideas, theories and techniques to see if they work in practice. They like to ponder everyday experiences in the school and classroom and observe them from many different perspectives. They respond to problems and opportunities 'as a challenge' and try hard to overcome it smoothly. The respondents believe in the philosophy that: 'There is always a better way' and 'if it works its good'.

Effective factors in teaching practices

Teacher knowledge and thinking is a key to effective teaching. Understanding teacher knowledge, teacher thinking and teacher beliefs can help to understand teacher behavior in classroom (Kalra, 2010).

Table - 1.2
Effective Factors in Teaching Practices

Effective factors in teaching practices	Frequency	%	Valid %
Values & beliefs	29	29.0	29.0
Competence	17	17.0	17.0
Subject knowledge	46	46.0	46.0
Attitudes	8	8.0	8.0
Total	100	100.0	100.0

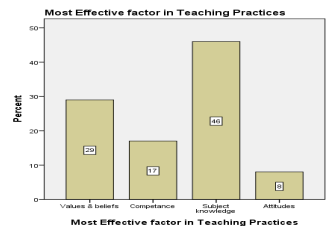


Table – 1.2 reveals that majority of the teachers (46%) believed that subject knowledge is the most important factor for effective teaching practices. The second important factor which is required for effective teaching is values and beliefs (29%). As Richard and Lockhart (1996:29) state, “what teachers do is a reflection of what they know and believe”. Teacher’s beliefs system plays decisive role in teaching/learning at primary level (Shinde, 2010). Relatively small number of teachers feels that competence (17%) in teaching and attitudes (8%) also makes teaching effective. The other responses of the teachers were focused on the objectives of teaching a particular unit, passion for teaching etc. Few of them also revealed that all these things are needed in effective teaching practices but in correct order.

Reasons for gap between Teacher teaches and Students learn

Reasons for gap between teacher teaches and Students learn	Frequency	%	Valid %
Teachers struggled to keep pace with children	13	13.0	13.0
Rate of change of students learning is changing rapidly	51	51.0	51.0
Technology driven education	18	18.0	18.0
Traditional way of teaching	18	18.0	18.0
Total	100	100.0	100.0

Table- 1.3 shows that 51% teachers believe that the rate of change of students learning is rapidly changing in education system, so the gap between the teacher teaches and students’ learning is also becoming wider. About 18% teachers believed that technology driven education and traditional way of teaching can also be reason for the same. Only 13% teachers agreed that they have struggled to keep the pace with children. The data also put light on the fact that both the teachers and students are ready to run with the rapid change in the education system. So, the research recommends that the modification in the curriculum and teaching methods is required in education system also, according to the need of the current situation.

A warm, welcoming and encouraging approach, in which all concerned share a solicitude for the needs of the child, is the best motivation for the child to attend school and learn. A child- centered and activity- based process of learning should be adopted at the primary stage. First generation learners should be allowed to set their own pace and be given supplementary remedial instruction (Baglari, 2014).

Table – 1.4

Skills	Teachers Priorities of skills					N = 100		
	Ranking of Problem					Weighted Mean Score	Rating (%)	Rank
1 st	2 nd	3 rd	4 th	5 th				
Scaffolding	8	11	10	12	57	220	14.3	5
Self-awareness	49	15	17	15	6	392	25.5	1
Problem Solving	3	23	37	33	4	288	18.8	3
Creative Thinking	33	32	15	10	10	378	24.6	2
Decision making	7	19	21	30	23	257	16.8	4
Total	100	100	100	100	100	1535	100	

There are many skills which are required in teaching practices. The skills make the day-to-day teaching more effective and hence it improves students' learning. Table – 1.4 shows that the first and foremost skill which is required in teaching practices is self-awareness. It was ranked first and rated 25.5%. Self-awareness means knowing our own capabilities. It sometimes helps in managing weak and strong points in the classroom. Conscious awareness can also be a part of it. Creative thinking was ranked second and rated 24.6%. Creative thinking is very important in teaching as with this teachers understand how to deliver the content properly in the class. Creative and innovative ideas are required in teaching-learning process. The skill of problem solving is rated 18.8% and ranked third. Problem solving technique has two aspects - to know students and to know about ones-self. This helps in finding the way out of many problems of students and teachers both. The right decision in the difficult situation is also an important part of teaching. The decision making skill is ranked fourth and rated 16.8% by the teachers. Scaffolding is giving support to students to come out of fear to any teaching- learning situation. This skill is rated 14.3% and ranked fifth. Teachers need to have all these skills to improve instructions and practices to their students that are suitable for the students' learning styles.

Suggestions

- Teachers are to be ready for the rigor and demands of teaching in classroom that are more challenging and diverse than ever before. Particularly due to the growing number of children with special needs, improvement in teaching cannot happen without the development of

effective teaching practices.

- Innovation should be added in the teaching-learning process. Introduction or promotions of new ideas and methods that are devised in education and school practices have substantial effect on changing the existing pattern of learning. The innovation in practices will bring fundamental and pervasive transformation in motivations, attitudes, habits and modes of thoughts and work.
- Role of ICT is emerging as new trends in education and also enhances the students' learning to a great extent. But till now in Indian scenario, teachers are teaching with the traditional methods in the classroom. It is important that teachers can learn not only to use today's technologies but should be able to handle it systematically and analytically. Today's technologies need to be integrated from the tomorrow's technology to achieve the best synergy in quality pedagogy and learning.
- Due to teacher absenteeism, mostly in the rural areas, education as well as proper learning and development at the elementary level is missing. Moreover, it creates negative impact on students' learning. A teacher creates the classroom environment and in his/her absence, the learning environment in the class diminishes.
- Development of life skills among the students is also very important and they are – thinking, self-awareness, problem solving, creative thinking, decision-making and critical thinking.

Conclusion

In recent years, the problems of teacher stress and related issues have already drawn the public attention and frequently the headlines of Newspapers. The findings of this research could also serve as a useful reference for teacher education to help the teachers relieve and cope with their work-related problems. Quality in teaching has a positive effect on students' learning and development through the combination of content mastery, command over pedagogic and communication/interpersonal skills. Quality teachers are life-long learners in their subject areas, teach with commitment and are reflective upon their teaching practice. Main issue is that all teaching – learning processes is memory based i.e. there is no active involvement of students, so they are lacking in the development of life skills, which are important for their all-round development.

Primary teachers are overloaded with work. The phenomenon of stress

problem of teachers is widespread and is not restricted to a particular country. Teachers' stress, anger or depression, lack of motivation all gives negative effect on students' learning. The upshot of this stress directly impact students' behavior and learning. Understanding and knowledge of teaching strategies and techniques that will improve students' learning and helps to create an environment in which teachers and students can enjoy joyful learning.

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Announcement

All India Adult Education Conference to be held at Lucknow

We are glad to inform you that the Indian Adult Education Association is organizing **Sixty Second All India Adult Education Conference** at Lucknow, Uttar Pradesh on December 4-6, 2016 with the joint collaboration of India Literacy Board, Literacy House, Lucknow which is 60 years old and celebrating Diamond Jubilee.

The theme of the conference is “**Lifelong Learning for Sustainable Development**”.

The sub-themes are:

1. Role of India Literacy Board (Literacy House, Lucknow) in Adult Education Movement
2. Role of Voluntary Agencies in Lifelong Learning
3. Lifelong Learning for Professional Development
4. Skill Upgradation through Lifelong Learning
5. International Cooperation and Lifelong Learning
6. Open Learning System - A Gateway to Lifelong Learning
7. Importance of Lifelong Learning for Vertical Mobility of Adult Learners
8. Role Played by Institutions in Lifelong Learning
9. Importance of Training in Adult and Lifelong Learning

Registration fee for out station participants (subsidized boarding & lodging and conference kit) - **Rs.1000/-** (for early birds upto October 15, 2016) and **Rs.1500/-** (for those who register from October 16, 2016)

Registration fee for local participants (for working lunch only & conference kit) - **Rs.500/-** (for early birds upto October 15, 2016) and **Rs.750/-** (for those who register from October 16, 2016)

Mode of Payment: Through Demand Draft drawn in favour of “Indian Adult Education Association” payable at New Delhi.

Thematic papers for Presentation:

- Submission of **Abstract** through e-mail directoraea@gmail.com not exceeding 500 words **on or before September 30, 2016**.
- Submission of **Full paper** through e-mail directoraea@gmail.com (MS Word, Font - New Times Roman, Font Size – 12, Spacing – one and half) **on or before October 15, 2016**.

All are cordially invited to attend the conference and confirm your participation by e-mail: iaeadelhi@gmail.com and send your registration form (**format published in this Newsletter**) by post to General Secretary, Indian Adult Education Association, 17-B, Indraprastha Estate, New Delhi – 110 002 alongwith the Demand Draft.

(Dr. Madan Singh)
General Secretary

**62nd All India Adult Education Conference at Lucknow
(December 4-6, 2016 at Lucknow)**

Delegates Registration Form

Name			
Age and Date of Birth			
Complete Postal Address including pin code <u>Official</u> <u>Residence</u>			
Whether you require accommodation (Please tick the relevant one)	Yes / No		
Telephone Numbers	Mobile		
	e-mail		
	Telephone (including STD code)	Office	Residence
Proposed date and time of arrival at Lucknow			
Proposed date and time of departure from Lucknow			
Date	Signature		