ISSN: 0048-6434

QUEST IN EDUCATION

VOL XXXXIX NO. 1 January, 2020

Editorial 1

Mahatma Gandhi and Peace 2
Dr. Mary Varghese

The Thirteenth Annual Status of Education Report (ASER) 2018 7
Shri. Ranajit Bhattacharyya

A Review of the National Education Policy (NEP) 13
Prof. Lavanya Shanbhog

Safety of Students in Schools: Situation, Significance & Solution 24
Adv. Meemansa Singh

Community Colleges an alternative system of education 36
Dr. Rohini Sudhakar

QUEST IN EDUCATION
The Quarterly Refereed journal
publishes articles/papers/reviews/reports
on innovative practices and Research in Education

Editorial Emeritus
Late Vajubhai Patel

Editors
Prof. Dr. Vibhuti Patel
Prof. Dr. Veena Devasthali
Dr. Ratnaprabha Rajmane

Editorial Advisory Board
Prof. Dr. Kamal Patankar (Education)
Prof. Dr. Nasreen Rustamfram (Life Long Learning)
Dr. Ruby Ojha (Economics)
Dr. Nilima Srivastava (SOGAD, IGNOU)
Dr. Manisha Rao (Sociology)

Published by
Ms. Nupur Mitra
Gandhi Shikshan Bhavan
Indian Council of Basic Education
Juhu North, Mumbai-400049

Periodicity of Publication
January 1, March 1, July 1, October ISSN: 0048-6434

Annual Subscription: Rs. 300/- (India), $ 50/- (Outside India)

Papers with author's name and addresses must reach the office 12 weeks before the month in which the publication is due. Papers will be published only after suitable changes are made as per referee's suggestions.

Email: questineducation@gmail.com

DD in favour of Indian Council of Basic Education - R & D A/c

31·1·2019

Editorial

This issue of Quest in Education attempts to respond to mind-boggling challenges faced by humanity in general and education system.

The whole world is commemorating 150th birth anniversary of Mahatma Gandhi. We remember Gandhiji by presenting Dr. Mary Verghese's article that throws light on Mahatma Gandhi's contribution to the discourse on Peace in this strife ridden world.

The highlights of The Thirteenth Annual Status of Education Report (ASER) 2018 by Shri. Ranajit Bhattacharyya make us confront the painful reality of deplorable situation in terms of quality of school education in India.

Prof. Lavanya Shanbhog in her review of the National Education Policy (NEP), 2019 adopted by the government of India scrutinizes curricula, institutional structures, financing of education from pre-primary to Ph.D. that is envisioned in the policy.

Safety and dignity of students in schools has gained utmost importance in school management as well as parent-teacher interfaces. Adv. Meemansa Singh provides situational analysis, highlights significance and throws light on solutions to address the violation of human rights of students in our school system.

Over last couple of years community colleges have been projected as an alternative system of education. Dr. Rohini Sudhakar's research-based article projects community colleges based on micro-level manpower planning as a way of ensuring an employable and skilled workforce.

We request authors to send their original research-based articles and book reviews on issues concerning education. As Quest in Education publishes peer-reviewed articles, the authors should be ready to wait for seeing their article in print.

Prof. Vibhuti Patel **Prof. Veena Devasthali** **Dr. Ratnaprabha Rajmane**

Mahatma Gandhi and Peace

Dr. Mary Varghese
Seva Sadan's College of Education, Ulhasnagar-3

For centuries human beings have been in search peace. Great men born on this earth in different centuries have been in search of peace, apparently defined it and suggested ways in attaining peace. Yet peace has eluded the world. What is Peace?

Introduction

'Peace' is a word that is uttered almost as frequently as 'truth', 'beauty', and 'love'. It may be just as elusive to define as these other virtues. Commons synonyms for 'peace' include 'amity', 'friendship', 'harmony', 'concord', 'tranquility', 'truce', 'pacification', 'harmony' and 'neutrality'. While certain of these descriptions are appropriate, they are still quite limited in describing nature of peace. In its most limited type of definition, peace is the mere absence of war. The word peace is mostly used in a narrow sense to mean absence of war. Surely it is more than that. It should mean not only absence of war, but violence in all forms such as conflict, threat to life, social degradation, discrimination, oppression, exploitation, poverty, injustice and so on. Peace cannot be built if violent social structures exist in society. These perceptions imply that peace is an external phenomenon. There is a quite different to it, which holds that peace is an inner factor. It says, 'Peace is within you'. All ranges of shades of meanings of peace come easily under three basic sources. They are inner peace, social peace and peace with nature. They could be analysed further this way: 1) inner peace 2)social peace: for e.g. harmony and peace with oneself, good health and absences of inner conflicts, joy, sense of freedom, insight, spiritual peace, and feelings of kindness, compassion, and content, appreciation of art. 3) Peace with Nature; for e.g. harmony with natural environment and mother earth.

The live basic values that most religions teach are derived from the domain of our personality- 1) right conduct – physical domain, 2) truth – Intellectual domain, 3) Love – Psychic domain, 4) Non-Violence – Spiritual domain, 4) Peace – emotional domain. Peace thus embodies the essence of the four values mentioned and only a harmonious

development of the spiritual, psychic, intellectual and physical domains of man's personality will result in the 'peace' of the whole person. Peace is an idealistic term and rarely there will be suitable peace, which means that peace can be achieved but maintaining it is very difficult. Peace also does not mean total absence of any conflicts. It means the absence of violence in any form and resolving the conflict in a constructive way. Oct 2nd, 2019 was the 150th birth anniversary of Mahatma Gandhiji, a man who strongly advocated for a peaceful world, let us examine his views on Peace

Gandhian Concept of Peace

Gandhiji in all his undertakings proved himself to be one of the greatest messengers of peace the world has witnessed, and peace becomes the quintessence of his political philosophy. Gandhiji developed his worldview against the background of a world of violence. Violence by foreign rule, economic violence against the poor, political violence against the down-trodden and underprivileged, educational violence against the illiterate and the backward and above all the violence of war and crime. Gandhiji's message of peace took all its sharpness and sensitivity against this background of violence. He says, 'What you gain by violence will be lost by greater violence'. Gandhiji recognized violence as the root cause of all evils and all evils are thus reducible to violence against the spirit of truth. Hence for him non-violence or ahimsa becomes the only path to truth and only solution to the problems of life-individual, social and national. Peace becomes the true and positive way to the realization of truth. Gandhian Peace is an individual value. Just as truth and ahimsa begins with the individual and get realized in the individual, peace is a great value that should begin with the individual. Peace in the individual is identified with divine presence in the religions. For Gandhiji peace becomes an individual value of great significance.

Gandhiji wanted India to be a symbol of peace for the world because the great heritage of the country always symbolized peace. Gandhiji wrote, 'if India becomes free during my lifetime, and if I have the strength for it, I shall remain outside the official world and fulfill my duty of building a nation fully based on non-violence'. Unfortunately, within few months of gaining independence Gandhiji became a victim

of hate. He believed a nation based completely on non-violence only, can enjoy the privilege of allowing the people to live in peace, truth and love.

Peace becomes an international goal in the framework of Gandhism. Today peace is the catchword in international relations because the world has come to realize more than ever the vital role of peace in the very survival of mankind. Gandhiji professed his love for the Bristishers, Americans and the Europeans at the same time he deplored the violent advancement of the west. Gandhiji always set his eyes on world peace as the foundation of our existence on which to build truth and love. Gandhiji saw the message of Christ as a unique expression of peace in the world: "I want the help of especially Christians to strengthen my conviction in non-violence because thousands of them believe that the message of Christ is the message of world Peace and good will". It is only through peace that the world can move in the path of truth towards God. Peace is a state of complete non-violence in the individual, society and nation.

Challenges in developing a peaceful world

Today, peace has predominantly become political work towards settlement of issues between nations through military involvement. Peace has also included some humanitarian efforts that stretch its helping hands to the calamity-hit regions in the world. Diplomatic efforts have become more so customary and ineffective in front of military powers. Violence in some form has become the norm of the day. In such a scenario Gandhian peace apparently is difficult to practice and follow. Today, the land of Gandhiji's birth suffers from cross-border terrorism, sectarian violence, violence against women and children etc. Maoists violence has led to the death of many innocent individuals and even those individuals who were responsible for maintaining law and order. The question is how peace can prevail in such a society. The pre-independent India of Gandhian era and the post-independent India are in for sharp contrast. In the pre-independent India violence stemmed from the divide and rule policy of the Britishers but that does not hold true in post-independent India. Today, we longer believe in tolerance, evident from the case of lynching whatever may be the reason where innocent people have lost their life.

The causes of these conflicts lie in the prevailing social inequities, religious fundamentalism, economic disparities and political conditions. Though, it is claimed that India, is fasting growing economy, yet there are thousands who live in a very deplorable condition. Along with social and economic issues, corrupt leaders and inefficient administration makes the situations more vulnerable for conflicts. Gandhiji has said that the earth has enough to satisfy the needs of man, but not his greed. With the advancement of technology, humans have progressed considerably in the last 20th century, with it his expectations have increased considerably. It is not wrong to have expectations in/about life. The rate at which human expectation rise exceeds the rate of its achievement and satisfaction, especially when the latter has been losing its historical roots of family life, spiritual solace, and traditional cultural moral/ethical values, social conflicts starts to take root. Social media too is responsible to some extent in creating the culture of hate, intolerance etc.

United Nations has stated that it is in the minds of men war begins, the defense of peace must be created in the minds of men. Hence peace education must be introduced in schools and colleges. Peace education helps increase people's awareness about the mechanisms that enhance a culture of peace and helps empower and strengthen people's rights as well as promote their confidence.

From the time man started living on this earth conflicts have been a part of his existence, whether it is with nature, animal or even with his own likes. If conflict is a part of this world, making peace is the nature of man's spirit. If with a strong resolve and skill, man can be centered in peace, it does not remain limited to just individuals, but begins to calm down the conflicts around us too. Gandhiji was a man with deep convictions, his actions spoke. Gandhiji started the civil disobedience movement, but later withdrew the movement after the *Chauri Chaura* incident, wherein Gandhiji felt that it will lead to more violence and the Britishers could ruthlessly suppress it. Gandhiji also supported the Khilafat movement even though his contemporary leaders were displeased with his support.

Gandhiji emphasized on using noble means, such as satyagraha and ahimsa for arriving at peace at the world level. These methods are even more relevant and practical today than during Gandhi's time because we find an escalation in the number of conflicts at the individual, local, national and international level. Many times, violence breaks out due to failed communication, hence it is essential to create good communication links among conflicting parties to resolve disputes or any other issues.

In a country, like India, fostering respect for other cultures and beliefs will help in facing the growing challenges and threats to peace. More than one man leading the nation through his ideals, present- day India is in need of leaders whose visions can match with those of the common man and especially the underprivileged ones-leaders that can be benevolent and quick decision makers, who have the ability to transform and evolve at a quicker pace. Gandhi's visions form the very base on which a new generation of decision makers must adapt, in order to compete on the global level. If the energy of the youth can receive honest and selfless motivation and direction from the experienced, then India can surely earn the glorious days of ancient times. We need to create a culture of peace in our children right from the pre-primary level only then we can build a just and peaceful society/ world. Gandhi's vision should not be lost in religious, political and emotional fervors. It must be recognized and reconstructed for a brighter and logical future.

REFERENCES

Mukalel, C.J (Reprinted 2003): *Gandhian Education*, Discovery Publishing house, New Delhi

NCERT (1998): *Gandhi on Education.*

Rao, Usha (First Edition 2011), *Education for Values,* Himalaya Publishing House, Mumbai.

https://www.mkgandhi.org › gandhivalues › lecture1

https://www.mkgandhi.org>articles

http://planningcommission.gov.in › reports › genrep › bkpap2020

The Thirteenth Annual Status of Education Report (Aser 2018)

Shri. Ranajit Bhattacharyya, PRATHAM, INDIA
Email: contact@asercentre.org / ranajit59@gmail.com

After conducting a 'Beyond Basics' survey in ASER 2017, where we looked at the preparedness of 14-18 year olds to lead useful and productive lives as adults, in 2018 ASER focused once again on schooling status of children age 3 to 16 and basic reading and arithmetic of children in the 5 to 16 age group across rural India. Facilitated by Pratham, investigation for ASER is carried out by volunteers from local partner organizations in each rural district.

Introduction

Every year, ASER finds out whether children in rural India go to school, whether they can read simple text and whether they can do basic arithmetic. In 2005, 2007 and every year since 2009, ASER has also included a visit to one government school in each sampled village. Since the implementation of the RTE Act in 2010, school visits in ASER have included indicators of compliance with those norms and standards specified in the Right to Education Act that are easy to measure. In 2018, ASER visited 15,998government schools across rural India. Key ASER 2018 (Rural) findings 2018 reached 596 districts in rural India. A total of 354,944 households and 546,527 children in the age group 3 to 16 were surveyed. Schooling levels: enrolment and attendance Overall enrolment (age 6-14): For more than ten years, since 2007, the enrolment of children for the age group 6 to 14 has been above 95%. The proportion of children (age 6-14) who are not enrolled in school has fallen below 3% for the first time and stands at 2.8% in 2018.

Girls Out of School: In 2006, the all India proportion of girls in the age group 11 to 14 who were out of school stood at 10.3%. In that year, 9 major states had out of school figures for girls (age 11-14) above 10%. In 2018, the overall proportion of girls in the 11 to 14 age group out of school has fallen to 4.1%. This figure is more than 5% in only 4 states. Further, ten years ago in 2008, nationally, more than 20% of girls in the 15 to 16 age group were not enrolled in school. In 2018, this figure has decreased to 13.5%.

Private School Enrolment: The period 2006 to 2014 saw a year-on-year increase in the proportion of children (age 6-14) enrolled in private school. In 2014, this figure stood at 30.8%. Since then private school enrolment appears to have plateaued for this age group. The percentage of children (age 6-14) enrolled in private school was 30.6% in 2016 and is almost unchanged at 30.9% in 2018.The national average hides changes in private school figures across states. There has been a decline in private school enrolment of more than 2 percentage points over 2016 levels in Rajasthan, Uttar Pradesh, and Kerala. An increase of more than 2 percentage points over 2016 is visible in Jammu and Kashmir, Himachal Pradesh, Bihar, and Gujarat. Most states in the north-east, other than Mizoram, see an increase in private school enrolment between 2016 and 2018.

LEARNING LEVELS: foundational skills in reading and arithmetic Reading: The ASER reading test assesses whether a child can read letters, words, a simple paragraph at Std I level of difficulty, or a 'story' at Std II level of difficulty. The test is administered one on one to all children in the age group 5 to 16 and the child is marked at the highest level that she or he can reach.

Std III: The percentage of all children in Std III who can read at Std II level has been climbing slowly over the past few years. This figure has increased from 21.6% in 2013 to 23.6% in 2014 to 25.1% in 2016, and finally to 27.2% in 2018. Among children enrolled in Std III in government schools, six states (Punjab, Haryana, Mizoram, Uttar Pradesh, Gujarat, and Kerala) show an improvement of more than 5 percentage points over 2016 levels.

Std V: Slightly more than half of all children enrolled in Std V can read at least a Std II level text. This figure has inched up from 47.9% in 2016 to 50.3% in 2018. For government school children enrolled in Std V, states showing an increase of 5 percentage points or more from 2016 to 2018 are Himachal Pradesh, Uttar Pradesh, Odisha, Chhattisgarh, Karnataka, Kerala, Arunachal Pradesh, and Mizoram; with Punjab and Andhra Pradesh close behind.

Std VIII: By Std VIII, the last year of compulsory schooling in India, children are expected not only to have mastered foundational skills but to have proceeded well beyond the basic stage. ASER 2018 data indicates that of all children enrolled in Std VIII in India, about 73% can read at least a Std II level text. This number is unchanged from 2016.

ARITHMETIC: The ASER arithmetic test assesses whether a child can recognize numbers from 1 to 9, recognize numbers from 10 to 99, do a 2-digit numerical subtraction problem with borrowing, or correctly solve a numerical division problem (3digit by 1-digit). The tasks are administered one on one to all children in the age group 5 to 16 and the child is marked at the highest level that she or he can reach.

Std III: The all India figure for children in Std III who can do at least subtraction has not changed much, from 27.6% in 2016 to 28.1% in 2018. For government school children, this figure was 20.3% in 2016 and 20.9% in 2018. However, government school children in some states are doing significantly better, with an increase of 3 percentage points or more over 2016. These include Punjab, Haryana, Assam, Uttar Pradesh, Gujarat, Maharashtra, and Kerala.

Std V: The proportion of children in Std V across India who can do division has inched up slightly, from 26% in 2016 to 27.8% in 2018. But among government school children, some states have shown significant improvements of 5 percentage points or more over 2016 levels. These include Punjab, Uttar Pradesh, Assam, Chhattisgarh, Maharashtra, Kerala, and Tamil Nadu.

Std VIII: The overall performance of Std VIII in basic arithmetic has not changed much over time. Currently about 44% of all children in Std VIII can solve a 3-digit by 1-digit numerical division problem correctly. While this figure has gone down from 2016 to 2018 in many states, government school children in some states show substantial improvements in the last two years: for example, Punjab (from 48% to 58.4%), Uttar Pradesh (from 25.5% to 32%), Maharashtra (from 32.4% to 41.4%), and Tamil Nadu (from 42.6% to 49.6%).Learning levels: 'beyond basics'. In ASER 2018, children in the age group 14 to 16 were given a few tasks which required calculations to be done in

everyday contexts. Children were asked to calculate time, compute how many tablets would be required to purify water (application of unitary method), figure out where to buy books given two different price lists (financial decision making) and compute a discount. Each of these tasks was done one on one.

Results are reported for those children in this age group who could do at least subtraction correctly.

■**Gender Differences in Reading and Arithmetic in the 14-16 Age Group**: For the age group 14 to 16, the all India figure for the proportion of girls who can read at least a Std II level text is very similar to that of boys. Both are around 77%. However, girls outperform boys in many states like Himachal Pradesh, Punjab, West Bengal, Assam, Chhattisgarh, Maharashtra, Karnataka, and Tamil Nadu. In basic arithmetic, boys seem to hold a substantial advantage. Nationally, 50% of all boys in the age group 14 to 16 can correctly solve a division problem as compared to 44% of all girls. But in states like Himachal Pradesh, Punjab, Karnataka, Kerala, and Tamil Nadu, girls in this age group are doing better than boys in arithmetic.

'Beyond Basics'-Bonus Tools: Of the 14-16 year olds who could solve a numerical division problem, a little under half could compute the time question correctly, 52% could apply the unitary method to calculate how many tablets were needed to purify a given volume of water, about 37% were able to take the correct decision regarding the purchase of books, and less than 30% could compute the discount correctly. In all cases; fewer girls could solve questions correctly as compared to boys. Further, performance on these everyday tasks was uniformly lower among those in this age group who could do subtraction but not division, as compared to those who could do division.

School Observations: As part of the ASER survey, one government school with primary sections is visited in each sampled village. Preference is given to a government upper primary school (Std I-VII/VIII) if one exists in the village. In 2018, ASER surveyors visited 15,998 government schools with primary sections. 9,177 were primary schools and 6,821 were upper primary schools. This represented an increase of almost 13.6% over the number of upper primary schools

visited in 2016. Large increases in the number of sampled villages with upper primary schools were visible in Haryana, Uttar Pradesh, Assam, and Madhya Pradesh.

Nationally, in 2018, 4 out of 10 government primary schools visited had less than 60 students enrolled. This number has increased every year over the last decade. It was 26.1% in 2009, 30% in 2011, 33.1% in 2013, 39.8% in 2016, and stands at 43.3% in 2018.

This decade-long pattern of year-on-year increase in the proportion of small schools is seen in Himachal Pradesh (from 58.1% in 2009 to 84% in 2018), Chhattisgarh (from 19.3% in 2009 to 40.7% in 2018), and Madhya Pradesh (from 18.1% in 2009 to 49.6% in 2018).Teacher and student attendance

At the all India level, no major change is seen in students' and teachers' attendance. Average teacher attendance has hovered at around 85% and average student attendance at around 72% for the past several years in both primary and upper primary schools. However, states exhibit very different patterns of attendance. States with student attendance of 90% or more in primary schools in 2018 were Karnataka and Tamil Nadu. Those with teacher attendance of 90% or more in 2018were Jharkhand, Odisha, Karnataka, and Tamil Nadu.

In primary schools, student attendance improved by 3 percentage points or more over 2016 levels in Uttar Pradesh, Rajasthan, Punjab, Odisha, and Chhattisgarh.
School facilities

The Right to Education Act was implemented in 2010 and the first cohort of students to benefit from its provisions completed 8 years of compulsory schooling in 2018. Nationally, substantial improvements are visible over this 8-year period in the availability of many school facilities mandated by RTE. The fraction of schools with usable girls' toilets doubled, reaching 66.4% in 2018. The proportion of schools with boundary walls increased by 13.4 percentage points, standing at 64.4% in 2018. The percentage of schools with a kitchen shed increased from 82.1% to 91%, and the proportion of schools with

books other than textbooks available increased from 62.6% to 74.2% over the same period.

However, the national averages hide major variations across states. Deficiencies are particularly marked in Jammu and Kashmir and most of the north-eastern states. In these states, less than 50% of schools had provision for drinking water or girls' toilets available in 2018. Except for Assam, majority of schools in states in the north-east did not have library books available for students in 2018. While elsewhere in the country the mid-day meal was served on the day of the visit in well over 80% of schools, this proportion was less than 50% in many states in this region. Physical education and sports facilities. This year, ASER introduced a series of questions on the availability of sports infrastructure in schools.

In 2018, about 8 out of 10 schools had a playground available for students, either within the school premises or close by. A playground was accessible in more than 90% of schools in Himachal Pradesh, Haryana, and Maharashtra. But more than a quarter of all schools in Jammu and Kashmir, Bihar, Odisha, and Jharkhand did not have access to a playground.

Physical education teachers are scarce in schools across rural India. Only 5.8% of all primary schools and 30.8% of upper primary schools had a physical education teacher available. In majority of schools, another teacher was tasked with supervising physical education activities as well. But in Haryana, Rajasthan and Kerala, the proportion of schools with a physical education teacher is significantly higher than the national average. Sports equipment of some kind was observed in 55.8% of primary schools and 71.5% of upper primary schools. States where significantly higher proportions of schools had sports equipment available included Himachal Pradesh, Tamil Nadu, and Andhra Pradesh.

A Review of the National Education Policy (NEP)

Prof. Lavanya Shanbhog, School of Disaster Management,
TISS, Mumbai

On 15th December 2018, the Kasturirangan Committee submitted the draft of the National Educational Policy (NEP) 2019 to Prakash Javdekar, Minister of Human Resource Development, Government of India. Drawing from earlier recommendations of the T.S.R Subramaniam Committee, the NEP 2019 claims that it is founded on the guiding goals of access, equity, quality, affordability and accountability.

Introduction

The NEP 2019 has far-reaching implications, both positive and adverse, for education right from pre-schooling to higher education. Further, it touches upon other allied areas such as adult education and skill development. The NEP comprises of four parts and an Addendum that lays out mechanisms and processes, even wish lists to achieve the goals set out in both the current and previous visions of the education policy. Part One is concerned with early childhood education and school education; progressing chronologically, Part Two pertains to Higher Education, Part Three focuses on other key areas such as technology in education, vocational education, adult education and promotion of Indian languages through formal education setups. Part Four of the NEP proposes the formulation of the Rashtriya Shiksha Aayog (RSA) or the National Education Commission (NEC), an apex body "for developing, articulating, implementing, evaluating, and revising the vision of education in the country on a continuous and sustained basis." The RSA, the policy proposes, is to be headed by the Prime Minister who is expected to convene a meeting at least once a year. Further, the draft policy recommends that the Ministry of Human Resource Development (MHRD) be redesignated as the Ministry of Education to bring back focus on education itself. But, will a mere change of name without a change in ethos enable the realization of the goals of access, equity, quality and affordability? The review that follows critically engages with several key considerations for the NEP and raises several questions that remains unanswered

Public Expenditure on Education

The Addendum of the NEP 2019 titled "Making it Happen" recognizes the need for increased public expenditure in education. In 2017-2018, the public expenditure on education was 2.7% of the GDP, which amounted to around 10% of total Central and State spends. The 1968 education policy promulgated by the Indira Gandhi government envisioned public expenditure on education to be 6% of the GDP. The need for increased provisioning and expenditure for public education has been a matter of concern and focus in previous versions of the NEP in 1986 and then again in the 1992 Programme of Action. The Addendum makes references to the spends of other countries. With respect to investment in public education, Bhutan, Sweden and Zimbabwe spent 7.5% of their respective GDPs, Costa Rica spent 7%, UK and Netherlands spent 5.5%, while Malaysia, Kenya and Mongolia spent 5%. Over a 10-year period, the new draft NEP 2019 pushes for an increase in public education from 10% of governmental spends to 20%. Through a yearly increase of 1%, the NEP 2019 envisages that the magic number of 20% will be achieved over a 10-year-period.

Although entirely welcome initiatives, it must be noted that education was accorded as a state subject in the original enactment of the constitution. In 1976, Article 42 of the constitutions was amended to bring education to a concurrent list to permit the central government to legislate the sector in line with national and global visions of public instruction. Currently, the NEP 2019 recognizes that States incur bulk of the costs of public education with some states expending up to 75% of education outlays with the Centre pitching in the bare minimums. The NEP then goes on to put the onus on States to allocate at least 20% of their overall spends on education. This is a difficult proposition considering that Indian States are not uniformly prosperous and have differing levels of growth, inflation and fiscal deficits. For instance, according to the State of Growth 2.0 Report published by CRISIL that provides a comparative analysis on the fiscal health of states, Haryana has a fiscal deficit of 4.8% of GSDP (Gross State Domestic Product) whereas the indicator stands at 1.8% for Maharashtra. The current NEP 2019 does not address the question such inter-state disparities but expects state to increase outlays on public education. Further, Indian States are culturally diverse with differing socio-economic and socio-

cultural practices that act as systemic barriers that make education difficult to access especially with respect to girl children, gender minorities, lower castes and other marginalized groups. Additionally, what sort of authority will the RSA wield on States' educational policies and interventions is unclear. Failure to address these issues will render the NEP ineffective.

Tax-to-GDP Ratio

In order to bring public expenditure on education to 6% of the GDP, there must be increase in overall sources of governmental revenue. However, owing to economic slowdown and tax rate cut to corporates, the gross tax revenue as a proportion to GDP declined by 0.3 percentage points in 2018-2019 as compared to years 2017-2018. Ahead of Budget 2019, these were the findings of the Economic Survey, 2018 GoI presented by the Finance Minister Nirmala Sitharaman in the Parliament. A steady gaze on the nature of governmental revenues is needed to achieve the goal of increased public investment in education

Promoting a Culture of Philanthropy: The tug of war between Rights-Based Education & Charity

The NEP 2019 calls for the promotion of what it refers to as the "public-spirited private funding in education." In its own words, the NEP. seeks "rejuvenation, active promotion and support for private philanthropic activity in the education sector." It further says that public-spirited education is to be on a not-for profit basis. It goes on to identify such philanthropic entities as Industrial and Business Corporations, alumni and local committees and other willing individuals who do not seek profit from educational endeavor. The draft policy lauds the Companies Act of 2013 as a landmark for bringing about a regulation on corporate social responsibility (CSR) and for quantifying CSR funds.

There are at least four problems with this approach. One, neither industrial nor business corporations are entities that have vested interests in promoting universal education as a matter of right. It is the state that has both a vested interest and a moral obligation to make

education equitable and accessible across the length and breadth of the nation. Two, and without mincing words, philanthropy is in fact charity. Universal access to education cannot be treated as charity. Instead, a rights-based approach must be followed. People in this country have rights and cannot be left to the mercy of the whims of those who may or may not be public spirited after all. To dilute the questions of rights-based education by promoting a philanthropic culture is not a solution, for charity merely treats symptoms of a problem and not the causes. Three, charity does not stem from ideologically impartial positions. Industrial and business houses may have ideological leanings that could "sway" them towards favouring certain communities, certain castes, religious or linguistic groups. *This* may then no longer be termed as corporate social responsibility (CSR) but merely charity, for CSR is about being socially accountable and not an endeavor to dole out charity. Four, philanthropy cannot be a replacement for targeted welfare initiatives. The State's duty to identify most vulnerable populations and bring about targeted initiatives should not be outsourced to the private sphere under the garb of promoting a culture of philanthropy. Instead, a right-based approach should be strengthened.

Although the draft NEP 2019 states that there is a special focus on Under-Represented Groups (URGs), the question of philanthropy is not the solution for reasons listed above. Instead, the state must raise money and through its own funding sources increase public expenditure on education.

It was necessary to engage with the question of funding sources prior to questions of what the policy proposes to achieve. This tactic enables one to simultaneously assess whether there are enough resources to realize goals and milestones that are being proposed. The sections that follow will pertain to the proposed features of the draft NEP 2019

Salient Features of the Draft National Education Policy 2019

Early Childhood, Literacy & Numeracy Foundations, Reintegrating Dropouts, Tutors & Remedial Programme

The proposed NEP correctly recognises the importance of early childhood education and foundational learning. One of the stated

objectives is to provide "free, safe, high quality and developmentally appropriate care and education" to children in the age group of 3-6 years by 2025. This is a welcome initiative given that the target segment is 6-14 years under the Right to Education Act, 2009. The acknowledgement of the failure and the neglect of the MHRD with respect to targeted educational interventions aimed at enhancing cognitive capacities of India's toddlers is a good step. However, the larger question of implementation looms in the background. The proposal to extend RTE to include early childhood education is to be operationalised through pedagogical frameworks aimed at the rejuvenation of the aanganwadis. It is planned that aaganwadis would be co-located within pre-schools and pre-schools in turn would be co-located within primary schools.

The policy also acknowledges that there is a crisis of learning in the form of basic literacy and numeracy children are yet to demonstrate required levels of competencies in reading, writing and arithmetic necessary for each age-group. To combat this problem, the policy proposes dedicated mathematics and reading hours every day for Grades 1, 2 and 3 and further additional writing hours for Grades 4 and 5. Language weeks and language melas, Mathematics weeks and mathematics melas too are proposed. Overall, a culture of reading is proposed and an optimum teacher-student ratio of 1: 30, or 1 teacher for every 30 pupils is put forth. A National Tutors Programme that draws in the best performing students to tutor younger students for up to five hours a week as well as a Remedial Instructional Aides Programme targeting "weak" student is also being proposed. The NEP also plans to work towards the reintegration of dropouts into the mainstream schooling system. Gross Enrolment rates for Grades 6 to 8 stands at 90.7%. These rates drop in the higher grades coming down to 79% for Grades 9 to 10 and 51.3% for Grades 11 and 12.

For all these proposals, without budgetary allocations and a separate monitoring mechanism to ensure this transition, the idea may not take shape. Further, early childhood education requires specialised teachers. Capacity building for teachers or new specialized recruitments will place additional burdens on States. Thus, these issues must be addressed systematically.

Structural Changes & Census Examinations in Grades 3, 5 & 8, Defining Curricular

The NEP 2019 proposes a new pedagogical structure following a 5 + 3 +3 +4 design. Under this a Pre-Primary & Grades 1 & 2 are considered Foundational Stage (5 years including early childhood education), Grades 3-5 will be considered as Preparatory Stage (3 years), Grades 6-8 are considered as Middle Stage (3 years) and Grades 9-12 (4 years) are considered Secondary Stage. This is simply a restricting exercise in terms of categorization and for any future policy interventions and does not include any tangible, physical changes. How much this restructuring will benefit, or hinder education is a matter of monitoring and evaluation.

This restructuring must be read in conjunction with the proposed, what is being called, "Census Examinations" for Grades 3, 5 and 8. The move is to track students' progress throughout their school experience. Currently, Board examinations are conducted in Grades 10 and 12. Under this new proposal, students will be expected to take what appears to be interim board examinations at the end of the respective school years. This is not a good move at all for it will lead to undue tensions and anxieties amongst very young children and on parents. Culturally, the Board Examinations are perceived as something to be feared and this fear persists even today. Further, there will be pressure on the state education bodies to conduct these examinations on a large scale. This is not an easy task, given the magnitude and scale of operations. This idea should be scrapped altogether. Instead, efforts must be dispensed on working towards making the existing board examinations smooth and stress free.

A welcome move is the collapse of lines between curricular, extracurricular and co-curricular. Currently, activities such as yoga, dance and even sports are considered extracurricular or co-curricular. It is proposed that all school subjects will be considered curricular rather than extra-curricular or co-curricular. This includes sports, yoga, dance, music, drawing, painting, sculpting, pottery making, woodworking, gardening, and electric work. Bringing diverse activities into the fold and giving them equal weightage and importance will aid to relieve fatigue and stress.

Home Language, Mother Tongue, Three-Language Formula

The proposed policy states that whenever possible, the medium of instructution "at least till Grade 5 and preferably until Grade 8" must be the home language of the student or the mother tongue or the local language. Although welcome, the NEP 2019 lacks discussions on the importance and premium placed by job markets on English. In India today, English continues to be an aspirational language, a class-divider and a language for upward mobility. Without taking into consideration these socio-cultural factors, instructions in mother tongue or home language could be detrimental for target groups and their future participation in job markets. This is a double-edged sword indeed, for instructions in home language might simplify concepts in the classroom. Therefore, simultaneous English education should be invested in.

It is further proposed that a three-language formula be implemented. Under this, there will be a primary medium of instruction (say English), a second language (say Hindi) and a third language (say the state language, such as Marathi in Maharashtra). While this process is already there in several schools, the NEP proposes that in Hindi speaking belts, other Indian languages such as Tamil or Telegu or languages from other Indian states may be taught as the third language for the purposes of national integration. This would indeed, as proposed, and stated, "help raise the status of all Indian languages, the teachers of such languages, and the literature of such languages"

Teachers

An entire chapter is dedicated to the question of teachers, issues, challenges and the dearth of good quality teachers. The policy proposed a teacher-student ration of 1:30, i.e., one teacher for every 30 students. This is a very tall ambition considering that even in private schools and aided schools, there are often 50 students vying for the attention of a single teacher. According to government data that the draft policy document refers to, the country a massive teacher shortage and there are over 10 lakh teacher vacancies, most of which in rural areas. The teacher-student ratios in such places are a little over 1:60. In order to

ensure good quality education, investment in pedagogy is a necessity. Teachers too must be given enough incentives to choose the profession. While the policy acknowledges the issues faced by the teachers and the gross nature of teacher vacancies, it does not engage with questions on how to prepare teachers to deal with the crippling learning crisis in the country, how teacher vacancies have to be avoided, policy level incentives to ensure substitute teachers to reduce teaching load off teachers. Tall talks of tenure track positions are one thing but to build teacher accountability and improve teaching quality, an environment of care, one that does not persecute teachers, but one encourages teachers to remain committed is necessary. Non-teaching duties that burden teachers must be kept to a bare minimum. Further, the NEP proposes a school management committee. Such a committee already exists under the RTE. How can these be strengthened?

Special Education Zones for Underrepresented Groups

In a chapter dedicated to Equitable and Inclusive Education, the draft proposal states that Special Education Zones will be set up in disadvantaged regions of the country to enable access to Underrepresented Groups. These groups are SC, ST, Muslims, migrant communities and special learners. The policy engages with reasons of these groups being "underrepresented." Poverty, access, social mores and biases and even textbooks are identified as causes. However, this is a misdiagnosis or at best a partial diagnosis. The issues are much larger and are based on questions of social hierarchies and social stratifications that are perpetuated through time. Caste atrocities and inequalities cannot be wished away by creating special education zones! What steps will be taken to prevent caste-based inequalities in these demarcated spaces? Access simply isn't about tangible entry into physical places but there is an invisible component as well, one of power structures that get replicated across space and time. How will religious minorities and lower caste persons safely access these places even if they are geographically closer? These are larger philosophical questions that require iterative engagement that policy must then mainstream.

The same arguments maybe made towards the creation of a Gender Inclusive Fund that is proposed towards the provision of sanitation,

toilets, bicycles and conditional cash transfers. The larger socio-cultural structures that keep women and girl children out of education needs to be addressed. There must be a recognition that women are not a homogenous group and that differential policies targeting differential needs must be formulated. Further, questions of governmental expenditure towards education requires more accountability. Schemes such as the *Beti Bachao, Beti Padhao* have misspent monies allocated for girl children's education with 56% of funds amounting to over 1000 crores being spent on high-decibel advertisements rather than on achieving objectives of the scheme.

School Complexes

The policy proposes the bringing together several schools into what is being referred to as "school complexes." The NEP 2019 draft states that, "Multiple public schools will be brought together in an organisational and administrative unit called the school complex. This will not require physical relocation of schools. Each individual school that is viable in size will continue to function even as it is integrated administratively into a school complex."

The idea of larger management of schools through the creation of school clusters and complexes may work only if existing school management systems are strengthened through more budgetary allowances with focus on building teacher capacities, filling teacher vacancies and solving problems plaguing teachers.

Higher Education

The draft rightfully recognises that the quality of higher education must be improved. It also makes the point that Gross Enrolment Rates (GER) in higher education, which is currently pegged at around 25% must increase to 55% by 2035. More discussion is needed on how it plans to improve enrolment ratios. GER must be a continuum from pre-primary education stages and must be traced throughout the life cycle of student life all the way until entry of job market. School management must be given targets on maintain enrolment rations. The policy also wishes to

consolidate the highly fragmented higher education space that comprises of over 800 universities and 40,000 colleges into multi-disciplinary institutions. The consolidation will be an arduous exercise given many of these are run by private trusts with minority interests. It is unclear how this consolidation will look like structurally.

Moving Towards Liberal Education

The policy proposes the introduction of Liberal Arts with multiple exit options complemented by certification. It also puts forth the plan to setup five Indian Institutes for the promotion of Liberal Arts as model multidisciplinary institutions. All Higher Education Institutions are being required to offer undergraduate programmes in liberal education. It is unclear what steps are being taken to strengthen existing liberal education programmes and how liberal education, based on the foundations of liberal thought, will be supported at a time when liberal behaviour and ethos are coming under attack by right-wing forces. By being deliberately silent with respect to the ideological positions of the current ruling dispensation, this proposition for promoting liberal education is nothing but lip service.

Adult Education and Skill Development

The policy has a stated objective of achieving 100% youth and adult literacy by 2030. This is aligned with Sustainable Development Goals. The current literacy rate in India is 74% with male literacy rates pegged at 80% and female literacy rates at 64%. To achieve Universal adult literacy, the policy proposes several possibilities such as online courses and other initiatives such as the *Padhna Likhna Abhiyaan*. Combined with skill development, upward mobility of adult learners is entirely possible. Currently the National Indicator Framework development by the Ministry of Statistics and Policy Planning that monitors the SDGs in India using 306 indicators will help chase down this tough target, if monitored correctly.

Conclusions

The National Education Policy 2019 is now out in the public domain. There are some welcome initiatives such as the focus on early childhood care, increasing gross enrolments, bringing in other Indian

languages into the Hindi belt and so on. However, as argued earlier, the call for promoting philanthropic culture must be curbed. Instead, public spending on education must be enhanced. All overarching and visions of grandeur such as the creation of Special Education Zones must be revisited in the pragmatic light of budgetary allocations and whether they are credible solutions at all. Census examination for Grades 3, 5 & 8 must not be implemented for they will only foster more fear and increase anxieties. Education must be stress-free for all stakeholders, students, parents and teachers.

The National Education Policy, 2019 does not provide any discussion on Institute of Eminence.

There is nothing that can not be attained by PATIENCE and equanimity. The truth of this can be verified in one's daily experience.

M.K. Gandhi, Collected Works of Mahatma Gandhi,

Vol.171, p.433

Safety and dignity of Students in Schools: Situation, Significance and Solution

Adv. Meemansa Singh, Ll.M. student,
School of Law, TISS. Mumbai

Individuals are subjected to unjust differentiation of myriad kinds all the time; the very first kind of difference is often drawn based on gender. The fact that there are people are gifted with different bodies and emotions become a ground of unreasonable classification, it is only normal that such differences give rise to issues such as the issue of gender justice and equity, violence against the submissive gender, social inequities and much more. The only way these problems can be tackled has to be through education, supported by other ground facilities. The values, the teachings we provide our students with, stays with them throughout their lives and shapes their citizenry. While departing education though, we often look over certain pivotal chapters of the textbook, because of our prejudices and discomfort. This further place the student communities in vulnerable positions where they must fend for themselves for the knowledge that they want and need.

Introduction:

If we must see it under the umbrella lens of one topic, we are talking about reproductive health education. There is a sense of taboo across the globe about our own body, and addressing it, communicating about it and moreover education around it becomes far too much of a struggle. There is an institutionalised silence due to which several layers such as sexual education, adolescent education, menstrual education are viewed from the same lens and the demarcation between the same gets blurred to a large extent. Another notion is that education on sexual, reproductive and menstrual education should be limited to only girls. The reason behind this being reproductive health cannot be talked about to a heterogeneous class; the orthodox belief being it might encourage young boys and girls to engage in premature sexual activities. It is tricky and more necessary to impart correct knowledge to the younger generation.

In 1994 at the International Conference on Population and Development, for the first time sexual and reproductive health was given a definition. The objectives of the Conference being to promote reproductive health, and enable individuals to make informed, voluntary and safe choices. As India was a signatory to the ICPD Plan of Action, the government changed policies and schemes and over the past two decades and more there has been a steady growth towards improving reproductive health.

Despite India's health policies witnessing steady changes to ensure reproductive health, little changes were made in the area of education and raising awareness. It is no less of a hypocrisy that the Indian government over the years have failed to address this topic of education merely because it lies outside their comfort zone of issues to be addressed.

Policies about Reproductive and adolescent health are quite apparent. Reproductive health is even held to be an inseparable component of the right to health and falling under the ambit of Right to Life under Article 21 of the Constitution. *(Devika Biswas v. Union of India & Others, Petition No. 95/2012)*. The rights are recognised but that is where it ends, there is no understanding in the popular understanding as to what these rights entail and the various dimensions of the same.

With the consistent growth in socio-cultural context and the no nonsense attitude of the recent generation these taboos around adolescent and sexual health are diminishing slowly. The topics that were so long whispered have finally made public appearances. The efforts to normalise and stir a discourse over this still-a-taboo subject seek attention and are determined to be acknowledged. It needs to be understood that issues of reproductive health, adolescent health, sexual health and menstrual health are not merely about lack of awareness, access to products, or the institutionalised silence around it. It is much deeper and more complex and is intricately related with the beliefs we hold, the orthodox culture we practice and most importantly with the poor dissemination of education among our younger ones.

Current Situation of Reproductive Health Education in Schools:

Policies and Praxis: India is said to be the youngest country in the world where majority of the demographic is youth dominated. Thus, issues pertaining to this population such as adolescent health, sexual health must be made the priority however, not even an iota of attention is given to these issues. It is largely because of the stigma attached to the topics which ensure that they never find their place in public discourse. Even if it by some luck does find a place in public conversation, it is looked down upon and characters of individuals indulging in such discussions are questioned.

According to a 2019 report compiled by the Family Planning Association (FPA), India, 21% of Indian youth falls into the age group of between 10 to 19 years. Lack of comprehensive sexuality education, inaccessibility and lack of knowledge around contraceptives, erroneous sex-education due to early exposure to porn, etc., culminating in unhealthy sexual practices and reproductive ill-health are large issues that plague the youth. They also interfere with a meaningful development of an individual and society. Women are doubly marginalised due to the problem of gender-based violence and discrimination due to which they are forced into marriage, sexual relationships, and childbirth. The report further says that 60% of women in the age group 15-19 were found anaemic, which contributes majorly to age-specific mortality amongst adolescents.

Dearth of Policy and Lack of Praxis:

Due to the existing circumstances proper sexual education is imperative as a precaution as well as solution. Youngsters in India do not have access to quality sexual education and is not talked about in between partners either because of the ice surrounding the topic. The subject even though being a mandate to be taught in school is not implemented. Teachers in schools and parents at home shy away from their children when it comes to this topic equally. Young minds turn to whatever means they can get their curiosity quenched from thereafter, most of these means being problematic. Most of the times they turn to the internet or their peers, and half-baked information from these sources

Keeping in mind such realities of public education and education as a whole in this country, it is quite apparent that concrete steps are a necessary requirement towards reforming public education as a whole and only when that happens reproductive health education will find a place in the syllabus for young students.

Menstruation and the Lack of Conversation:

All of us have heard about menstruation. Also, we all know about other bodily processes we undergo. But when somebody asks you what really happens when you menstruate the responses are funny and worrisome at the same time. One such problematic definition is that "menstruation converts a girl into woman". Another one is "it's the signal that women get every month to prove that they're fit for reproduction". "It's the first step of a woman to become a mother", the list goes on. No woman is more woman if she bleeds more. It is high time we dissociate womanhood and motherhood from menstruation and give credits to uterus and the monthly cycle in bodies that have active uterus. Menstruation is nor a fitness check and neither it decides your gender. There are various facets of Menstruation that needs addressing while talking about the same to young students. Menstrual education in our country is highly questionable, be it the knowledge of the process or the practice, the way the knowledge is passed, and most importantly the passing of wrong information including myths and taboos. Furthermore, there are also several questions raised on the fact how menstrual education is largely limited to one gender only. With the growing breakdown of boundaries and acceptance of gender being a non-binary concept, it has become necessary that menstrual education is imparted to students of all genders. This is the first taboo to be dealt with that is, menstrual education is not for one, defined gender.

The different subject areas under menstruation must be equally dealt with, emphasized upon while talking about the same. Starting with the health and hygiene, moving to the biological, social, psychological and environmental aspects must be addressed. Menstruation is a process which must be taught to the students at a young age as many girls in India get their menarche by the age of 11 itself. In most of our schools, menstrual education is given to girls only once they reach 8th standard by when a major section would have already attained their menarche

there are 5 classes, we need 5 teachers. But if the school has only 90 students in all, and the 5 classes in total, the school will only get 3 teachers. Teachers are appointed as per the number of students and not as per the number of classes. Students are not getting the right amount of attention they deserve. A first standard student and a 5th standard student cannot be instructed in the same class.

Appointment of clerks and helpers in schools also plays a pivotal role in the school administration. This too is not done in enough numbers. Teachers cannot and should not be burdened with such clerical work. But in most states, the Teachers themselves do the clerical work. Take the instance of 5 classrooms with a total of 90 students and 3 teachers. One teacher is forced to do clerical work such as ensuring the provision of the mid-day meal. There is already a dearth of 2 teachers and with one teacher engaged in clerical work, the school, faces a loss of 3 teachers. The quality of education is severely compromised because of this. Right to Education under Art.21A fails to talk about quality of education or the number of people to be covered. Even if it is one student, he/she requires attention and we must remember that the same is not a privilege, but a necessity for his/her existence.

Contractual teachers do not get the same rights as permanent teachers. The job of Contractual teachers is not safeguarded by the Constitution. Furthermore, both Permanent teachers and the Contractual Teachers are not sufficiently trained to cater to the needs of the students either educationally or emotionally. For instance, in Tamil Nadu, when a student asked her teacher some doubts regarding menstruation she was abused and shamed in front of her entire class. The child was so traumatized that she took her own life.

I have myself witnessed one of my classmates, who is left-handed, being forced to write with her right hand. It was deemed an anomaly, which it clearly is not. Dyslexic students or students suffering from ADHD are treated as abnormal kids and shunned. A proper teacher's training and sensitization program is needed to equip teachers to provide the best possible learning environment for their students. Education is where instead of students attending classes, teachers attend to students.

Keeping in mind such realities of public education and education as a whole in this country, it is quite apparent that concrete steps are a necessary requirement towards reforming public education as a whole and only when that happens reproductive health education will find a place in the syllabus for young students.

Menstruation and the Lack of Conversation:

All of us have heard about menstruation. Also, we all know about other bodily processes we undergo. But when somebody asks you what really happens when you menstruate the responses are funny and worrisome at the same time. One such problematic definition is that "menstruation converts a girl into woman". Another one is "it's the signal that women get every month to prove that they're fit for reproduction". "It's the first step of a woman to become a mother", the list goes on. No woman is more woman if she bleeds more. It is high time we dissociate womanhood and motherhood from menstruation and give credits to uterus and the monthly cycle in bodies that have active uterus. Menstruation is nor a fitness check and neither it decides your gender. There are various facets of Menstruation that needs addressing while talking about the same to young students. Menstrual education in our country is highly questionable, be it the knowledge of the process or the practice, the way the knowledge is passed, and most importantly the passing of wrong information including myths and taboos. Furthermore, there are also several questions raised on the fact how menstrual education is largely limited to one gender only. With the growing breakdown of boundaries and acceptance of gender being a non-binary concept, it has become necessary that menstrual education is imparted to students of all genders. This is the first taboo to be dealt with that is, menstrual education is not for one, defined gender.

The different subject areas under menstruation must be equally dealt with, emphasized upon while talking about the same. Starting with the health and hygiene, moving to the biological, social, psychological and environmental aspects must be addressed. Menstruation is a process which must be taught to the students at a young age as many girls in India get their menarche by the age of 11 itself. In most of our schools, menstrual education is given to girls only once they reach 8th standard by when a major section would have already attained their menarche

and unhygienic practices would have already made home in their minds and habits with their bodies. The idea is that sexual education is inappropriate for young minds, rather it is a necessity for them. Yes, there is an age for different things and that is why menstruation can be explained without relating it to sex in any way. Education on menstruation can be imparted to younger children by concealing few facts which can be told to them in the later years of sexual education.

Starting with health and hygiene, proper sanitation practices needs to be inculcated within young girls, for them to practice and to impart the same to their younger ones. It is necessary for boys to be aware of the taboos and myths around the biological process in order to save them from practicing or being the advocate of the unsanitary practices such as period exclusion, unreasonable restrictions on movement, food, bath and other day to day activities. Following a patriarchal mind set, there are irrational restrictions forced upon girls, arising out of the idea that menstrual blood is impure and thus the girl on her periods while blood flows out of her vagina also becomes impure. This in turn mandates social exclusion and period or menstrual untouchability as recognized by D.Y. Chandrachud in the landmark judgement of *Indian Young Lawyers' Association & Ors. v. The State of Kerala,* popularly known as the *Sabarimala Judgement (Writ Petition (Civil) No. 373/2006)* for the first time in popular context.

Some unhealthy practices include, not taking a bath, not washing of hair, not consuming certain eatables, sleeping on the floor or in uncomfortable places due to the exclusion, and the manner of usage of products. Disposable sanitary napkins are used by a huge sect of urban and parts of suburban population as well, however, the problem lies in the practice of usage. Girls aren't educated as to what should be the interval to change disposable sanitary napkins and using one pad for a very long time increases the chances of infections and rashes. Secondly, with cloth as another product, due to the stigma, the cloth is hardly sun dried, which might again cause fungal accumulation, infection due to the presence of germs. However, this practice also differs in different kinds of societies within India, and in some places the women do sundry their period soaking cloth, which is an acceptable and hygienic, sanitary way to deal with periods.

The social aspect of menstruation is what needs to be dealt with and talked about the most as majority of unhygienic practices and unscientific thoughts emerge from the myths and taboos around the biological process. The social taboo that a girl is impure during her periods is the most concerning one undoubtedly as aforementioned. Some other taboos related to this are that a girl brings bad omen during her periods, or that certain food items can rot or get spoilt if the menstruating girl is near to it and many more. Each of these social beliefs are one way or the other attached to the practices we follow. When these myths are debunked and de-mystified the practices as an impact also change.

The psychological impact that menstruation has on the impressionable mind of a growing girl is least talked about. The widely accepted fact that a girl becomes a woman, or 'comes of age' when she hits her menarche also has a negative impact on her mind. For, yes, there is a widely accepted average age when girls hit their menarche but the generalization of this, and the feeling of exclusion in the girls getting their periods not at the same time as that of their other counterparts can be a dangerous emotion.

In myriad sessions on period education, questions were posed to me, where a girl pointed at her not yet grown breasts and asked if she is a girl or not? These are questions to which we do not have an answer but are formed out of our conduct. Another ignored factor is the shift in mood, anxiety and insecurities that raise during the period of adolescence amongst girls, these mood swings are often looked down upon for it does not suit the gender specific roles that are assigned to girls and they are expected to be calm and poised in their demeanour at all times. This again has an adverse impact on growing girls mentally.
There also must be a separate content that is to be imparted in the parents and teachers of the students now undergoing adolescence. For they are the ones who are going to play a significant role in helping inculcate hygienic practices in their children. There would be no point of education if all the age groups with the orthodox beliefs are not targeted and the myths are not broken at all fronts. In educational sessions in schools' students learn something but would again be forced to follow the same unhygienic practices upon going home, thus such sessions not serving any purpose. Therefore, education related to

menstruation is not age-specific and the target group could be from various age groups.

Education as a Precaution against Sexual Abuse:

Patriarchal society imbibes within us that one gender is superior than another and they have an authority over the other gender. No child learns sexual abuse from when they are young and inculcate it in their conduct only after witnessing the happenings in their surroundings and the response of the general public towards it. When in houses, boys see them being given priorities over their sisters, or in schools where no attempt is made to address gender justice issues, they naturally get the notion that there is something superior about them. The flawed concept of them being first class citizens is thus promoted and normalizes for them to sexually or otherwise abuse another gender. Hardly any students in our country get any sort of preparation for a safe and healthy sexual life and there are close-to-none honest conversations and thus there is no dissemination of the much-needed information. This leads to the complicated, pervasive and confusing message around sexuality amongst the youth and in turn further leads to vulnerability to coercion and abuse.

As per the UNESCO there are various advantages of quality sexual education including increase in knowledge and understanding, explore and clarify doubts and emotions, etc. It also educates students about the importance of consent, informed choice, and promotes risk-reducing behaviour.

It is pivotal to address vulnerability to sexual abuse and violence through sexuality education. This would also include the breaking of gender stereotypes, of information about good and bad touch and body shaming amongst students from a young age. There can be different levels of sexual education which can be imparted in students over the years from time to time. This information cannot be dumped over the students in one go and must be provided at regular intervals for best outcome. Ideally sexual education classes could be held starting from the age of 9-10 years old and must be disseminated continuously till they attain majority at the age of 18.

Only quality sexual education in the learning days can ensure healthy sexual life later and the same is extremely necessary for an overall healthy life. The lack of imformation around sex available firsthand, indirectly forces students to explore and thus get half-baked and dangerous knowledge. Further the lack of sexual education also makes them vulnerable to sexual abuse as the students are not taught to tell the difference in genuine affection and child sexual abuse which violates their bodily autonomy in some manner. Sexual education is necessary to be imparted in kids from a young age, the difference between good touch and bad touch and to tell a trust worthy elder person about the same or to approach authorities in matters as such, they must first be able to identify predatory or abusive advances being made towards them. As most of the times in cases of child sexual abuse, the offender is found to be a person who is closely related to the child, either in family or social space, it becomes all the more necessary for a child to know how to identify such advances and call them out to trustworthy persons, in the house or school.

Double Standards of Morality:

The problem in the current scenario is not the lack of education in isolation, it is the reason behind this lack of education as well. The double standards of morality being practiced in this country are such that the genitals of a goddess are worshipped and have been made into a temple whereas the same biological process is considered impure in popular opinion. Where on one hand we are the fastest growing and second most populous nation of the world but at the same time shy away from talking about sex to our younger ones. There is also another factor of being the more responsible or less responsible gender, of gender biased roles attributed in advance by the society, behavioural aspects expected of each gender and so on and so forth. The entire concept of morality is questioned considering we are not in a homogenous society and ours is as diverse as a community can get. There are both patriarchal as well as matriarchal communities in India and there are different practices followed in both the places as per the cultural norms. We find in matriarchal setups like Kerala also, the taboos exist the same where untouchability is practiced by the women in the house where young girls are forced to follow the same routines, nut imposed upon by the matriarchal head, grandmother or mother.

There is a clear lack of democratic space for discussions around these much-needed topics. For the formulation of a comprehensive policy on any matter the policymakers should consult and empathize with the target population. Textbook knowledge about the subjects denying representation to the affected groups will not serve the purpose. This gap is evident in our government schemes and programmes for the Menstrual Health sector. Instead of subjecting the current initiatives for social audits, the on-ground practitioners and collectives blindly follow the narrative set by the government and the lobbies behind their product-centric menstrual health policy. We need a people-centric menstrual health policy that isn't merely a happiness index on the receipt of a hygiene product rather something that offers dignified life to the menstruating population and guarantees protection against subjugation of their body and biological process by the majoritarian beliefs. Knowledge about body is the key to one's bodily autonomy and we cannot alienate our younger ones of this fundamental right of theirs.

The Way Forward:

There has been a need of imparting of honest and true facts as information in young students always but has been shied away from. The need of today is to mandate Reproductive Health Education or Sexual Education in schools, private and public alike and to ensure that the schools implement this mandate as well and it does not exist only in theory and not in practice like the current practice. There is a genuine concern that there might not be adequately trained educators in all schools specific to the subject area of sexual education. In such cases, there are trained educators who are indulged in this job, there can always be contacts or Memorandums of Understanding entered between the schools or educational institutions and organizations indulged in imparting of sexual education or trained individuals and the latter can take such sessions or classes for the students for the schools or institutions. However, this cannot be the long-term solution and the educational institutions also must make themselves self-sustainable. For this, there can be trainers' training conducted for the teachers in schools by the already trained experts in the field of sexual education and thereafter the sessions or classes on sexual education can be very well undertaken by the educational institutions independently. In order to ensure that the sessions on sexual education are being conducted by the institutions, a mandate of Action Taken Report can be made

wherein the educational institution would have to provide a timely report on the sexual education sessions undertaken by them, how many students covered as target audience, students of how many classes were imparted with the same, if any specific sessions taken for teachers or parents, the progress made there, etc. These areas can also differ depending upon the kind of educational institution and a school to school approach can be undertaken for this. The only necessary thing should be not ignoring the significance of sexual education anymore.

References:

Anoop Khanna, R.S. Goyal, Rahul Bhawsar, 1st April 2005, "Menstrual Practices and Reproductive Problems: A Study of Adolescent Girls in Rajasthan."
https://journals.sagepub.com/doi/abs/10.1177/097206340400700103

Josephine Butler, *The Philanthropist* (October, 1886), "The Double Standard of Morality"
https://attackingthedevil.co.uk/related/morality.php#:~:targetText=The%20double%20standard%20of%20morality%20owes%20its%20continued%20existence%20very,more%20refined%20classes%20of%20society.&targetText=They%20interpret%20the%20ignorance%20and,as%20indulgent%20acquiescence%20and%20support.

Kalpana Apte, Your Story, 27th June 2019, "Sexual Health largely neglected, reproductive health not a priority in policy discourse"
https://yourstory.com/socialstory/2019/06/sexual-health-reproductive-health-policy-discourse

Marni Sommer and Murat Sahin, 7th August 2013, "Overcoming the Taboo: Advancing the Global Agenda for Menstrual Hygiene Management for Schoolgirls."
https://ajph.aphapublications.org/doi/full/10.2105/AJPH.2013.301374

Peter Gordon, "Sexuality Education and the prevention of sexual violence."
https://www.coe.int/t/dg3/children/1in5/Source/PublicationSexualViolence/Gordon.pdf

Community Colleges an alternative system of education

Dr. Rohini Sudhakar,
CAEE, SNDTWU, Mumbai

Community Colleges provide an alternative system of education which aims to empower individuals through appropriate skill development leading to gainful employment in collaboration with the local industry and the community. It helps in developing skills for employment and self-employment particularly to the marginalized and underprivileged sections of society. Community Colleges offer local specific and tailor made programmes to meet the local needs of the community by using approaches that will be most acceptable to workers in the given community.

Introduction

The moment you think of comparing Indian community colleges with other developed countries like USA or Canada's Community Colleges you realize that information of Community Colleges of developed countries is easily accessible through the internet. Further, the relevant information of these colleges is available, they have their brochure uploaded on their websites. Most of them have their film giving details of their information on their website. It is not so with India's Community Colleges. The present research document deals with a comparative study of Community Colleges in India and Canada.

Community Colleges of developed countries like USA and Canada offer students a wide breadth of full-time programs to gain skills and knowledge to enable them to be employable. Canada's community colleges also offer their courses to international students.

One finds list of Community Colleges courses of developed countries which has inclusion of courses like baking, culinary, trade and business, health sciences, hospital management, office skills, music and dance, etc. while also offering university transfers. The Community Colleges in Canada offer variety of on campus services. They have a Salon & Spa, meals at bargain price, coffee shops, bookstores, etc.

In India Community Colleges are a part of India's Higher Education system. But such Community Colleges are not universal. They are functioning in some states. They aim at providing job-oriented education to students from local communities. Community Colleges in India mostly provide education above secondary level and below degree level. But some courses are also open to all, especially to those who wish to learn and upgrade their education. They provide skill oriented as well as traditional courses. These courses are offered at an affordable cost. The duration of courses offered by Community Colleges range from six months to two years. By undergoing the courses, the learners are expected to directly join employment or start their own job.

The concept of Community College originated from the USA where these colleges are in existence for about 100 years. Now, such colleges have gained prominence and have been set up in different countries.

The data projected on the official website of the University Grants Commission (UGC) showed that there were more than 10 Community Colleges in India which were recognized by UGC. But in the current plan the UGC stopped funding these Community Colleges. Hence, presently most of them are either not functioning or they are financially supported by their present parent organization.

The educational programs of India and Canada are different as there is a great difference in its population and traditional culture. Therefore, Indian higher education can use for reference and learn from Canada's educational administration to ensure excellent quality and sustained development of higher education.

In India, Indira Gandhi National Open University (IGNOU) in 2009 launched the scheme of Community Colleges (CC). A few NGOs and missionaries too have established some CC. Nonetheless, in India the concept of CC is recently taking a boost. As the State Education Ministers' Conference held in 2012 unanimously endorsed the proposal to establish 100 Colleges in India on a pilot basis on the pattern of Community Colleges of the world (UGC report). SNDT Women's University, in which the researcher works, is the oldest Women's University having 215 colleges providing more than 160 professional

courses. It does have the potential of establishing Community Colleges which would enhance the education growth among people.

The Community College – A Vision

"Big and prestigious educational institutions may become slowly extinct because they are unable to give relevant and meaningful education to respond to the challenges of our time. Community College is a welcome change. We must opt out of the existing situation in higher education.... Community College is a **VISION** and an **IDEA** that is wholeheartedly welcome". Fr. Louis Xavier, Director, Loyola Institute of Business Administration, (LIBA), Madras, (July 1997).

The Community College – A People's Movement

Prof. Swaminathan, the Business Editor of the Hindu expressed the need for Community Colleges with a prophetic voice (January 1999) said "The Community College system should become a people's movement. It should not be considered as a parallel system. The University model of education especially the affiliated system emphasizes' the elitist and exclusive right from the beginning of admission into colleges to the culmination of obtaining a degree. The formal system has nothing much to offer. The industrialists are not any more interested in the products of the formal system because they do not have the skills which the industrial and commercial houses need. The plus two system and the degree level education make students unemployable for the rest of their lives. Hence, we must develop pluralism in the structure. The Community College system has the flexibility. These colleges should become rural – based."

Mr. M. K. Kaw, IAS, Secretary, Department of Education, Ministry of Human Resource Development (MHRD), New Delhi, March 2001 said "Coming to the Community College System, I have my appreciation of its well-defined vision and mission. The aim of Community Colleges to reach the unreached, including the excluded and giving the best to the least is laudable. I would like to hail a movement that has a bright future - a movement with many innovative features, a movement that provides an alternative educational system, a movement that supplements state efforts, a movement that cares for the uncared.

Hence, Mr. Kaw mentioned that the Community College as an alternative system of education.

Why Join a Community College?

- Provides accessible and affordable education in the form of skill-based and traditional courses offered to many students of the community.
- Offers courses to students in multiple formats including face-to-face, online, full-time, and part-time.
- Provides better options for students who desire career-oriented qualification and may not require a three-year degree course.
- Involves participation of the local industry to provide flexible and relevant training programmes to students leading to better employment opportunities.
- Works in coordination with local industry/ business organisations to frame and revise the curriculum.
- Offers courses in accordance with the local requirements of the community/area.
- Offers courses to students that caters to the workforce needs of new and emerging sectors such as Green Technologies, E-Governance, and E-Services.
- Trains and upgrades skills of not only job seekers but also existing employees working in different organisations.
- Allows dual enrollment, thereby, enabling high school students to take up courses in community colleges to reduce the duration and costs that get into obtaining an associate degree and later full degree.

Community College Eligibility Criteria for Admissions

All candidates who have passed Class XII are eligible to secure admission at community colleges in a course of their choice.

Age criteria: There is no age restriction to secure admission at community colleges.

Courses Offered at Community Colleges in India

Aimed at offering "courses that are a mix of knowledge and skill components" (as per MHRD report, *Concept and Framework of the Community College Scheme*), community colleges offer programmes mainly at three levels:

- Certificate
- Diploma
- Advance Diploma/ Associate Degree

The courses are offered in streams such as Information Technology, Fashion Design, Beauty & Wellness, Science, Hotel Management, Tourism, Civil Construction, Healthcare, Nursing, Retail Management, Farm Management, Mobile Communication, Automobile Management, Banking & Financial Services, Jewellery Design, etc.
In the developed countries Community Colleges are widely accepted because of their unique features, that is, access, equal opportunities, flexible curriculum, cost effective programs and collaboration with industries. Moreover, Community Colleges provide internship and jobs to its participants responding to social needs and issues of the locality and promote self-employment and small business development.

Review of related literature

"Community Colleges are an alternative system of education which aims to empower individuals through appropriate skill development leading to gainful employment in collaboration with local industry and community" (Indira Gandhi National Open University,' 2017). "In this Era of Information, knowledge drives the economic growth and development across the world. And higher education is the main source of this knowledge – its production, dissemination and its absorption by any society" (UNESCO; 2007). "Today, much knowledge is available at a very low cost, but its accessibility and use depend on the human capacity to process and absorb it (Ibid). As the enrolment rate in higher education is about 11%, there are significant inter group disparities in the access to higher education" (Throat; 2008). Also, there are wide gender disparities in terms of access to higher education (Ibid). Formal education with its many pre-requisites and makes it difficult for the common man to pursue it to his/her full potential. The advent of Community Colleges in many nations has made a drastic change in ensuring excellent and accessible education and job opportunities to one and all.

One of the missions of the Department of Higher Education of the Government of India is to provide greater higher education

opportunities of access with equity to all eligible persons and, to the vulnerable sections. Raby &Valeau (2012) in their article 'Educational Borrowing and the Emergence of Community College Global Counterparts' examined the complex dimensions of the role of community colleges, their global counterparts and their impact on the surge of higher education worldwide. Joseph & Jacob (2012) presents an argument in their study on The Genesis and Evolution of Community Colleges in Papua New Guinea about how the union of theory and practice will combat unemployment, serve as an alternative entrance point for higher education, and will promote a responsible citizenry.

Father Alphonse (2012), a Jesuit priest, visited the United States in the mid-1990s and toured many Community Colleges, where he learned about their unique role in America's higher education system which is considered one of the best in today's times as well. And it is booming evermore with the technological advances, as online learning is one of the fastest growing segments of community college offerings– serving to both local and geographically dispersed students (Warren J. Brown; 2010).

Canada is a developed country and evidence suggests that community colleges worldwide adhere to a culturally embedded institutional charter that celebrates and accommodates local cultural norms and social, political and economic needs in communities around the world (Wiseman, Chase-Mayoral, Janis, Sachdev; 2012). US community colleges are based on an open-door mission and serve to provide access to students of diverse backgrounds (Warren J. Brown; 2010).

Review of related literature revealed that there is a dearth of research on Community Colleges and its applicability to Indian situation. There are minor research studies, articles, reports on some topics related to Community Colleges. The topics included Academic and Social Integration and persistence of International students by Mamiseishvili, Ketevan (2012), The order of things: Ethical Foundations for Community leaders by Stumpf, Arthur D.; Holt, Lynn (2012), Participative leadership: Perspectives of Community College President (Lauren; Davies, Timothy Gray; Harbour, Clifford; 2012).There is only one book by Alexander (1996) which is relevant to this topic under

study. But the overview of literature reveals the fact that except for the above-mentioned book (published 17 years back) there was no nationwide study related to the given topic of this study. Further, gender issue was not touched by any of the authors. Hence, the proposed study will be significant.

Since its inception, SNDT Women's University has been educating women from all the sections and situations of India. Many are first generation learners, home makers and girls whose parents want their daughters to learn in a safe environment while ensuring access to the university. Additionally, for those girls and women who are above 18 years of age but not qualified to enter a degree course through the formal route of 10 + 2, the University conducts a University Entrance Test. Those who qualify are eligible for first year of the degree program of the university under Centre for Distance Education. Despite all these efforts, the researcher's work experience in the slum communities and the various research studies undertaken by her indicate that, still, a large percentage of girls and women in India have no access to higher education. The appeal of Community College lies in the fact that degrees in such courses are equivalent to attaining higher education. They offer associate degrees in various subjects like lab technicians, teachers in early childhood programs, computer engineers, etc. They make the student highly specialized in that field which not only helps him/her to get jobs but also a degree. Through Community Colleges, this unreached group of girls and women can be tapped.
Canadian community colleges are presently adult educational institutions that provide higher education.

In India the Central Government of India is instrumental in establishing Jana Shikshan Sansthans (JSS) and State Resource Centers (SRCs). Like Community Colleges they too address the skills and educational gaps to meet the emerging needs of industries. The researcher was one of co-authors to conduct the evaluation of three JSSs and two SRCs. These studies are usually time bound. It involved visits to the interior tribal areas to conduct interviews and discussions with the participants, resource persons of JSS/SRC, staff of JSS/SRC and some collaborating agencies (including small scale industries). Further, recently the researcher completed the research on 'NGOs Working in the Field of

Lifelong Learning'. The study revealed that NGOs apply various strategies to educate the poor and marginalized sections of the society. These experiences of research studies will be useful to undertake the proposed study.

The documentary evidence shows that when required CC resources deliver on site at a community business which reduces travel time and cost. It will be worthwhile to make such observations and learn from it. And no such thing is done in India. At present there exists no formal channel of communication between the Community Colleges of Canada and India. Probably, through the present research opportunities, networking with Canada can be developed. Further, it will be worthwhile to learn about their training quality and services. Accordingly, efforts can be made to bring changes in existing teaching learning methods. Thus, the present study can give guidelines for future work on increasing access and quality of higher education. There are merits of both Community colleges in Canada as well India.

Aim of the study was to study the functioning of Community Colleges of India.

Objectives of the study were as follows:

1. To study the profile of the respondents of Community Colleges of India
2. To understand usefulness of programs of the Community College perceived by its respondents

Research questions of the project were as follows:

- What is their teaching-learning methods, the evaluation system of awarding certificates and criteria for diplomas and degrees offered by Community Colleges?
- How do learners benefit from these courses to develop skills for employment or for self-employment programs?

Sampling

- In the present study a descriptive research design is used. The respondents were selected from one of the courses offered by the community college by using probability sampling method.

- The total sample size included: 70
- Data collection: Both primary and secondary sources of data were used. Questionnaire prepared specifically for this research was administered by the field investigators. Questionnaires were prepared for the principals of the Community Colleges and the learners of the Community Colleges.

The data of Community colleges of Canada was collected through online information. Four Indian Community Colleges were studied. Data of students was collected from one Community College. Learner of the Community College was the unit of the study.
Respondents of the study included the following: From each college, interactions were done with the College Principal/Coordinator of the respective Community Colleges (4), Teachers/instructors of the Community Colleges (2) and learners (70) of the Community College Kerala. Hence total 76 respondents were covered under the study were from Community College Kerala, which works under State Resource Centre, Kerala.

Data collection

Both primary and secondary data were collected by using questionnaire, interview schedule. Discussions with key persons of Community Colleges Were held.

Tools of data collection
Structured questionnaire was the major tool of data collection.
Data analysis

Both qualitative and quantitative data was analyzed. Quantitative data was analyzed using simple statistical methods and qualitative data will be analyzed manually.

Following are the Major Findings of the Study:

Occupation of the learners of the Community College: The occupation of the learners of the Community College was varied. Most of them were self-employed (28.6%) followed by those who were in

full time service (21.4%) and those who were students (18.6%) respectively. Those who were into business were 12.9%. Whereas 11.4% were doing any other work which included home makers, etc.
Course which respondents perusing at the Community College: Most of the respondents were from Acupressure and Holistic course offered by the Community College, SRC, Kerala. There were some who were doing other courses offered by SRC included Basic Course, etc.

Gender of students:

The number of male students attending Community Colleges was more (82.9%) than female (17.1) students. Hence, there is a need to ensure that the female students attend Community Colleges. The female residing in the rural areas need to be encouraged to attend the courses offered by Community Colleges. If possible, efforts should be made to have Community Colleges of exclusive women.

Age of the respondents: The age of learners attending Community College ranked from 18 to 69 which itself shows that there is no age bar in the Community College of Kerala state.

Caste of the respondents: More than half are from Other backward classes followed by others. Less than 10% were from SC/ST community. Less than 1 out of 10 men and less than 2 out of 10 women belong to socially disadvantaged sections of society. Majority belonged to Other Caste.

Other features of respondents of community college:

- The learners learning about Community College from their friends, News Papers and their relatives was almost same i.e27.15, 24.3% and 22.9%. Learners learning about Community Colleges through media and their teachers was less that is 7.1%2.and 9%.
- More than half that is 56% of the learners of Community Colleges possessed Android / Smartphone. This indicates that the learners of Community College liked to remain with changing time and that they are capable of handling modern technology.
- When the learners learning in the Community College were asked **"Is this your first time doing a course in Community College"**

more than half (54.3%) of them replied 'No'. Meaning earlier they had done some course of the Community College and they must have learnt something new hence, they must have enrolled in the Community College.

- Almost all learners spoke in their mother tongue i.e. Malayalam, the learners of the Community College who knew English were more than half (57.1%) Those who knew Hindi language were 8.6%. Learners knowing both English and Hindi were 31.4%
- Learners of the Community College were from Hindu, Christian and Muslim religion. More than half (57.1%) learners of the Community were Hindu followed by those who were Christian (25.7% and Muslim (17.1%).

Major Findings:

Occupation of the respondents: One in two are unemployed. Rest of them work.

Teaching learning method used in teaching at Community College: More than half of the methods are lecture discussion. Case Study and Demonstration are used by just 10% of the teachers. Field visits as a method of teaching was not much used.

When the respondents were asked, "Are you happy with the evaluation/ examination system of awarding certificates and criteria for diplomas and degrees offered by Community Colleges" majority (92.9%) of them said yes. This shows that those who are unhappy with the evaluation or examination system of Community Colleges were less (7.1%) in number.

It is worth noting that 90% of the respondents felt that their skills have improved after attending community college. Majority mentioned that their health care skills improved after joining Community College. Still some of the respondents expect to still enhance the skills in health care practices.

When asked the respondents 'What needs to be done to improve awareness of Community Colleges? The respondents said there should be more advertisement, advertisement social media, display of best students.

Conclusion

Community colleges are such educational institutions which fulfills the educational needs of a given segment of the society. These Community Colleges were to provide vocational courses through Higher Educational system namely through Junior Colleges. But, due to timely unavailability of funds there could not be proper services to the respondents. They could not establish laboratories and provide proper honorarium to the respondents. If the importance of Community Colleges is realized by all states like Tamil Nadu and Kerala, they can play major role in higher education system if they are provided with same funds as that of higher education system.

References:

Higher education and development. 2007. International Institute for Educational Planning: Vol. XXV, N° 1, January-March 2007 ISSN 1564-2356, www.unesco.org/iiep

Jayaram, N. 2009. 'Beyond Demographic Dividend: Some Aspects of The Sociology of Youth in India.', Rajagiri Journal of Social Development, 1(1): 5-16.

Joseph & Jacob, The Genesis and Evolution of CCs in Papua New Guinea, International Perspectives on Education and Society, Volume: 17, 2012

Participative Leadership: Perspectives of Community College Presidents By: Grasmick, Lauren; Davies, Timothy Gray; Harbour, Clifford P. Community College Journal of Research and Practice, v36 n2 p67-80 2012. (EJ952548)

Rosalind Latiner Raby, Edward J. Valeau. Educational Borrowing and the Emergence of Community College Global Counterparts International Perspectives on Education and Society, Volume: 17, 2012

S. Xavier Alphonse. The Indian Community College Movement: An Overview (1995– 2011). International Perspectives on Education and Society, Volume: 17, 2012ISBN: 978-1-78190-230-1 eISBN: 978-1-78190-231-8

S. Xavier Alphonse. 1996. Changing Track: CCs in India. New Delhi. India Assoc. of Christian Higher Education

S. Xavier Alphonse (2012), The Indian Community College Movement: An Overview (1995– 2011), International Perspectives on Education and Society, Volume: 17, 2012

Thorat S. Report of the working group on higher education for the XII Five-year plan, Government of India ministry of human resource development department of higher education, September 2011

University Grants Commission. 2012. Report of the Committee on "concept and framework of CCs".

Warren J. Brown, Multicultural Education & Technology Journal Volume: 4 Issue: 2 201

http://mhrd.gov.in/sites/upload_files/mhrd/files/ReportCCCs_0.pdf

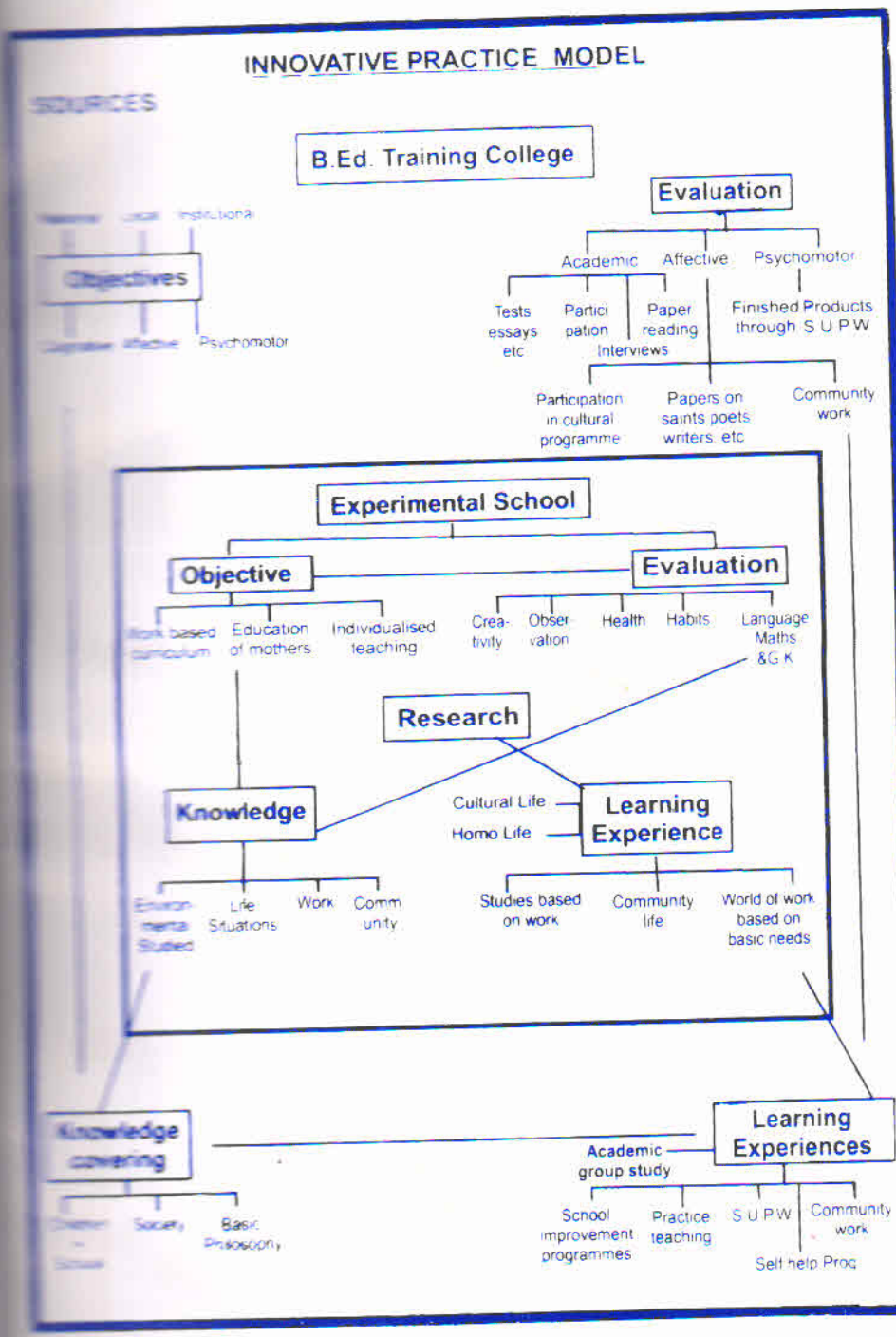
http://en.wikipedia.org/wiki/Associate_degree

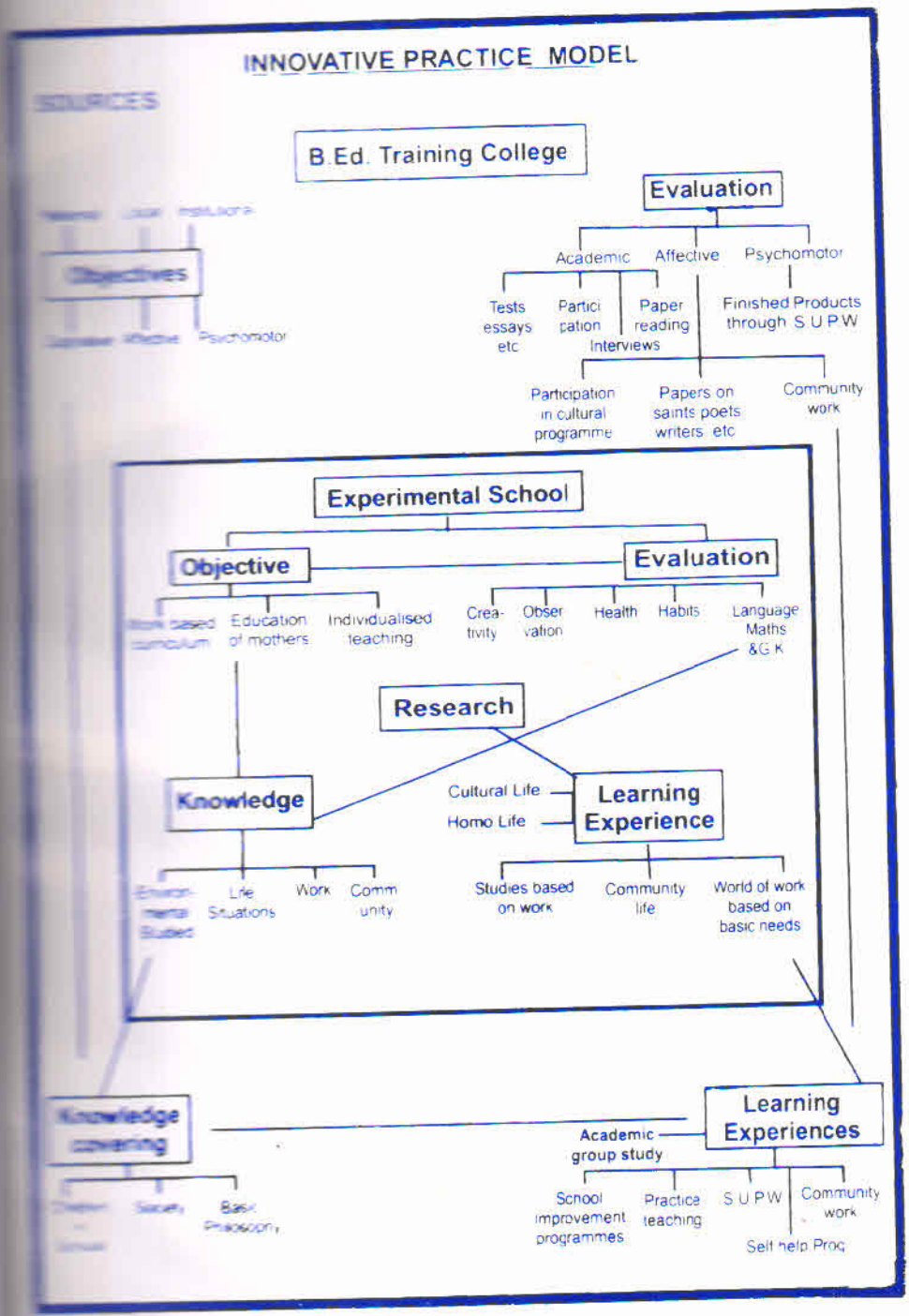
http://web.ebscohost.com/ehost

http://www.ugc.ac.in/oldpdf/pub/report/12.pdf

http://pib.nic.in/newsite/erelease.aspx?relid=92046

https://www.ugc.ac.in/pdfnews/List_Community_Colleges.pdf


INNOVATIVE PRACTICE MODEL
SOURCES
B.Ed. Training College
Evaluation
Academic
Affective
Psychomotor
Tests essays etc
Partici pation
Paper reading
Interviews
Finished Products through S U P W
Participation in cultural programme
Papers on saints poets writers etc
Community work
Objectives
Psychomotor
Experimental School
Objective
Evaluation
Education of mothers
Individualised teaching
Crea- tivity
Obser vation
Health
Habits
Language Maths &G K
Research
Knowledge
Cultural Life
Homo Life
Learning Experience
Life Situations
Work
Comm unity
Studies based on work
Community life
World of work based on basic needs
Knowledge covering
Society
Basic
Learning Experiences
Academic group study
School improvement programmes
Practice teaching
S U P W
Community work
Self help Proc

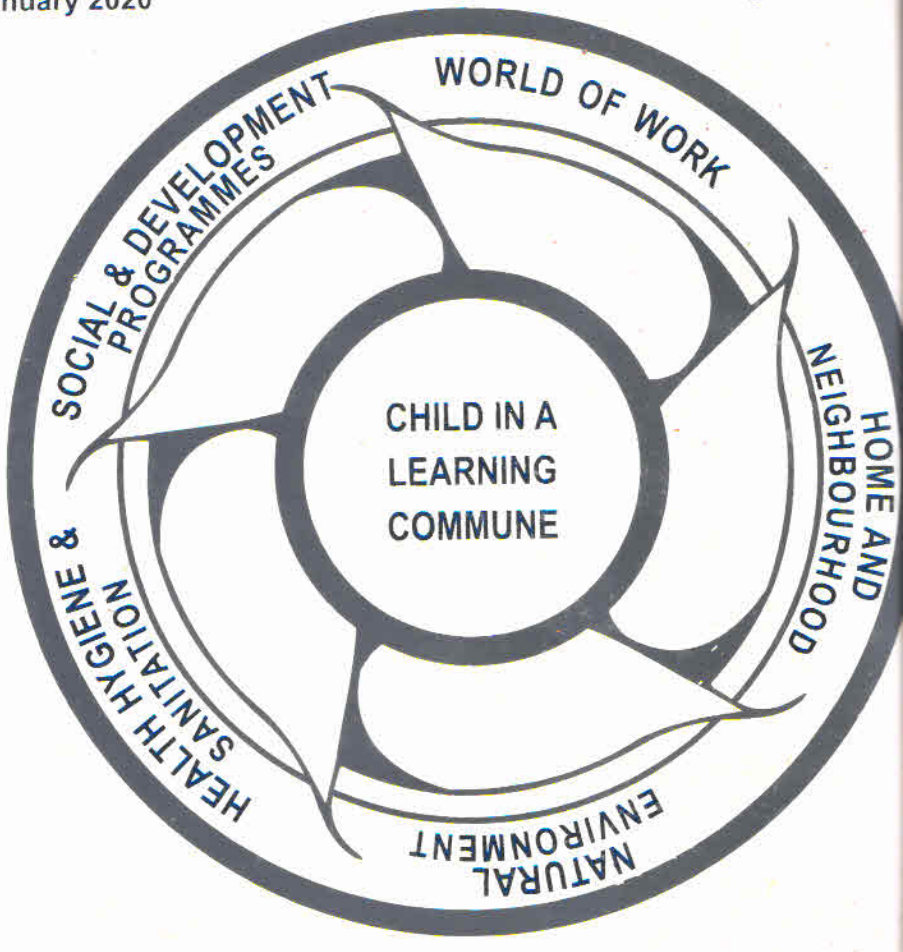

INNOVATIVE PRACTICE MODEL
B.Ed. Training College
Evaluation
Academic
Affective
Psychomotor
Tests essays etc
Partici pation
Paper reading
Interviews
Finished Products through S U P W
Participation in cultural programme
Papers on saints poets writers etc
Community work
Objectives
Psychomotor
Experimental School
Objective
Evaluation
Education of mothers
Individualised teaching
Crea- tivity
Obser vation
Health
Habits
Language Maths &G K
Research
Knowledge
Cultural Life
Homo Life
Learning Experience
Life Situations
Work
Comm unity
Studies based on work
Community life
World of work based on basic needs
Learning Experiences
Academic group study
School improvement programmes
Practica teaching
S U P W
Community work
Self help Proc

GANDHI SHIKSHAN BHAVAN

Functional Education

January 2020

Regd. No. 9331/64



Develpment of well-integrate personality is possible if :

a. Educational experiences and work experiences interweave, intersect reinforce each other.
b. Students and teachers participate actively in the community services such adult education, promotion of better health, hygience and sanitation etc.
c. Curriculum provides for self-directed learning and
d. Education concerns itself with the development of the whole man.

Printed at : Vijay Copy Centre, Tel. : 23865137 Email : vijayxerox@hotmail.com
and Published by Mrs. Lata Karim
for Gandhi Shikshan Bhavan & Indian Council of Basic Education, Juhu (North), Mumbai - 400
Ph. : (022) 26200589 Fax : (022) 26706277 **E-mail : questineducation@gmail.com**